

Nabulsi Encyclopedia of Islamic Science
English Website

Creed and Quran Miraculousness

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Preface

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Why are we created?

What are the means to know Allah?

Is the mind able to comprehend everything or is it limited?

What is Al Fitrah (man's nature)?

How can we use lusts as means to exalt in the Sight of Allah?

How can calamities be mercy?

What regulates the relation between man and woman?

Are man's deeds preordained by Allah or does man have the free will?
How can we manage our time?

When does man's faith get weak and when does it become strong?

So many questions occur in the mind of every person, and the lectures of Creed and Inimitability of Quran answers them and more in a 1200-pages book.

This book puts man in touch with the gnostic aspect of worship and it sheds light on Aqeedah (Creed) from a new perspective.

Allah bestowed man among all creatures with reason, and man among all creatures accepted to bear the trust from which the heavens, the earth and the mountains were afraid and they declined bearing it thusly.

For that very reason, man is assigned by Allah to worship Him and to build the earth.

However, this Divine assignment has constituents, on top of which is this universe which is subjugated to man to honor him and to be his means to know Allah, as everybody on earth believes in the existence and greatness of this universe.

This universe with all its heavens, earth and everything in them manifests the Existence, The Oneness and the Perfection of Allah and it shows Allah's Beautiful Names and Exalted Attributes. Thus this universe is the first constant in Aqeedah, and if people go astray, become



heedless, adopt different points of view, shattered and throw accusations at one another, this universe will be the common denominator among them and it indicates Allah's Existence.

The mind comes in the second place in the constituents of the Divine Assignment, and by using it, man is able to lead calm, peaceful and happy life, simply because he takes what belongs to him and leaves what doesn't belong to him, because he knows his abilities and because he builds his relation with others on a clear ground, and thus he deserves to be loved by others. This will make him earn lawful money, establish a family and raise his children according to Islam. Therefore, he uses his brain to earn the Hereafter and as a result he will earn it, and he uses his brain in the worldly life and as a result he will achieve success.



Nevertheless, the mind alone can't be the frame of reference with regards to religious related matters, for as the eye can't see without light, also the mind needs a Divine Revelation to guide him to the absolute truth.

Then we have Al Fitrah as one of the constituents of The Divine Assignment, for Allah installed in man's consciousness and soul a detector which tells him right from wrong. By this Fitrah people can sense the evil doing and avoid it, and they can sense the good deed and feel comfortable upon doing it, and because of that, people praise the good doer and dispraise the evil doer.

The Human soul is inspired by Allah to know the right path and the wrong path, and this reflects the natural feeling every man has in detecting that right matters from the wrong ones.

The mind and Fitrah are the endowments from Allah to man as a means for his perception and they are his path to the human knowledge, given they complete each other so that man will be able to know Haqq (the truth) from Batil (falsehood), good from evil and graceful doing from despicable one.

Nevertheless, the mind can't make man do the right thing, for how many educated people are out there, yet most of them smoke (for example). Therefore, facts alone are not enough to make man do the right thing. Thus man needs the strong will to abide by facts. As for Al Fitrah, it is subject of distortion and the environment might perish it, so in this case what is the only frame of reference that is left for Muslims? It is the Divine Revelation.

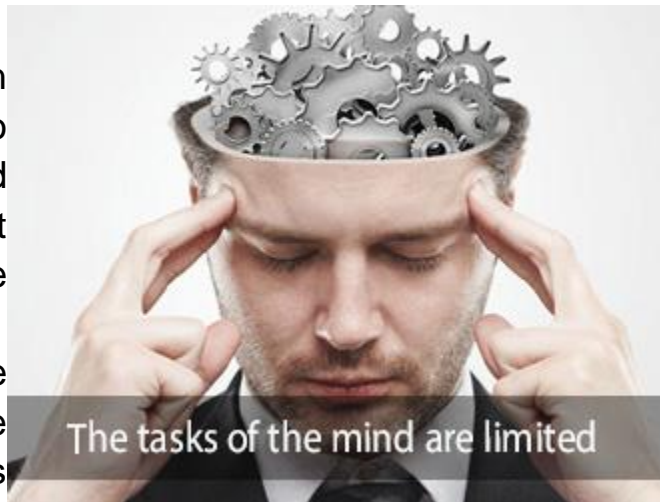
This Divine Revelation is the absolute truth, it is the frame of reference and it is the exalted standard. Therefore, if we abide by Quran and Sunnah we will never go astray.

Allah also installed in man lusts, which are neutral, so they are not the reason behind the mischief on earth, but rather abusing them is the reason.

Moreover, man can make lusts his means to draw close to Allah, so don't accuse lusts because without them you will

never have a chance to exalt in the Sight of The Lord of the heavens and the earth, and without them you will never have the chance to enter paradise.

Finally, the most crucial constituent of the Divine Assignment is the free will.



Allah the Almighty gives man the free will in order to evaluate our deeds, otherwise, good deeds and bad deeds will not make any difference in the sense of rewarding or punishing.

All these constituents: the universe, the mind, Al Fitrah, The Divine Method, the lusts and the free will, take place on the earth in the time of lifespan (of every person). Therefore, man's life time is his capital in the worldly life, and he should spend it in purifying his soul as a price he pays to deserve his Lord's paradise.

Last but not least, this book showcases its topics in a very simple style and elaborates the ideas through connecting the concepts with reality and through giving examples.

The most amazing thing about these lectures is that they shed light, in each one of them, on one side of the inimitability of the Quran; So if you want to wander around in these miracles in order to come back with a heart full of faith, and if you want to avoid all conflicts on earth, the universe will suffice you, for everything in the universe denotes The Greatness of Allah:

In everything there is a sign
indicates that Allah is the Only Deity

Introduction- Purpose of Man's Existence

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Dear brothers, this is going to be our first lesson on aqidah (the creed) and the inimitability (of the Qur'an).

Man is a mobile being:

1- Man's motion is a result of stimuli within him:

To begin with, man is a mobile being. Think for a moment about a being which is motionless, such as a piece of wood, so unlike man. What makes man move?

These are the stimuli which Allah has installed in human beings, such as the desire for food, for the opposite sex, for safety. They make man mobile.

2- Man's basic needs are three:



Allah has installed in us three basic needs. First of all, there is the need for food and drink, the need for mating, and the need for safety. If it were not for these three necessities, you might see the surface of the earth void of everything.

Because you urgently need food and drink, you work, and when you work you build. Thus, somebody builds a school or a hospital, and somebody else paves a road or makes a closet. Yet another person studies medicine or architecture. So, because of his need for food and drink, man works and builds, and in this there is a test for us, that is Allah is testing us by means of our work to see if we believe or not; if we complete our work or not; if we intend earnestly or not.

3- Between plants and inanimate objects:

An inanimate object is, by definition, the one that occupies space, that is has three dimensions and weight, whereas a plant, having three dimensions and weight, occupies space, and it also grows, so growth is the difference here.

On the other hand, animals occupy space, having three dimensions and weight, like inanimate objects, and grow like plants, and furthermore they also move and walk. Man occupies space, having three dimensions and weight; he moves and grows as well, and above all, he thinks.

So the most honorable thing in a human being is his mind, and Allah has bestowed on man cognition, which is fed by knowledge.

Unless you seek knowledge and truth, and unless you believe, you lose your human value. In that case the human life turns into that of a beast, and for that reason we tend to call a human being that lacks any knowledge whatsoever "an animal", and the evidence for that comes in these ayaat:

"The similitude of those who were charged with the (obligations of the) Torah, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not)."

(al-Jumu'a, 62:5)

"They are only like cattle; nay, they are worse astray from the Way."

(al-Furqan, 25:44)

"They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own)."

(al-Munafiqun, 63:4)

Dear brothers, thus the first issue is that man is a mobile being. At the same time we see beings that are rigid, motionless, unable to move. So what exactly motivates us to move? The answer is: our need for food; and the Prophets share this need with us since their nature is human. We find the confirmation of this truth in the following Words of Allah:

"And the Messengers whom We sent before you were all (men) who ate food and walked through the markets."

(al-Furqan, 25:20)

The ayah stresses the fact that the Prophets' existence requires food, buying it, walking in the markets in order to make a living, and this constitutes the proof of their human nature.

The food for the mind, for the heart, and for the body:

Hence, dear brothers, man is a being with a conscious mind (fuad), loving heart, and mobile body.

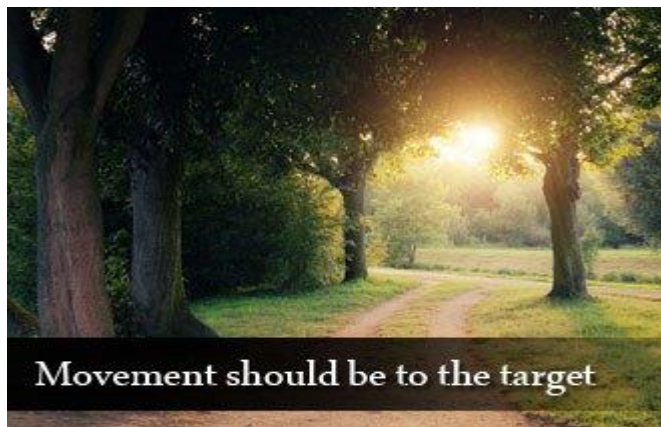
Knowledge is the nutrient of the mind, while love is the nutrient of the heart, and food and drinks are the nutrients of the body. Unless you seek the three of them; unless you seek knowledge, Divine love, food, sleep, and repose you should know that you have become an unbalanced being.

How to avoid the unbalance caused by putting food before other needs?

What is the difference between unbalance and equilibrium? Equilibrium is to fulfill all the needs at the same time, working on all the tracks by seeking knowledge, inspiring your heart and taking care of your body; while unbalance is to make your mind work and neglect your heart, or to put your heart before your mind, or to build up your muscles and forget your mind and your heart. So there is a big difference between unbalance and equilibrium.

I have mentioned once that unless man takes care of his relationship with Allah, his family, his job, and his health, he is bound to suffer a breakdown because any neglect of the above will affect the three needs.

When is man's movement on the right track?



Considering the fact that man is a mobile being, we ought to ask: When is his motion on the right track? That means that there is a right movement and a wrong one, productive movement and chaos; it might even become entirely useless.

So, the success is not in just moving, but in moving in the right direction.

For example, if somebody is hungry, thirsty, on the point of dying, there are many movements his body can execute, but the right thing to do here, the right movement is to move towards water because his survival depends on drinking it.

So man is a mobile being, with a conscious mind, loving heart, and moving body, and his movement is fruitless unless the objective is known.

Here is an example of what I mean: You arrive in a western country and check in at a hotel.

You wake up on your first day and ask: "Where should I go today?" The question, in the first place, should have been: "Why am I here? Why have I come here?" So if you said: "I am here to seek knowledge", we would tell you: "Go to universities and colleges." And if you said: "I came here as a tourist", we would tell you: "Go to parks and restaurants."

And if you said: "I am here as a merchant", we would tell you: "Go to factories and business companies."

The subtle truth is that although man is a mobile being, his movement is wrong, fruitless, unhealthy and unsuccessful unless he knows the reason behind his existence in this life.

If a car has been recklessly driven, it will end up in a ditch causing death of its passengers. So it is not enough to move. Look at all the people moving in the morning:

"By the Night as it conceals (the light); By the Day as it appears in glory; By the creation of male and female; Verily, (the ends) you strive for are diverse."

(al-Lail, 92:1-4)

Each one of them has something on his mind which he will try to achieve, so the right thing is not just to move but to direct our movements onto the right track. For that reason Allah says:

"Say: Shall we tell you of those who lose most in respect of their deeds? Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"

(al-Kahf, 18:103-104)

Any movement should have a goal, and I am sorry to say that in a survey of a thousand people who were asked what their objective was, the result was that only 3% have clear goals, whereas 97 % move aimlessly.

That is why I always say: Either you set up your own plans, or plans will be set up for you.

Either you are active, or you will be passive. Either you establish your own goals, or you will be artfully framed and used.

Knowledge is a serious issue:

Knowledge is a serious issue and Allah says:

"...and (Allah) taught you what you knew not (before): and great is the Grace of Allah unto you."

(an-Nisa, 4:113)

And I always say, my dear brothers, that the most glorious blessing for man, which does not need any innovation, is knowledge, and this, precisely, is what these ayaat are telling us:

"...and (Allah) taught you what you knew not (before): and great is the Grace of Allah unto you."

(an-Nisa, 4:113)

"When he reached full age, and was firmly established (in life), We bestowed on him wisdom and knowledge."

(al-Qasas, 28:14)

So when you go to a western country to get your PhD, you go to a modern beautiful country with parks and restaurants, with theaters and cinemas, with taverns and well-designed roads, with ruins and museums, with universities and schools, with factories and business companies. However, your being there in order to get your PhD implies certain things. What are they?

When you have a clear goal, you will choose the means which will help you in fulfilling this goal.

A student in a western country who seeks his PhD will, first of all, rent a house nearby the university to save time, money and efforts.

He will befriend another student who excels in the language of the country. He will buy magazines relevant to the subject of his thesis. He will visit scientific exhibitions to learn more about his specialization. Thus, when you have a clear goal, you are led to grasp at any means that help you fulfill it.

So the first truth is that unless man knows the reason behind his existence in this life and his goal, his movements will be incorrect.

When does man achieve happiness?

1- Knowing the objective of his daily movements:

The second thing: When does man achieve happiness? It happens when his life runs according to a goal he has set up for himself, and the evidence is to be found in the case of a student who is going to sit for an important exam.

He has some good friends who do not study at university but run their own businesses, and they want to take him to a beautiful park.

Although the place is extremely appealing, with stunning views, and although he loves his friends and vice versa, despite all that and with an important exam round the corner, if they convince him to come with them, he is certain to feel uncomfortable.

Why will he feel uncomfortable?

Because this movement doesn't go along with his goal, and this will definitely make him feel uneasy.

But if the same student stayed in a dark room, and read his books, learning and trying to get a good grasp of the subject matter, he would feel great comfort. Where would that comfort come from? It would come from the perfect match between the movement and the goal.

So your movement is right as long as you know the reason behind your existence, and you will be happy as long as your movement matches your goal –these are the rules of thumb.

2- Man inherently loves perfection, continuity, and safety of his existence:

Dear brothers, it is also a rule of thumb that man is born to love, or as modern expressions have it, he is tuned up to love his existence. Whether he likes it or not, admits it or not, he is born to love his existence, its perfection and continuity, without one single exception among the 6 billion inhabitants of this earth on the five continents, as each one of them is unlimitedly devoted to love, perfection, and continuity of their existence.

Who among us likes to be sick? Who likes to be poor? Who likes to lose their freedom? None of us! All of us on this earth share this attitude:

"...Who (your Guardian Lord) created you from a single Person..."

(an-Nisa, 4:1)

Thus, we all have the same nature, attributes and goals.

When do I achieve the safety of my existence?

Hence, dear brothers, when do I achieve the safety of my existence? You are the most complicated machine in the universe, and it is complicated on purpose not by defect.

This very complicated machine has an All-Wise and All-Knowing Creator Who has with Him all the instructions of performance and maintenance, so, given your love for yourself, for your existence, and for the safety of your existence, you should follow the Creator's Instructions to the letter:

"If anyone does a righteous deed, it is to his own benefit; if he does evil, it works against (his own soul)"

(al-Jathiyah, 45:15)

1- To know the connection between disobedience and its consequences:

We begin by getting to know that the consequences are included in the Creator's Instructions and that disobedience includes its consequences.

Furthermore, that the relation between any matter and its results, in other words between the cause and the effect, is objective, we thus arrive at the fact that the relation between disobedience and its consequences is objective.



And to make this clear let us say that when you are not allowed to approach a high voltage power line, but you disobey, in this case you don't need policemen, authorities, or fines, because electricity itself will punish you.

If you get closer than 8 meters you will be carbonized, so it is not a matter of illegal acts, it is fatal.

It wasn't a human being who laid down the rules to hold you responsible, it is more complicated.

Hence, when you believe that the link between the matter and its results is relevant, as is the link between forbiddance and its consequences, the same as the connection between the cause and the effect, you will follow Allah's Orders for your own safety.

This lecture is designed to be part of the introduction to aqidah; it is an objective relation between the order and the prohibition. It can also be sometimes a subjective relation.

Sometimes a country prevents exchanging money to maintain the value of its currency, so if a citizen of this country takes cash out of the country, he will be severely punished.

So we say that there is a subjective relation here, which means that the rulers of the country choose to punish all those who take cash out of the country, so here the relation between disobedience and its consequences is subjective, not objective.

If a father prohibited his son to use one of the house's two doors but permitted using the other one, and if this son used the entrance door prohibited by his father, we would say that this is a subjective relation. However, in the case of the orders of the deen the relation is objective, meaning that every order includes the seeds of its consequences, and every prohibition includes the seeds of its consequences, and by that you become a faqih.

If a faqih saw a sign which says: "Beware! Minefield! No trespassing!" he would never feel bitter toward the person who has put up this sign, and he would never consider it as a restriction to his freedom. On the contrary, he would see it as a guarantee of safety.

2- The obedience to the Expert and All-Knowing Creator:

Hence, dear brothers, you will achieve the safety of your existence when you obey the Expert:

"And none, (O man!) can inform you like the One Who is Expert."

(Fatir, 35:14)

He knows what is best for your safety, happiness, activity, and your final destination.

Hence, following the Creator's Instructions will guarantee the safety of your existence.

There are do's and don'ts, and that is why the believer sometimes says: I don't lie, which is good –he is abiding the Creator's Instructions; I don't backbite, very good! I don't accept unlawful money, excellent! But these expressions of honesty are put in the negative here because most of these terms use the word "don't" as a prefix. "I don't take unlawful money." Bless you! "I don't lie, I don't cheat, I don't backbite, I don't commit adultery, I don't drink wine, I don't kill." Good, safety needs righteousness:

"In the case of those who say, 'Our Lord is Allah', and, further, stand straight and steadfast, the angels descend on them (from time to time): Fear not!(they suggest), nor grieve, but receive the Glad Tidings of the Garden (of Bliss), that which you were promised!"

(Fussilat, 41:30)

You are born to love your existence, to love the safety and perfection of your existence, but the perfection of your existence needs closeness to Allah. The Almighty says:

"... for without doubt in the remembrance of Allah do hearts find satisfaction."

(ar-Ra'd, 13:28)

3- Closeness to Allah:

The only way to achieve happiness is to be close to Allah:

"But whosoever turns away from My Message, verily for him is a life narrowed down."

(Ta Ha, 20:124)

I swear by Allah that I read an exhausting research about 400 people, most of whom, at the peak of their careers, committed suicide because they sought only the success of this fleeting life and entirely forgot the Hereafter:

"But whosoever turns away from My Message, verily for him is a life narrowed down."

(Ta Ha, 20:124)

Again, one of the most remarkable architects in the world, who designed the bridge in Istanbul that connects the Asian continent with the European continent, used by 300 thousand cars on daily basis, on the day of inauguration of this bridge threw himself in the Bosphorus, and when they checked his hotel room they found a piece of paper which said: "I have tasted everything in life but haven't enjoyed it, so I choose to taste death."

Life without knowing Allah is empty, absurd and worthless, and this is why the miserable people so attached to the earthly life, come in and out of it without tasting the best it offers –which is to know Allah.

There is a heaven on earth, and he who doesn't step in it will never enter the heaven of the Hereafter:

"And admit them to the Garden which He has announced for them."

(Muhammad, 47:6)

They tasted heaven in the earthly life:

If your eyes saw the beauty of ours they have seen, you would never turn your back on us for other's sake.

If your ears heard our nice speech, you would throw away the arrogance garb and come to us.

If you taste an atom like of love, you would excuse him who loved us to death.

If you felt the breeze of our closeness to you, you would die in excitement and eagerness for us.

Dear brothers, the real happiness is to connect with Allah:

"But whosoever turns away from My Message, verily for him is a life narrowed down. And we shall raise him up blind on the Day of Judgement."

(Ta Ha, 20:124)

"...for without doubt in the remembrance of Allah do hearts find satisfaction."

(ar-Ra'd, 13:28)

This is a fact, and the best thing to do is to find out about it at an early age, not in the old age:

"The day that certain of the Signs of your Lord do come, no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith."

(an-An'am, 6:158)

Your choice in faith is a matter of time:

Dear brothers, your choice in faith is a matter of time, as you have one million choices of accepting and rejecting. You might reject this job for the pay is insufficient, you might reject this wife or a candidate for wife, because she is not up to your standards, you might reject this house because it is too small, but if you reject faith, you disgrace yourself:

"And who turns away from the religion of Ibrahim but such as debase their souls with folly?"

(al-Baqarah, 2:130)

How do you achieve continuity of your existence?

Your choice in faith is a matter of time and the safety of your existence depends on your following the Creator's Instructions, and the perfection of your existence lies in being close to Allah.

One third thing remains, and it is the continuity of existence, which is achieved by upbringing your offspring.

It has been transmitted by Abu Huraira that the Prophet, may Allah bless him and grant him peace, said:

"When a man dies, his deeds come to an end, except for three: sadaqah whose benefit does not cease, knowledge from which people derive benefit and a pious son who prays for him."



[Sahih according to Ibn Khuzima]

When one of the Damascus most remarkable imams, who used to deliver khutbah at the Omayad Mosque died, there was a huge mourning at the Omayad Mosque.

On the last day, his son came to the minbar and spoke like his father used to do, so I said to

myself: "His father hasn't died then, there is continuity here."

When you get married and have children, it should be as Sayyidina Umar said:

"I swear by Allah that I sleep with my wife not to satisfy my desire but to have a pious son whom I hope people will benefit from after my death."

So when you get married you wish for pious offspring, and the noble hadith confirms this meaning:

"When a man dies, his deeds come to an end, except for three: sadaqah whose benefit does not cease, knowledge from which people derive benefit and a pious son who prays for him."

[Sahih according to Ibn Khuzima]

So you achieve happiness by being close to Allah, and closeness to Allah is a positive thing.

It is righteousness to say: "I don't lie, I don't cheat, I don't backbite, I don't steal, I don't betray..." All these sentences, however, use the word "don't" as a prefix. Yet another way of speaking is to say: "O Allah, I paid for it from my own money; I spent my free time on such and such enterprise; I made an effort to do such and such thing; I came to this talk on matters of the deen instead of staying comfortably at home, on my comfortable couch, drinking tea or coffee, eating fruits, with my wife sitting opposite me –I left all that and came to the mosque; it took me an hour to get here, an hour to attend and another hour to get back home, for the sake of seeking knowledge."

Thus, closeness to Allah is considered a positive thing, it doesn't have the word "don't". "Oh Allah! I attended this lecture, I taught others, I wrote a book, I established an association, I built an orphanage and a mosque, I opened a medical center, I supported good deeds..."

Hence, dear brothers, your righteousness is your safety net, and the sublime good deeds are your happiness, and your continuity is in upbringing your children.

Thus, your continuity is achieved by a pious son who will invoke Allah for your sake. "Oh Allah give me a pious son":

"And those who believe and whose descendants follow them in Faith, to them shall We join their descendants, nor shall We deprive them (of the fruit) of anything of their works: (Yet) each individual is in pledge for his deeds."

(at-Tur, 52:21)

The ayah above means: To them we shall join their families' deeds.

The importance of the Divine Method:

Dear brothers, the following ayaat show us the importance of the Divine Method:

**"The Most Gracious! It is He Who has taught the Qur'an.
He has created man:
He has taught him an intelligent speech (and capacity to understand)."**

(ar-Rahman, 55:1-4)

They are mentioned in chronological order, and a big question arises: Is it rational to maintain that man should have known the Qur'an before his own creation?

**"The Most Gracious! It is He Who has taught the Qur'an.
He has created man:
He has taught him an intelligent speech (and capacity to understand)."**

(ar-Rahman, 55:1-4)

It would seem irrational, but the commentators say: The order here rather than chronological is hierarchical, which means that the human existence is pointless without a method to follow, and again the example makes it quite clear:

You have imported a very complicated, valuable, useful machine but by mistake the instruction manual has not been sent with it, so if you use it without the manual, it will break down and you will lose your money, and if you leave it unused, you still lose your money.

Taking the case into consideration –aren't the manufacturer's instructions more important than the machine?

**"The Most Gracious! It is He Who has taught the Qur'an.
He has created man:
He has taught him an intelligent speech (and capacity to
understand)."**

(ar-Rahman, 55:1-4)

Every affliction or sin is an outcome of ignorance and deviation from the Creator's Instructions:

I assure you, dear brothers, no affliction happens on earth except on account of deviation from the Creator's Instructions and this deviation is the outcome of ignorance –man's bitterest enemy; and the ignorant can hurt themselves more than their enemies.

You should seek knowledge. You want either the life of this world or the Hereafter, or both; and knowledge will not give you a part of it unless your dedication is total. If it is not, knowledge will give you nothing; and man is knowledgeable as long as he seeks knowledge, and the minute he thinks he has had enough of it, he turns ignorant.

The seeker of knowledge prefers the Hereafter to the earthly life and he consequently wins them both, whereas the ignorant one chooses the earthly life over the Hereafter, and consequently loses them both.

I studied at a high school in Damascus, one of the oldest ones, and there was a sign hanging over the entrance which said in big letters: "The highest rank is that of knowledge."

Hence, dear brothers, every human being among the 6 billion people living on this earth wishes for safety and happiness, and man is born to love his existence and safety, perfection and continuity of his existence.

The safety of existence lies in obeying Allah and following His Path, and the perfection of existence lies in being close to Allah, while the continuity of existence lies in upbringing a pious son who will be of benefit to people after you are gone, and thus he ensures your continuity.

The reason behind man's existence:

1- Worshiping Allah is the reason behind man's existence:

What is the reason behind our existence on earth? At the beginning I said:

"When you know the secret behind your existence, your movements get onto the right track." So what is the reason behind our existence on earth? In the Qur'an we read:

"I have only created jinns and men, that they may worship Me."

(adh-Dhariyat, 51:56)

So worshipping Allah is the reason behind our existence on earth.

"I have only created jinns and men, that they may worship Me."

(adh-Dhariyat, 51:56)

Hence, worship is the reason behind our existence, and when you worship Allah you fulfill its purpose.

2- The concept of worship may get narrowed and widened:

The concept of worship may widely expand or narrow.

It gets narrow on account of the ignorant who assume that worship is only prayers, fasting, hajj and zakat, whereas it widens up until it becomes a complete system for all walks of life, starting with the marital bed and ending with international affairs.

It is a system comprising and constituting a whole, and he who assumes that worship is only prayers, fasting, hajj and zakat is certainly deluded.

I shall not be exaggerating when I say that Allah the Almighty's System comes to 500 thousand items. It accompanies you round the clock, and in all your circumstances.

If you enter your house, there is a dua'a (supplication) the Prophet, may Allah bless him and grant him peace, used to say on this occasion. The same goes for the beginning of your meal, for looking at your wife, for looking in the mirror:

"O Allah! As you have beautified my physical appearance, thus beautify my conduct."

On leaving home:

"O Allah, I take refuge in You lest I should stray or be led astray, or trip or be made to trip, or oppress or be oppressed, or behave foolishly or be treated foolishly."

If you are a doctor and operate on a patient:

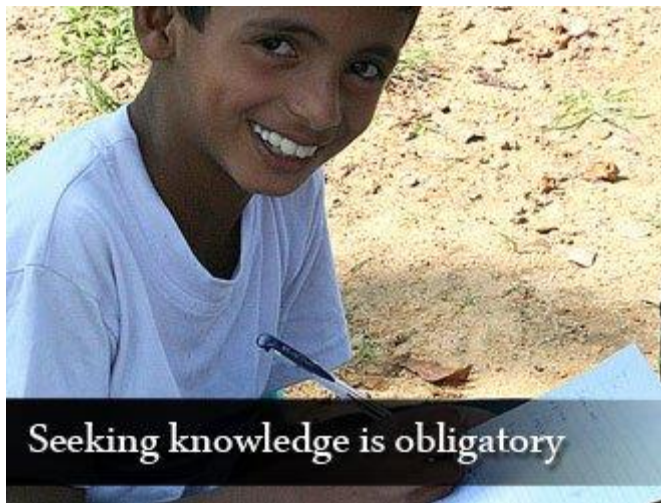
"Oh Allah, I leave my power and strength to Your Power and Strength, since You are the All-Powerful and the Firm."

3- Every move in this life is regulated by shari'ah:

Acts can be obligatory, mandatory, recommended, lawful, detested, and forbidden.

Every move, moment of quietude, action, bond, suspended relation, rage and satisfaction is covered by a ruling of shari'ah.

4- Seeking essential knowledge is mandatory:



Hence, seeking the knowledge of the deen is mandatory for every Muslim.

How can you obey Allah if you don't know his Orders and Prohibitions?

Attending educational session to learn about them is a must, and you have no choice in that. You should seek knowledge.

For example, a sky diver can be ignorant of the shape of the parachute; of whether it is round, oval, square, or rectangular.

He can be ignorant of the fabric it is made of, whether it is synthetic or natural.

He can be ignorant of the number of cords and their colours. There is a lot of information and data that he might be ignorant of, but there is one thing he cannot be ignorant of and that is how to open the parachute. It is mandatory knowledge for a skydiver and if he lacks it, he will never land alive.

You may ignore the materials used for the production of the breaks in the vehicle you drive, or its engine, or the way it works. You may ignore how the vehicle is produced –whether it is compressed or molded or just hammered, and nothing will happen to you. However, you have to know how to bring this vehicle to a halt or else you will cause an accident. Thus, starting the vehicle and bringing it to a stop, together with detecting any malfunction, are included in the mandatory knowledge of any driver, and you have no choice here.

If you are a doctor with the highest licence in medicine, like the USA Medical Board, FRCS in Britain, EDS in France, or Arab Medical Board, you are obviously highly qualified in medicine but you might be ignorant of your religion, in the same way as a religious scholar, to whom you show an EKG, would totally ignore how to read it. However, you should know that this kind of knowledge is mandatory for every Muslim, whereas Islamic history is not; comparative fiqh is not; the proofs given by great ulamah are not; tajweed is not...

Thus, you cannot ignore how to perform salah, how to fast, how to perform hajj, how to buy and sell, how to get married; you cannot ignore the rights of husband and wife... Such things are considered obligatory knowledge, exactly like the knowledge of opening a parachute, whose ignorance will cause your death while landing.

A sky diver was told to press the first button in order to open his parachute, and if it failed, there was another button he should press, and if that didn't work, there was a third one, and he was told that when he landed, there would be a car waiting to take him back to his barracks. He pressed the three buttons, one after another, but they all failed to open the parachute. In the end he said to himself: "I hope that the car, at least, won't fail, and I'll find it waiting for me when I land."

So there is mandatory knowledge, which constitutes the pillar of aqida and of Islam, and there are laws covering your private and business matters. If you are a merchant you should know the laws of selling and buying, and the same goes for any other profession –a lawyer, a doctor, a teacher...

For example, the doctor is paid for his care not for the outcome.

Every job has its own rules, and unless you know these rules you will commit mistakes and be at fault.

He who enters the market place without the knowledge of shari'ah will eat riba (interest on money) whether he likes it or not. So seeking knowledge is not an option but indeed a crucial matter because there is either Heaven or Hell after death. Come to think of it, let me ask you why Allah mentioned death before life in this ayah:

"He Who created Death and Life, that He may try which of you is best in deed;"

(al-Mulk, 67:2)

It is because man has millions of choices when he is born... he can be a doctor, an engineer, a pilot...

An inspector visited once an elementary school and asked a bright student to stand up and to tell him what he would like to be when he got older.

The conventional answer would be: a doctor, a teacher, a pilot, an officer, or a scientist, but to his surprise the student said that he wanted to be a smuggler.

So dear brothers, there is mandatory religious knowledge: the pillars of faith and Islam; the Book of Allah; interpretation of the Book of Allah, and interpretation of the ahadith of the Prophet, may Allah bless him and grant him peace, and actually we are at the moment celebrating his birth. Allah says:

“So take what the Messenger assigns to you, and deny yourselves that which he withholds from you.”

(al-Hashr, 59:7)

How do we take what the Messenger assigns us and leave what he withholds from us unless we know the nature of those assignments and those denials?

Thus, knowing shari'ah is mandatory for every Muslim.

You know Allah, but how are you going to obey Him?

You should know His Orders and this is the reason why it is mandatory to know the rulings of shari'ah. It is something vital in your life not something optional or just a pastime. It is absolutely essential.

Dear brothers, I hope it is crystal clear to you now that seeking knowledge is a must.

If you are riding a vehicle and you consider the light flashing on the dashboard as a decoration, the engine will break down; the vehicle will come to a stop. You won't be able to reach your destination, plus you will have to spend 50 thousand at the repair shop. It was a pity you didn't know that this warning light was an alert to you about the requirement to change oil, and by having changed it you would have saved the engine, continued your trip and reached your destination. These are very precise words.

The right attitude is to apprehend whatever is taking place:

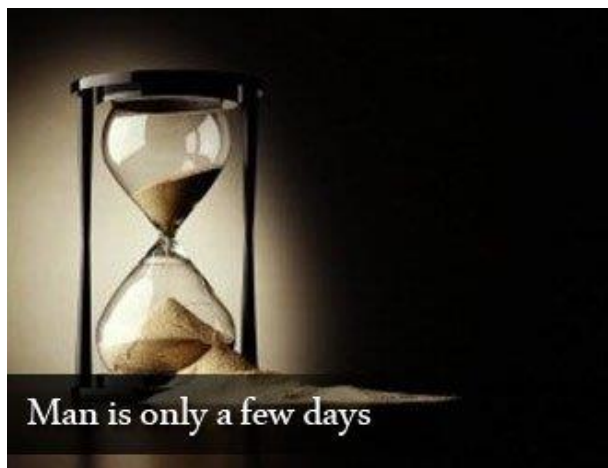
Thanks to all mass media at your disposal, you are able to get to know whatever happens anywhere in the world within minutes, and the right thing here is not just to find out about it but rather to comprehend it.

In old days receiving the news was the most important thing and with this aim in mind people used to stand by city gates waiting for caravans. Now, it takes minutes to learn the news and often you can see it happening.

And yet, the right thing is not to know what is taking place but rather to apprehend the secret behind it.

It is just like the oil alert in the vehicle. The important thing is not to see the light flashing, but to know why it has flashed and whether it is a decoration or alert. That's where the problem lies –so you should seek knowledge.

Man's reality amounts to a few days:



You should seek knowledge, and thus Allah the Almighty says:

"By the Time; Verily Man is in loss; Except such as have Faith, and do righteous deeds, and (join together) in the mutual enjoining of Truth, and of Patience and Constancy."

(al-Asr, 103)

Every human being is a loser. Why? Because the passage of time wears him out, and man's life is only a few days. Every day that passes takes away a part of him; every day shouts in the early morning: "O son of Adam! I am a new creation, and a witness to your deeds, so use me as I will never come back till the Hereafter."

So you last only a few days, and I swear to Allah, dear brothers, that I have never found as all-inclusive, preventive, satisfying, and solid definition as this one: "a few days".

Every day that passes takes away a part of you, so the right thing to do is not to keep counting years that have passed; to say I am 60 years old, but to say annoying words like: "How much time is left for me?"

If the years that passed seem to have elapsed in the blink of an eye, it is most likely that so will those that remain.

Suddenly, you read an obituary. The deceased used to be a person, now he is a piece of news.

Once, on the flight from Morocco to Damascus I occupied a window seat and during a stopover at Tunisia I spotted a coffin being unloaded from the plane.

The man inside it used to be a passenger with a ticket and a passport, now he was nothing but a cargo; a person had transformed into a cargo, needing customs clearance and paperwork.

Every human being is a loser except...

Hence, dear brothers, the right thing to do is to count down your lifetime:

"By the Time; Verily Man is in loss; Except such as have Faith, and do righteous deeds, and (join together) in the mutual enjoining of Truth, and of Patience and Constancy."

(al-Asr, 103)

Who will survive and make it?

"Except such as have Faith, and do righteous deeds, and (join together) in the mutual enjoining of Truth, and of Patience and Constancy."

This ayah means: Seek the truth, act, seek patiently Islamic knowledge and lead others to it, apply that knowledge, and lead to it, so you can survive the loss:

"By the Time; Verily Man is in loss; Except such as have Faith, and do righteous deeds, and (join together) in the mutual enjoining of Truth, and of Patience and Constancy."

(al-Asr, 103)

Conclusion:

Given that worship is the reason behind our existence, we will talk in our next lecture about its reality, its kinds and levels.

We will talk about ritual and transactional worship (people oriented worship), and the like.

Reason behind Man's Existence2

praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Ibadat:

1- Ibadat is the reason behind man's existence:

Dear brothers, this is going to be our second lesson on aqidah and inimitability, and the subject matter of today's lecture is ibadat-

the reason behind our existence on the face of the earth.

If a student heads to a western country seeking a PhD, and has no other goal than that, we say to him: The reason behind your existence in that country is getting your PhD, and anything serving that purpose is permissible, while, on the other hand, anything distracting you from it is prohibited.

2- Choosing permissible means to achieve a permissible purpose:



Once you know that the ultimate goal and reason behind your existence on earth is ibadat, you should choose from the data in your life and whatever is available in your environment that meets your goal, and this is what we call success, this what we call prosperity, and this what we call triumph.

The reason for your existence is to worship Allah, in the same way as the reason for the student's existence in that country is to seek a PhD.

When goals are clear, means get clear too, and I am sorry to say that 97 percent of the youth in the developing countries have no goals and thus lead their lives according to materialistic motivations, temptations, or merely act on impulse.

Knowing the secret and the purpose of your existence is the fundament of everything, and we have been told by the Noble Qur'an that the reason for our existence is to worship Allah Most High, and were it not for this evidence, it could have been a controversial matter. Allah Most High says:

"I have only created Jinns and men, that they may serve Me."

[Surat Al Dhariyat, ayah 56]

3- The expansive concept of ibadat:

It is disastrous to comprehend the word ibadat in its narrowest meaning; the right way is to understand this word in full.

For example, any moving vehicle is called sayyara ("car") in the Arabic language. Allah Most High says:



“Then there came a caravan (sayyara) of travelers: they sent their water-carrier (for water), and he let down his bucket (into the well). He said: "Ah there! Good news! Here is a (fine) young man!"

[Surat Yusuf, ayah 19]

Thus, the full meaning of the word sayyara is that of any moving object. However, it has been narrowed down to "car" –a vehicle driven by a driver, with its tires, engine and fuel. Therefore, if the word ibadat is taken to mean a set of rituals such as prayers, fasting, hajj, zakat, and bearing witness only, Muslims are way too far from the reality of their Deen, because according to the Prophet, may Allah bless him and grant him peace

((Islam is built on five pillars....))

However, Islam is one thing and the five pillars are another thing.

Pillars mean props only, but Islam, being a complete structure, comprises these props as well as other components, such as method, conduct, principles, orders, and prohibitions.

This is Islam a very detailed way of life.

Believe me, dear brothers, I wouldn't be exaggerating if I said that Islam comes down to 500 thousand different details involving your earning, spending, marriage, divorce, raising your children, dealing with people –those stronger than you as well as those weaker than you, and also with those like you; in your place of residence and your travels; whether rich or poor, in times of peace and of war... so it is a detailed way of life.

How come, then, that Muslims shrink it to five ritual practices?

4-Deen does not belong to the mosque:

How come Islam gets reduced to prayers only? This is a disaster, and unless we properly comprehend the meaning of ibadat as a detailed method, not just a few rites or do's and don'ts, we are far away from the reality of this Deen.

Nevertheless, the other party insists on keeping the Deen in the mosque, and you, according to them, are Muslims in the mosque but outside you are entirely on your own.

You eat, drink, meet people, celebrate, fulfill your desires, and you throw parties, where the behaviour can be acceptable or not.

They say that Islam belongs to mosques and I say otherwise. You receive the Creator's teachings in the mosque and you reap the benefits of your attendance. Joining a learning session gives you wisdom, closeness to Allah, happiness, and security. So mosques are there to offer teaching for you to benefit from, while the real Deen is in your office, clinic, operating theatre, lawyer's office, and on the farm: do you use carcinogen hormones?

Your Deen is on your employment desk: do you put a spoke in people's wheels to blackmail tax-paying citizens, or do you serve them?

So your Deen is at your place of work, at home, at parties; in your earning and spending; and your Deen is advice.

It is a tremendous mistake to limit it to a narrow meaning –to praying and fasting.

On one occasion the Prophet, may Allah bless him and grant him peace, asked his noble companions who the bankrupt was. It has been transmitted by Abu Huraira that the Prophet said:

((Do you know who the bankrupt is?

The Companions said: A bankrupt is somebody who has neither money nor property.

The Prophet said: The bankrupt in my ummah is he who will come on the Day of Judgment with lots of praying, fasting and sadaqat; but who has offended a person, slandered another one, wrongfully taken somebody's wealth, shed somebody else's blood, beaten up somebody else.

So Allah Most High will take away from him the rewards for his good deeds and give them to those who had been tyrannized by him.

If all his good deeds get exhausted before their due is paid, their sins will be taken (away from them) and attributed to him, and, consequently, he will be thrown into the Fire-Pit!))

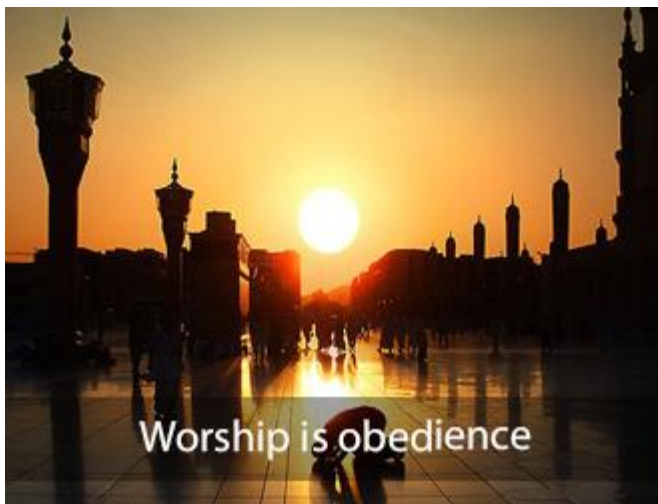
[Narrated by Muslim, Tirmidhi]

Dear brothers, worshiping and knowing Allah and His Path are the reasons behind your existence.

Here, knowing Allah implies having the knowledge that induces you to follow His Orders, to fear the Judgment Day so that you refrain from hurting any other being whatsoever, to seek with what you have been granted by Allah the Abode of the Hereafter, and to employ your money, job, time, expertise, talents, and abilities for the sake of Allah the Almighty.

Ibadat carries a very wide meaning, and I ask Allah to help me explain this concept in this lecture.

The meaning of ibadat:



Dear brothers, one of the all-inclusive and comprehensive definitions of ibadat is obedience, and he who disobeys Allah doesn't worship Him, so in a nutshell worship equals obedience. In Islam there is no passive admiration, such as to say:

"What a great religion, it is so civilized and natural", yet abstain from following it.

A young man fell in love with a western girl, so he asked for his father's permission to marry her, but the latter hit the roof and threatened to disgrace him. What should he do? A month later he offered his father a solution saying: "Father, what if she converted to Islam?" The answer this time was in the affirmative and no further objections were offered by the father.

The young man was beyond himself with joy and took himself to the bookshop to buy a set of books in English about Islam so that she could understand this religion and convert, helping him thus to get his father's permission to marry her.

After she had received the books, the shrewd girl asked for four months to read them calmly, away from him, his pressure and wishes.

The four months seemed four years to him, as he was counting minutes and seconds. After the fourth month was gone, he called her and was both stunned and delighted by what he had heard.

She told him she would convert to Islam, which meant that his goal was achieved, but added that she would not marry him since according to what she had read he was not a Muslim.

I swear to Allah, I swear to Allah, I swear to Allah I am not exaggerating, and this is Muslims' reality.

This young man has a Muslim father and mother, he prays and performs pilgrimage, yet he is not a Muslim in his house, at work, while earning or spending, in his spare time and his hobbies, his entertainment, his principles, his ambitions and wishes, and that is why, when Allah's Orders have been disdained by Muslims, they themselves have been disdained by Allah. The Almighty says:

“But after them there followed a posterity who missed prayers and followed after lusts: soon, then will they face Destruction.”

[Surat Mariam, ayah 59]

Summary of ibadat:

Ibadat is voluntary obedience. A powerful man is obeyed by force; yet, can we call obeying by force “worship”?

Impossible! Obedience is by choice, and this is why Allah Most High wants us to come to Him in obedience and by choice, driven by love.

He says:

“Let there be no compulsion in religion.”

[Surat Al Bakara, ayah 256]

"Let him who will, believe, and let him who will, reject."

[Surat Al Kahef, ayah 29]

" We showed him the Way: whether he be grateful or ungrateful (rests on his will)."

[Surat Al Insan, ayah 3]

“To each is a goal to which Allah turns him; then strive together (as in a race) towards all that is good.”

[Surat Al Bakara, ayah 148]

Obedience, thus, should be voluntary.

If you want to ace your exam, you should be firm in organizing your time: go to sleep early, according to sunna, and wake up early to study, given that the academic achievement gets doubled in the early morning as compared with the rest of the day.

Obedience is by choice, mixed with heartfelt love, and he who loves Allah yet disobeys, never worships Him; and he who obeys Allah without love, never worships Him; so it is voluntary ibadat mixed with genuine love.

Some scholars said that worship is absolute obedience, love, and submission to Allah.

Ibadat is a voluntary act mixed with wholehearted love, based on the certitude of knowledge, leading to eternal happiness.

It has the side of knowledge, the side of conduct and the side of aesthetics.

The conduct side is its cornerstone, as we can't benefit from the Deen if we don't follow Allah's Path, and you can also say that the Deen can be epitomized in one word "righteousness", in the same way as trade can be characterized by one word "earn", because if you don't earn, you cannot be considered a merchant, and if you don't become upright, you can't be said to be following the Deen.

There is a folkloric Islam where everything is Islamic, such as background, basis, tendency, interests, arts, ornaments, art,

ambitions, education and thousands of other Islamic things, but this is one thing and Islam itself is another thing; and it has been said that avoiding one speck of wrongdoing is better than performing 80 pilgrimages after the obligatory hajj.

So the pivot here is "conduct", voluntary obedience, based on the certitude of knowledge –printed in boldface, red-letter words.

Thus, we concentrate on these three important concepts: voluntary obedience, mixed with sincere love, based on the certitude of knowledge.

The doctor and the astrologer both claimed the dead never resurrect, so I said nonsense.

If what you say is right, I will be no loser; yet if I am right, you both lose.

This isn't faith.

Faith is the certitude of knowledge, and thus if the whole population of the earth, the 6 billion people that populate it, disbelieved in Allah, you wouldn't because your faith would be in every cell of your body, and in every drop of your blood, the whole and the only kind of faith –in Allah's Glorious Names and His Sublime Attributes, in the Hereafter, in angels, in books, in Prophets, and in bad and good fate as coming from Allah the Almighty.

Dear brothers, it is based on the certitude of knowledge, and I have never heard of a man going to sleep at night and waking up in the morning as the holder of a PhD.

It takes 33 years of non-stop efforts, sleepless nights; no meetings with friends and no picnics; and going through all this is just to add the prefix Dr to one's name, which used to be bare before.

Man sometimes thinks he is a believer, but when did he attend a session of learning? When did he buy a book? When did he read one? When did he read the Qur'an or the Sunna? When did he think of Allah's Orders? When did he ask "why am I here in this life"? What is the secret behind my existence and its purpose? When did he meditate? When did he muse? When did he go to the mosque to attend a lecture?

Someone might say "I am a believer and my faith is stronger than yours", but he is deeply immersed in sins and wrongdoings. Subhan-Allah! Each craft has experts and masters, but the Deen is apparently for everyone, like a common pasture, where everybody talks about it according to his point of view, saying "It doesn't seem convincing to me." Well, and who are you?

They said: for us this isn't permitted, well who are you to say we

Sometimes an official at the Ministry of Foreign Affairs says: We have hired such-and-such as an ambassador". Well, who are you to hire anyone? Saying "we hired", he talks as if he were the Minister.

Hence, dear brothers, ibadat is voluntary obedience, mixed with profound love, based on the certitude of knowledge.

Ask yourself: Did you abide by the learning session? Did you read a book and benefit from it? Did you summarize it? Did you pass a beneficial word to others?

The knowledge preceded by certitude leads to eternal happiness.

Your need for beauty is something essential. You need to be happy, to lead a beautiful life, to connect with Allah Most High, and to be in a Garden width of the heavens and earth.

Hence, those who have chosen the earthly life over the Hereafter are motivated by their love of beauty but at the wrong time.

We are in the abode of toil and hard work, not luxury and comfort:

The place where students study isn't luxurious. It has wooden desks, chilly ambience, lots of assignments; the teacher is talking. And this is how a learning center looks like, this is where you seek knowledge; it is a seat of learning.

The places you should attend look ascetic; rather than fullness they are inclined to hunger, as the saying goes: fullness takes away quick-wittedness.

A student might desire a grand, comfortable desk, after the fashion of airplane seats which turn into beds; provided with variety of refreshments, coffee, tea, nuts, crackers, fruits, games, radio and a TV set. But this isn't a place where you might lead comfortable and cushy life; indeed, it is a work place.

It is after having received your PhD that you can have your own room, your own office with a reception desk, or a lavish bedroom and a stunning view.

We live in the abode of toil, not of hope.

We live in the abode of honoring, responsibility, and preparation for the Hereafter, where one may say: I wish I had offered in my life (more) good deeds.

Due to profound wisdom, this earthly life is the abode of torsion not a place of straightness; and it is the abode of grief not of joy; and he who realizes that it should be like this will not rejoice over opulence nor lament over grief because both joy and grief are transitory.

Allah Most High has created this life to be the abode of adversity, while the Hereafter He has meant to be the Final Abode, that is why He has made the grief of the earthly life to be the reason for the Hereafter's gratification; and He made the gratification of the Hereafter to be the compensation for that grief, so He rewards to compensate.

It has been narrated by Muadh Ibn-Jabal that when the Prophet, may Allah bless him and grant him peace, sent him to Yemen he said to him:

((Beware of luxury, for the slaves of Allah do not live a life of luxury.))

[Imam Ahmad]

You might lead a life of ease and comfort; and you might be delighted to buy a house, get married, or enjoy your family's company, and it is fine as long as you are pleasing Allah in general and aiming at the right target: Oh Allah you are my Destiny and pleasing You is my delight.

Allah has bestowed on you blessings of all kinds, and it is all right to seek all kinds of comfort on one condition: they shouldn't be your only goal in life.

The problem nowadays is that people make luxurious life their only goal, and you should ask philosophers about it, as desire turns to pain when it is your target destiny.

That's why it has been said: Take whatever you like from the earthly life and you will be granted the same (amount) of worries, because he who takes more than necessary from the earthly life is attracting, unaware of it, his death.

It was narrated by Abd Allah Ibn-Mohsen Al Khutami that the Prophet, may Allah bless him and grant him peace, said:

((Whoever wakes up in the morning well and able, safe within his neighborhood and in possession of his daily bread will be (feeling) as if he has won the whole world.))

[Tirmidhi]



A king asked his minister:

"Who is the king?"

He answered: "You, your Majesty! There is no king but you." So the king said: "The real king is someone we don't know and he doesn't know us; he owns the house he dwells in, has an obedient wife, and a satisfying

income; and if he knew us, he would make every effort to please us; and if we knew him, we would make every effort to embarrass him." Therefore:

((Whoever wakes up in the morning well and able, safe within his neighborhood and in possession of his daily bread will be (feeling) as if he has won the whole world.))

Ibadat is voluntary obedience, mixed with genuine love, based on the certitude of knowledge, leading to eternal happiness.

Dear brothers, there is heaven in the earthly life, and he who doesn't enter it, will never enter the Heaven of the Hereafter.

The evidence is in the ayah where Allah Most High says:

“And admit them to the Garden which He has announced for them.”

[Surat Muhammad, ayah 6]

It is the heaven of the earthly life, and some get the taste of it; it is the Heaven of Closeness to Allah, and that's why some poets among the scholars said:

If your eyes saw the beauty of ours they have seen, you would never turn your back on us for another's sake.

If your ears heard our nice speech, you would cast away the garb of arrogance and come to us.

If you tasted an atom-like of love, you would excuse him who loved us to death.

If you felt the breeze of our closeness to you, you would die in excitement and eagerness for us.

If you saw any of our illuminations, you would leave all creatures for our sake.

Dear brothers, man inclines to beauty by nature, and happiness is the first benefit of the Deen. Hence, a believer has enough happiness in his heart for a whole town; a believer's heart has what is enough to give security to a whole town.

Empty soul can't be filled up with money, marriage, women, positions, or pleasures.

Only faith, which man often seeks later in his life wishing he had sought it earlier, is able to fill it.

Subdivisions of ibadat:

1- Ritual ibadat:

Dear brothers, let us move to another topic and talk about the ritual and transactional kinds of ibadat.

Ritual ibadat:

Prayer: you stand forth reading Al Fatiha, and some verses of the Qur'an and you bow down, sit and say salam.

Fasting: you stop eating and drinking from dawn till sunset.

Hajj (pilgrimage to Makkah during the first half of the month of Dhul-Hijjah): You go to Mekka, Allah's House, you circumambulate the Ka'bah, walk between the hills of Safa and Marwa, stay at Arafat, and perform the rest of the rites of hajj.

Zakat: Giving the poor their due.

Shahadat (bearing witness): You say: I bear witness that there is no other god but Allah.

These are ritual acts of worship.

2- Transactional ibadat:

Transactions are the broadest and the most serious parts of ibadat, and the proof for that is what the Najashee (Al Habasha's king) asked the Muslims, led by our Master Jaafar, who migrated to him. When he asked them to tell him about Islam, Jaafar said:

((O king! We were ignorant and ill-mannered. We used to worship idols, eat carrion, mistreat our neighbors, cut off kinship ties, and the strong used to tyrannize the weak. However, we have changed after a man from amongst us, well known to us on account of his noble family, truthfulness, faithfulness and chastity has been sent to us by Allah Most High. He ordered us to tell the truth, return deposits back to their owners, preserve our ties of kinship, and be kind to our neighbors. He warned us against drawing near to obscenities, lying, and appropriating the wealth of the orphan. Our people rejected him; therefore they persecuted, oppressed and tortured us. Thus, our Prophet told us to flee to Abyssinia, for the king there is known to be just and fair. Therefore, we came to your land, hoping that we would not be harmed here.))

[Ahmad]

The reality of transactional ibadat:

Transactional ibadat is based on good conduct, which begins with self-discipline and is followed by good deeds in the second place.

Transactional ibadat is righteousness (the passive part), and good deeds (the active part).

While ritual ibadat is praying, fasting and performing hajj, transactional ibadat is refraining from lying, from taking what isn't yours, from harming others physically or mentally or by any other kind of aggression.

The biggest problem and the greatest disaster is that Muslims assume that ibadat is fulfilled by means of the rites of praying, fasting, performing hajj, or paying zakat; and that there's nothing more to it.

Ritual ibadat won't be accepted unless transactions have been righteous:

The most serious part of this lecture is that ritual ibadat won't be accepted unless one's transactions followed the Right Path, and people always ask for evidence, without which things would be controversial.

Salat

It has been narrated by Thawban that the Prophet, may Allah bless him and grant him peace, said:

((Know that some people from my ummah will come on the Day of Judgment with good deeds as (big as) the white mountains of Tihama, but Allah will make them scattered dust." Thawban said:

O Messenger of Allah! Describe them to us, so that we may not be one of them unknowingly! He said: They will be your brothers, and from your people, and they will take from the night as you do (meaning offering prayers, etc.), but they are a people who, when they were alone with the prohibitions of Allah, violated them.))

[Ibn-Majah]



Ritual ibadat has the highest degree.

There is a joke about a Turkish man, who was going to offer a banquet, and he bought large amounts of meat, but his cat ate it all.

Now, this cat used to make a sleeping sound called by the common people awrad. So this man looked enraged at the cat and said: "Awrad chok, amnat yok."

This is the problem.

An imam was asked to lead prayers in Manchester, and he lived in London. So every day, and this is a true story, he used to commute by car driven by the same driver.

One day he paid the driver with a high-denomination banknote and the driver gave him the change. When he counted it, he found he had been given 20 pence more. He said to himself that this money should be returned, and he was a pious person.

After a while, though, he relaxed a little bit and said to himself that it was a huge company with a huge income and he needed this money more than them so why not take it; now don't jump into conclusions here. When the imam was about to get out of the vehicle, he spontaneously put his hand in his pocket and gave the driver the 20 pence. At that moment the driver smiled and asked if he was the imam at that mosque.

He answered that he was, and then the driver declared: "I said to myself two days ago that I should come to your mosque and worship Allah but I wanted to test you first."

The person who sent me this email said: "This imam passed out when he realized the big error he was about to commit if he had kept this money. When he came round he said: "O Allah! I was this close to selling the whole Islam for 20 pennies."

This is the problem Muslims are facing nowadays. One can sell his Deen for perjury, a false statement, house extortion, company extortion, and assaulting other's integrity; and all that thinking that one is a Muslim.

Hence, dear brothers, the whole Deen comes down to one word, which is "righteousness" and unless you follow the Right Path, the Deen will turn into a tradition, an earthly product, general education, folklore, customs and habits.

This is the Muslims' reality, and as they say: Bitter reality is a thousand times better than comforting illusion.

((Know that some people from my ummah will come on the Day of Judgment with good deeds as (big as) the white mountains of Tihama, but Allah will make them scattered dust." Thawban said: O Messenger of Allah! Describe them to us, so that we may not be one of them without knowing it! He said: They will be your brothers, and from your people, and they will take from the night as you do (meaning prayers, etc.), but they are a people who, when they were alone with the prohibitions of Allah, violated them.))

This much about the salat

Fasting:

((Whoever does not give up lying and evil actions, Allah is not in need of his giving up his food and drink.))

[Al-Bukhari]

And some of those who fast gain nothing but hunger and thirst.

Hajj:

One might perform hajj in Mekka paying with unlawful money, and say with other hujjaj (pilgrims): "Ever at Your service, O Allah! Ever at Your service! Ever at Your Service!" But he will be called out: "La labbayk wa la saadyak!" (Your hajj is not accepted!)

Zakat:

"Say: Spend (for the Cause) willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked."

[Surat Al Tauba, ayah 53]

Bearing witness:

The Prophet said:

((Whoever said: There is no god but Allah, with whatever it takes, enters Heaven. They asked: And what does it take? He answered: Avoiding what Allah has prohibited them to do.))

[Agreed upon]

So ritual ibadat, including prayers, fasting, hajj and zakat, will not be accepted by Allah unless we follow the Right Path in transactional ibadat.

Beware of the rights between you and your brother:

What does Allah mean when He says:

"In order that He may forgive you some of your sins."

[Surat Ibrahim, ayah 10]

The Arabic word min, rendered as "some of" in English, means that Allah forgives some of your sins. So what are those sins which will be forgiven?

The answer is: those between you and Allah only, but what is between you and other people won't be forgiven unless you give back what you have taken from people and ask for their forgiveness.

Hence, some Muslims assume if they fast and pray in Ramadan out of belief, all their past wrongdoing will be forgiven.

However, all the scholars agree that only the sins between Allah and his slaves can be forgiven, while the sins committed with respect to other people will not be forgiven unless they are given back what has been taken from them, and unless they have been asked for forgiveness, because Allah's rights are built on generosity while people's rights are built on demand.

Most Muslims assume that if they have preformed hajj, they will be purified of all sins and be like the day when their mothers brought them to this world.

Let us repeat again, all sins between them and Allah will be forgiven on account of hajj, but what has taken place between them and other people won't.

Dear brothers, can you think of an act greater than that of giving one's life for the Cause of Allah? And giving one's life is the height of generosity.

So do you know of a greater act than that of a man giving his life for the Cause of Allah? Listen to what the Prophet, may Allah bless him and grant him peace, said:

((Every sin of a martyr shall be forgiven except debt.))

[Muslim, Ahmad]

We have the following transmission on the authority of Jabir:

((A man died, was washed, shrouded, and embalmed, and placed for the funeral as usual. The Prophet, may Allah bless him and grant him peace, was invited to perform the funeral prayer. He came in, took a few steps, stopped and asked: Perhaps your friend has some debt? He was told: Yes, two dinars. So he moved back and said: You pray for your friend. Abu Qatadah, may Allah be pleased with him, said: O Messenger of Allah! I will take care of the two dinars." The Prophet prayed the funeral prayer for him. The following day, the Prophet met Abu Qatadah and asked him: What about (paying off) the two dinars? He replied: O Allah's Messenger! He only died yesterday. On the next day, he asked him the same question and was informed that it had been paid off. So the Prophet, may Allah bless him and grant him peace said: It is now only that his skin has cooled down (i.e. from punishment.))

[Ahmad]

And it was narrated by Aisha that she heard the Prophet, may Allah bless him and grant him peace, saying:

((Not an hour will pass in which a judge (of earthly justice) in the Hereafter would not wish he had never judged between two people, not even in a dispute over a date.))

[Ahmad]

Thus, dear brothers, people's rights are built on demand, while Allah's rights are built on generosity.

Dear brothers, the first fact to be established in this nice meeting with you is that ritual ibadat won't be correct or accepted unless we follow the Right Path in the transactional ibadat.

Righteousness is a must in transactions:

Transactional worship implies being honest. Period.

It is treachery to say something to a brother of yours, trying to make him believe it is true while in fact it is a lie.

A believer never lies. It was narrated by Abu Umama that the Prophet, may Allah bless him and grant him peace, said:

((The believer is naturally exposed to all traits except betrayal and lying.))

[Ahmad]

You should be truthful, and being truthful is not a grey but a black and white concept, as much as that of gold and soil (being entirely unlike), or that of one dollar and a billion dollars (being thoroughly different).

The believer is honest, straight, and spotless; he doesn't violate other people's integrity, always lowers his gaze; he is compassionate, fair to others, and humble.

The belief is a set of rules of good conduct: "I have been sent by Allah to be an educator, I have been sent to perfect noble conduct".

Believing is giving not taking, so the right way is to give not to take. A book was written once about the Prophet and the author wrote there:

"To him who came to this life to give not to take, consecrate the whole existence, take care of man's cause, cultivate the ascendancy of reason, and alleviate the herd instinct.

To him whose excellence nominated him to be the best of all people, so he was singular among the others.

To him whose clemency was his core, fairness was his law, compassion was his nature, and solving people's problems was his worship."

The reality of transactional ibadat is to be righteous, honest, faithful, virtuous, fair, humble, patient, and compassionate, "I have been sent by Allah to perfect noble conduct."

Faith is behaviour, so it follows that he who excels in behaviour, excels in faith.

Dear brothers, good conduct is the foundation of transactional ibadat. While our master Ibn Abbas, may Allah be pleased with him, was doing i'tikaf (staying in the mosque for worship) in the Prophet's mosque in Ramadan, he met a gloomy man so he said to him: Why are you sad and tired? The man replied: Yes, O Prophet's cousin! I am sad. Someone has a right over me, but by Allah, I cannot fulfill it.

Ibn Abbas said: Would like me to talk to that person? When the man replied affirmatively, Ibn Abbas started to leave the mosque immediately.

Another man shouted behind him: Have you forgotten that you are in i'tikaf? Ibn Abbas answered: No, but I heard from the owner of this grave (pointing at the Prophet's grave) that:

((The reward for whoever watches over the needs of a brother of his and takes care of them is greater than that for fasting for a month and staying in i'tikaf in my mosque.))

Consider a mother of five who loves Allah from the bottom of her heart, and so she wakes up at 4 am, prays the salat of tahajud and then recites the Qur'an.

As a result she is dead tired at 6 o'clock and so she tells her children to carry on by themselves and goes to bed.

We can easily imagine what happens –the house is cold, no food on the table, one of the children hasn't finished his homework, the second hasn't studied, the third one's wearing dirty cloths, the fourth child's shoes need cleaning, and the fifth has put his sandwich in his schoolbag unwrapped so the oil has leaked on his books, and, eventually, all the five kids get severely punished.

As regards such situation I would say, and this is my own opinion, that a mother who wakes up one hour before the sunrise, and makes the house warm, prepares breakfast, helps her children with their homework, takes care of their clothes, neatly prepares and wraps up their sandwiches for them, puts fruit in their sandwich box, and takes them to the bus stop, staying with them until the arrival of the school bus...

well, in my opinion this mother, who hasn't prayed tahajud, is a million times closer to Allah than the other one, because she has done her job as a mother and by doing that she has worshiped Allah by means of transactional ibadat, having added it to her ritual ibadat.

The transactional ibadat is obligatory on every Muslim, and I want to stress the point of adding the transactional ibadat to your ritual ibadat.

((I heard from the owner of this grave (pointing at the Prophet's grave) that:

((The reward for whoever watches over the needs of a brother of his and takes care of them is greater than that for fasting for a month and staying in i'tikaf in my mosque.))

We've got, thus, the transactional and the ritual ibadat, and the latter will not be correct and accepted unless we follow the Right Path in the former, and I hope that all our brothers will add the transactional ibadat to the ritual one so that they can benefit from the fruits of Islam.

Worship when spending money and time

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Worship is the purpose and reason of man's existence:



Worship is the purpose of our existence

Honorable brothers, we start with the third lesson of creed and miracles. The topic of the previous lesson was worship, the reason behind our existence, and now I will quote to you the results of a questionnaire that was run on one thousand young men to answer one question: What

is the goal you are seeking? All goals mentioned were foggy, better yet only 3 percent of those youth knew their clear goals.

When man doesn't know the reason and the purpose of his existence, as a result his movement would be aimless, and he wouldn't gain any security or happiness.

Hence, the first thing we should know is why are we here in this earthy life? What is the reason of our existence? And I started this topic in the previous lesson by mentioning what Allah said:

“I have only created Jinns and men, that they may serve Me.”

[Surat Al Dharyat, ayah 56]

The ayah is clear as sun in midday, and according to radicals' terms, it is evidence based, so worship is the reason behind our existence.

Worship has an expansive meaning and is not only about rituals:

The concept of Worship is controversial amongst Muslims. Some of them assume it is only about rituals like prayers, fasting, Haj (pilgrimage)...etc.

On the other hand, there are other people who know that worship has a very wide meaning to it, and believe it or not, it involves every movement and stillness, in every word, in every giving and withholding, in every bonding and relation breaking, in every smiling and frowning, and in every contentment and rage, and wherever you go worship goes with you.

Ritual worship is not accepted unless transactional worship is on the right path:

When you understand that worship is inseparable from you around the clock, in all your conditions and life affairs, you will worship Allah as He should be worshiped.

Hence in our previous meeting we talked about ritual and transactional worship, and the main idea was that ritual worship is not accepted unless the transactional one was on the right path, and I explained the scholars' saying: desisting from one speck of sinful deed is better than performing 80 pilgrimages after the obligatory pilgrimage, and I mentioned that the Prophet PBUH said:

((Whoever follows the needs of his brother and takes care of them, is more rewarding than fasting for a month and staying in i'tikaf in my mosque))

[Al Tabarani by Ibn-Omar]

So we will carry on in the topic of the expansive meaning of worship and how worship should be, and how Allah wanted it to be and that the reality of religion is to worship Allah:

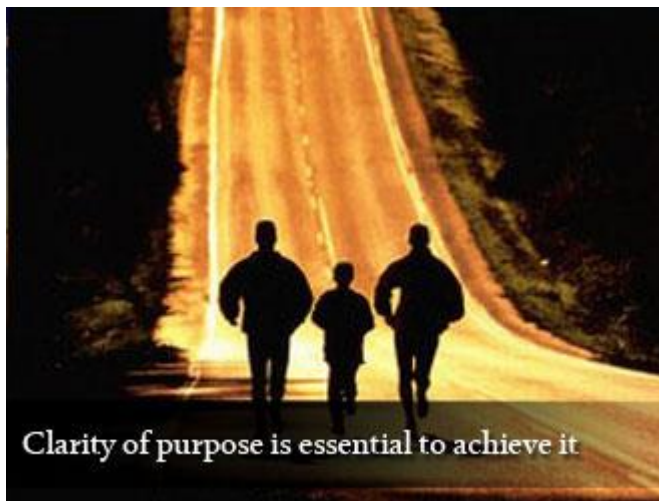
“O ye people! Adore your Guardian-Lord”

[Surat Al Bakara, ayah 21]

Honorable brothers, we have this noble ayah:

“Is then one who walks headlong, with his face grovelling, better guided, or one who walks evenly on a Straight Way?”

[Surat Al Mulk, ayah 22]



Whoever knows his goal clearly, will follow the right path aiming at his goal, however he who doesn't know the reason and the purpose of his existence will go astray.

Hence, I brought an example in the previous lesson: If you were in a country with a clear goal to achieve, you would choose the means that serve that purpose.

That is how a normal, rational, righteous, and successful man should be, but when you don't know the reason of your presence in this country, your movement would be aimless and fruitless. This ayah is considered as back breaking:

“Say: "Shall we tell you of those who lose most in respect of their deeds? Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works?"

[Surat Al Kahef, ayahs 103-104]

This ayah applies to the semi-knowledgeable person, because he is not knowledgeable so he can benefit from his knowledge, nor is he ignorant so that he seeks knowledge.

For that it was said:

One might be ignorant but he is unaware of that, so consider him evil and stay away from him.

There were very delicate ideas in our last meeting regarding the ritual and transactional worship.

Transactional worship is to be honest, faithful, chaste, compassionate, humble, fair, and just.

While the ritual worship is to pray, fast, perform Haj, pay Zakat (mandatory alms-giving), and bear witness that there is no God but Allah.

Other concepts of worship:

There is another way to subdivide the concepts of worship:

First- Knowing your identity is an act of worship:

1- The worship of the rich is to spend his money righteously:

First: knowing your identity is to know who you are, and that every human has a social role to play.

Second, we have man, woman, male, and female and the question is: who is this man?

If we have a rich man, then his identity is: he is from rich kindred. If a powerful man occupies a high position, and with his signature he can carry out rightness or remove falseness, and approve a favor or eliminate the wrongdoings, this man is considered a knowledgeable one so his identity amongst people is a missionary scholar.

Ritual worship is a common denominator amongst Muslims:

So the first thing we will talk about in this meeting - if Allah will- is who are you?



We have practices in worship considered as a common denominator amongst us, for instance we should all perform prayers (Salat) the first ritual worship and as said:

there is no good in a religion without prayer the pillar of this religion, and he who performs it builds this religion and he who leaves it destroys this religion.

Prayer tops all acts which bring you to Allah, and it is the best of acts of obedience, in addition it is the believer's ascension to the Lord of heavens and earth.

We all share performing this worship (Salat) and it is the common denominator amongst us.

We all fast, we all pay our Zakat when our money reaches the curium, and we all perform Haj when one of us is rich and capable.

Nevertheless, there are ways of worship related to your identity: Who are you?

If you were rich, the first act of worship for you would be to spend on the poor, and you should remember that you were only bestowed that money by Allah to spend it for His sake and to gain happiness in this life and in the hereafter by spending it.

The evidence for that is a Hadith narrated by AbduAllah Ibn-Omar may Allah be pleased with them both, he said I heard the Prophet PBUH saying:

((There shall be no envy but (emulate) two: the person whom Allâh has given wealth and the power to spend it in the service of Truth, and the person whom Allâh has granted knowledge of things and he judges by it and teaches it (to others).))

[Agreed upon]

The first question: who are you?

You should ask yourself this question.

If the believer was rich he should know for sure that Allah bestowed him this money to help him in entering heaven.

Honorable brothers, there are a lot of examples in life, and rich people have the potential to reach the highest ranks in heaven because the power of money is the backbone of life.

The merchant who earns his money in lawful ways and spends it on Muslims' interests is with prophets and the sincere in Allah's consideration, because just as I can persuade you with my ideas, I can gain your heart with my money.

So the first act of worship for the rich is spending on the poor. With their money they bridge the gap, bring people together, wipe tears off orphans' faces, help youth getting married, fix homes of the poor, feed hungry people, and support orphans, so with their money they are gaining hearts.

Therefore the first act of worship is to know your identity: Who are you?

We have agreed a while ago on the common acts of worship that we share and we called them common denominators.

We all pray, fast, pay zakat, perform Haj, and bear witness, yet after performing all these common acts of ritual worship we still have the acts of worship related to man's identity.

For the rich, spending on the poor is the first act of worship which they ought to do, because Allah bestowed on us money to be a helpful mean to obey Him, and the evidence is in this ayah:

“But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this World”

[Surat Al Kasas, ayah 77]

The ayah is very clear.

The money issue is very serious because man could slip and be a servant of the money and his soul will get infected by money the same way the body is infected with a harmful disease:

“And those saved from the covetousness of their own souls; they are the ones that achieve prosperity.”

[Surat Al Taghbun, ayah 16]

Stinginess is a disease and the stingy person, dear brothers, lives poor and dies rich, for that it was narrated in ancient books that the soul of the dead person hovers over the casket saying: Oh my family, Oh my kids, don't let the earthy life distract you as it did to me, I collected my money lawfully and unlawfully, and I spent it in Halal ways (religiously permitted) and in Haram ways (religiously forbidden) so as a result you will enjoy my money and I will pay the price of collecting it.

The most regretful person in the hereafter is a man whose heirs enter heaven because of his money (they use it in religiously permitted ways) but he himself enters hell (because he collected and spent it in religiously forbidden ways).

So the first act of worship of the rich is spending on the poor, Allah said:

“And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction;”

[Surat Al Bakara, ayah 195]

The most delicate meanings of this ayah is: don't contribute to your own destruction by not spending on the poor, and there are countless other examples

2- The act of worship for the powerful is to stand by the weak:

Who are you? If you are powerful and strong, then your first act of worship is to carry out rightness and be fair to the aggrieved.

You should take from the powerful and give to the weak, from the rich and give to the poor, and from the tyrant and give to the tyrannized. You can issue an order by a mere signature, for that powerful people are pleased when they are pointed at as "VIP" (very important person), but it is knee rattling if only they knew the meaning of this word "VIP":

**"Therefore, by thy Lord, We will, of a surety, call them to account,
For all their deeds."**

[Surat Al Hijr, ayahs 92-93]

Hence, it was said: hold yourselves accountable before Allah Does to you.

Power is responsibility

Honorable brothers, man's social class or position could be high because of money, but that could happen by knowledge too. The higher the class that man has, the more options he would have for good deeds.

3-The act of worship for those in charge of education:

While the teacher in the class is in charge of 30 students, the principle is in charge of 400 students, an education administrator is in charge of the whole governorate, and the minister of education is the only man in charge of the whole education curriculum.

he can change the curriculum for the better, and he can assign people to write books of the highest standards, and he is able to put things in order.

The higher the position is, the more availability of wide spectrum of good deeds would be.

Hence those who are firmly established on earth are able to perform good deeds more than anyone else.

And the word “firmly established” means to be powerful, rich and knowledgeable.

The first act of worship is to be aware of your identity and to ask, who am I?

The powerful person has a better act of worship than the ritual worship, the common denominator amongst all people, as he performs that act by carrying out rightness, be fair to the aggrieved, take from the tyrant and give to the tyrannized, take from the powerful and give to the weak, and from the rich and give to the poor.

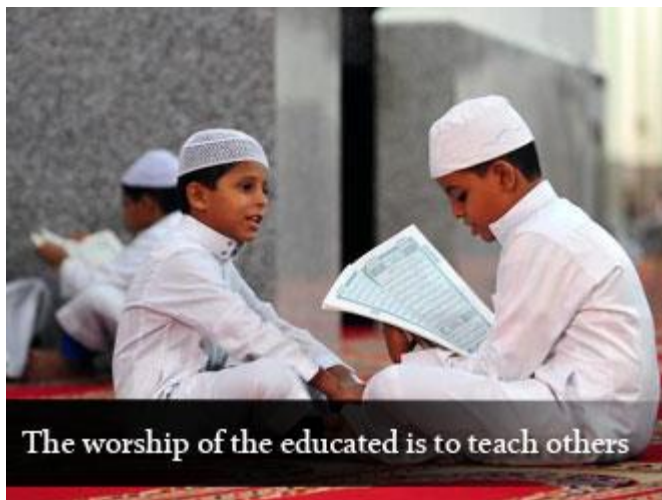
He has to be fair and just, and as said: “an hour of justice equals worshipping Allah for 80 years”

So the identity is the first act of worship and for the rich is to spend on the poor.

4- A Knowledgeable person's act of worship is to teach people:

A knowledgeable person should spread his knowledge, Allah said:

“(It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account.”



[Surat Al Ahzab, ayah 39]

Look closely:

“and fear Him”

[Surat Al Ahzab, ayah 39]

Those who preach the Messages of Allah have countless attributes, but Allah overlooked them all

and mentioned only one attribute which is:

“(It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah.”

[Surat Al Ahzab, ayah 39]

If the preacher who is conveying Allah’s messages fears other than Allah and doesn’t speak out the truth because of this fear and instead he speaks out falsehood to please them, what do you think is left from his mission?

His mission is over, so there is this only all-inclusive and sufficient attribute that is to fear Allah and fear none but Allah, and not to pay attention to any blamer, all for the sake of Allah.

Dear brothers, the acts of worship we’ve mentioned are: identity awareness, teaching knowledge for the sake of Allah if you were knowledgeable, carrying out rightness and condemning falseness if you were powerful, and spending on the poor for the sake of Allah if you were rich.

5- A woman's act of worship is in serving her husband and children



If you were a woman then your act of worship is to look after your husband and children, better yet, you and all women should know that being a good wife to your husband equals Jihad (fighting) in Allah's cause.

I always mention this example: a woman prayed

Tahajud (after midnight prayer), shed tears in Salat (prayer), showed reverence in her heart, and melted by Allah's love but she has five kids, and at 6 AM she got tired and asked her kids to manage their matters, of course there was no food on the table, the house was cold, some of her kids didn't write their homework, some of them had dirty clothes on, some clothes needed mending, and they all headed to school. One of them didn't write his homework, the second was given a notice because of his clothes, and the third had oil on his books because of the unwrapped sandwich he prepared, in general they were all insulted.

I would rather say here: If this woman woke up half an hour before sun rise and brought warmth to the room, prepared the kids'

sandwiches, helped them with their homework, looked after their clothes and back bags, and showed them to the door until they took the school bus, she would be a million times closer to Allah, because the first woman was a worshiper, while the second one worshiped Allah by carrying out her true mission.

Hence, identity is your first act of worship by knowing who you are ? If people were aware of this fact, Muslims' condition could have been something else, that is why our master Ali may Allah be pleased with him said:

((Four men are the backbone of religion and earthy life, a knowledgeable man who uses his knowledge, an ignorant who isn't too arrogant to learn, a rich who doesn't withhold his money, and a poor who doesn't sell the hereafter for his earthy life, if the knowledgeable wasted his knowledge, the ignorant was too arrogant to learn, the rich withholds his money and the poor sold the hereafter by other's earthy life))

Again:

((Four men are the backbone of religion and earthy life, a knowledgeable man who used his knowledge, an ignorant who isn't too haughty to learn, a rich who doesn't withhold his money, and a poor who doesn't sell the hereafter for his earthy life, if the knowledgeable wasted his knowledge, the ignorant was haughty to learn, the rich withholds his money and the poor sold the hereafter earthy life for someone else's earthly life And the worst amongst people is he who sells his hereafter for another's earthly life

Dear brothers, this is the identity act of worship.

Ask yourself: Who am I? If you were rich, if you were powerful, if you were knowledgeable, and if you were a woman, each one of the above has his/her own act of worship.

You should know as a woman and all women that to be a good wife to your husband equals Jihad in Allah's cause.

((Any woman who stayed at home to look after her children is with me in heaven, I am the first to hold the heaven's door handle, but a woman struggles to hold it first, so I said: Gabriel, who is she? He said: she is a woman whose husband died and left her children, and she refused to marry again for their sake, and she was struggling to enter heaven before the prophet PBUH))

This is the identity act of worship, hence as a sincere devotee you should worship Allah as you were meant to.

Second- Conditions that determine the act of worship:

There is what is called conditional acts of worship, for example if someone's father got sick, and he used to attend Islamic learning sessions, what is the priority here?

Is it to stay with his father to look after him and his needs and cheer him up or leave him and neglect him and head to the other act of worship?

The answer is no! Here we have a conditional act of worship which has priority over any other practices except for the obligatory acts (pillars.)

You are obliged to look after your father, so the first act of worship for one who has a sick father is to look after him, for one who has a visitor is to treat him with hospitality, for one who has a son about to be examined is to prepare a suitable environment for study, for one who has a daughter at the age of marriage is to find her the suitable husband, and for one who has a young son with all the temptations surrounding him is to help him getting married.



There is a delicate meaning here, and this is the second act of worship “conditional one”, so the visitor is treated with hospitality, the sick is looked after, and the student is helped studying, and there are rational fathers at the time of exams who cancel all visits and meetings and parties to set up a suitable

environment for the student to study, and the whole family is on alert for the sake of that student.

They are all providing a quiet house, suitable food, attention, and staying up at night. How many students failed the Baccalaureate exams because their fathers and mothers didn't wake them up to attend the exam, so there should be means with which parents look after the students.

Talking about conditional acts of worship, we should say that there are a lot of painful examples when one doesn't know the priorities, like in case of a sick father some would perform a less rewarded worship than looking after his father, Allah won't accept a voluntary worship which led to neglect a mandatory one.

If you have a young son surrounded with temptations of all kinds, yet every year you perform Haj (obligatory pilgrimage) and Omrah (voluntary pilgrimage) completing more than 30 Hujjah (The act of pilgrimage), you'd better help your son getting married and perform Haj once or five times at most. By doing that Allah will bless you and others will benefit from you,, because your son is longing badly for a wife to chaste him.

I swear to Allah that one who helps his sons getting married nowadays, where temptation is everywhere, he would be greatly rewarded by Allah, and this doesn't mean to neglect performing the obligatory pilgrimage, or maybe five more, but you should look after your sons too, help them get married, help them to chaste themselves, and who other than yourself do they have for that?

Listen to these words: you could be a helper for people and others could be too, but your sons have nobody but you.

I swear to Allah that a man helped his two sons to have successful marriages, when they stand in front of him they are like a brigade in the army out of politeness and because of the deep love, and respect they have for him.

When a man helps his son get married it is considered a noble and great act, but other fathers lead a backward way of thinking, and say: I am a self made man and my son should be too.

I know a man, who owns more than 10 buildings, but his son was helped by a group of people who raised the money he needs to get married while his father owns more than 10 buildings, but he keeps saying I am a self-made man, and my son should manage his own matters.

I consider this a drastic harsh act.

So the usual typical father is he who looks after his kids, and I know a brave man who sold his house in the classiest neighborhood in Damascus and preferred to live in the suburb and with the money he got, he bought five houses

On the other hand I know a man owns a house worth close to 40 million and only he and his wife live in it, while their 4 sons suffer loneliness without a wife. Why not live in a house that is worth 10 million and buy houses for his sons with the rest?

I know very wealthy fathers who give their daughter a house when a man proposes to her and some call this way “offering” but did you do that to your daughter?

Many honest believing young men can't afford buying a house, yet they propose to women who own houses, this is considered a blessing, and means that those fathers are wise and rational and by a house that was given to the daughter they grant her a husband and a successful marriage.

So this is what is called conditional act of worship.

Third-Time determines suitable acts of worship:

What does it mean: time is an act of worship?

fajr (dawn) / subh (morning) prayer for example, this is a time of prayer not a time of calculations or washing cars, it is time of worship, reciting quran, praying, and dhikr (the remembrance of Allah), and it was narrated by Aisha may Allah be pleased with her, that the prophet PBUH said:

((If they only knew what they contain (Isha'a prayers as well as Fajr prayers), they would come even if they had to crawl.))

[Al Nassaei]

Time act of worship is to give everything what it deserves, and there are actions for Allah in the night which is not accepted to be done in the day, and there are actions for Allah in the day that are not accepted to be done in the night.

The Prophet PBUH saw a young man reciting Quran or may be worshipping during working hours so he asked him:

((Who feeds you? He answered: my brother, he said: he is better worshiper than you are))

[Narrated as hadith]

Pay attention, this is a working time and your brother is better worshiper than you because he is earning a lawful living and spending it on his family.

There are actions for Allah in the night that are not accepted to be done in the day, and there are actions for Allah in the day that are not accepted to be done at night.

Therefore there is the third act of worship which is time worship, Fajr is a time of dhikr and salat, while the day is a time of working.

Once our master Omar saw someone who is not working in the time of work so he said:

((We were given the Quran to carry out its orders, so you are reciting it instead of working))

Forth- Worship of this era:

Eras of principles, persons and things:

Dear brothers, there is an act of worship where we should come to a careful pause; it is the era act of worship.

To understand this concept we should know that eras vary. We have an era of principles where people and things are serving the principles, and these eras are considered the most advanced amongst eras in human history.

People and things are serving the principles. Allah Almighty said:

“Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred;”

[Surat Al Tawba, ayah 24]

People

“The wealth that ye have gained; the commerce in which ye fear a decline;”

[Surat Al Tawba, ayah 24]

Things

“Are dearer to you than Allah, Or His Messenger, or the striving in His cause”

[Surat Al Tawba ayah 24]

principles .

In principles eras as in the early Islamic era, one of Ghasasena's kings called Jabala Ibn-Alaham converted to Islam and was welcomed by Omar, but while he was performing tawaf (circumambulation of the Ka'ba) one of Fazara's Bedouins stepped on his garb causing it to fall down, remember he was a king and the man who stepped on his garb was one of the common people (in contemporary's expressions "one of the mob") of low class, so the king hit him and broke his nose, but because this Bedouin lived in a society where principles were sacred he complained to Omar who called for that king, and a poet wrote the dialogue that took place between the two in a poem so Omar said:

Is it true what this hurt Fazari has claimed?

Jabala the king said:

I am not one of those who deny what they do I disciplined this man by my hands.

Omar said to him:

Make it up to this man, that is something you must do, your nails are still hooked to his blood.

Or else he will break your nose, and you will get what your hands committed.

He said:

How so prince of believers, his is a mob and I am thrown and crown
How do you accept for a star to come down to earth?

Omar said:

Caprices of pre-Islam, and arrogance winds are buried, we built an edifice on them.

And in our eyes the slave and the free are alike.

He said:

I thought in my imagination, I am stronger and more precious,
And if you make me I will apostatize.

Omar said:

We are building a world trying to mend every crack, and the most precious person is equaled with the tramp

The other kind of era is people's era, Allah Almighty said:

“Truly Fir'aun elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.”

[Surat Al Kasas, ayah 4]

And for that reason there were always prophets and powerful men, and when the era is of the powerful men they owned the necks (they subdued people with their power) but they did not gain peoples' hearts, they took and did not give, and people lived to please them, for that people loved prophets and feared powerful men.

Principles and things are serving people in the second kind of eras “the people eras”.

Sometimes this powerful person could be powerful yet a peacemaker so it is a 50/50 chance in the era of persons that could be perfect or that it could be very destructive and painful..

But the big disaster comes in the third kind which is “things era”

A man once proposed to a girl so her father asked him: Oh son, do you have a house? He answered; of course. The father asked for the ownership paper, so he brought it to him.

He asked again do you have a car, he said: yes, so he asked for the car registration, and asked again: do you have a factory, if you do bring the license.

He guaranteed the house, car and a factory, so he permitted the marriage.

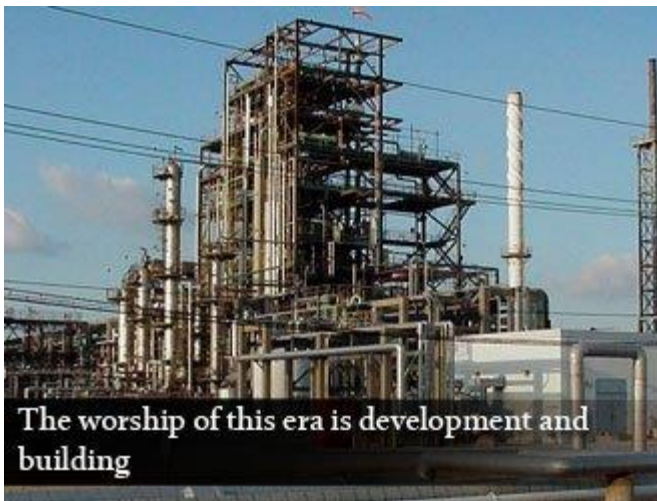
Then one day he paid his son in law a visit in his store and told his friends that this is my son in law, one of them snapped out and said: that is impossible!! He is not Muslim, so the father asked his son in law: you are not a Muslim? The husband said: you didn't ask for my religion.

That is what we call "things' era"

Nowadays man is evaluated by how big his house is, by his furniture, his vehicle, his mobile phone, and his machinery It is a disaster when things dominate, so the principles and people serve the things.

The recent time's acts of worship:

1- Building jihad:



Let us move to another contemporary kind of worship, and this topic is very important because it concerns all Muslims.

If the enemy intended to impoverish Muslims so the best act of worship is to fix lands, build dams, dig out fortunes, develop industries,

gain self sufficiency, export, and accumulate fortunes to fulfill the society needs.

You are free as long as you are strong, and unless you excel in this earthy life, your religion won't be respected, and unless you are strong, you won't own your decision, this is a fact.

What is the proof? The answer is the Quran, pay attention to this ayah:

“Against them make ready your strength to the utmost of your power”

[Surat Al Anfal, ayah 60]

The word power was mentioned here in the indefinite sense, because knowledge is power, strong industry is power, and strategic industry is power.

Sometimes we allow establishing enterprises which in the most relate to tourism and services, yet we don't have strategic industry, and as the saying goes: “A nation that eats what it does not culture, wears what it does not knit, and uses a machine it doesn't build is doomed” And Woe to a nation that buys its weapons, and therefore it doesn't own its decision.

That is the contemporary act of worship, Allah The Almighty said:

“Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies”

[Surat Al Anfal, ayah 60]

I am sure that the countries which own nuclear weapons will spend the next 50 years without the need of using them, because this kind of weapon is considered preventive against other countries, hence Allah said:

“Against them make ready your strength to the utmost of your power”

[Surat Al Anfal, ayah 60]

The word 'power' is in the indefinite sense which indicates the generality of the word.

Power in the days of the prophet's era was by the horses one had, afterwards power was in catapults, later on in canons, then tanks and nowadays it is by fighting airplanes.

Remember what happened to the infrastructure in Lebanon, it cost 40 billiondollars to rebuild after it turned into wreck by airplanes' bombing. So unless you own an effective aerial weapon you are not powerful, therefore:

“Against them make ready your strength to the utmost of your power, including steeds of war”

[Surat Al Anfal, ayah 60]

This is called by scholars the conjunction of the exclusive to the general to be on alert to the nature of power.

Power is by owning advanced weapons, so if we have a plane with a range of 7 kilometers versus a tank with a range of 3 kilometers, so as a result one plane is capable of destroying 100 tanks only because of the range.

A plane is able to spot two targets 5 kilometers away while another plane is able to spot 18 targets 200 kilometers away, so the power issue is very serious.

“Against them make ready your strength to the utmost of your power”

[Surat Al Anfal, ayah 60]

Weapons are power, advanced weapons are power, satellites are power, information is power, high spirit is power, qualification is power, training is power, and organizing is power, Allah said:

“Against them make ready your strength to the utmost of your power”

[Surat Al Anfal, ayah 60]

You might not use this power but you need it as it terrifies others, hence there are some preachers who fear mentioning the word “terror” in this ayah and they would say: this word makes us terrorists, well terrorism in this ayah is for the sake of not being a terrorist, so it is a terrorism to prevent terrorism so to speak:

((To strike terror into (the hearts of) the enemies, of Allah and your enemies”

[Surat Al Anfal, ayah 60]

A friend of mine is from an Islamic country bordering another Islamic country, the first country’s people were aggrieved, but when the second country exploded a nuclear bomb in their experiments, the rulers of the first Islamic country changed 180 degrees in their treatment to the second one, Allah said:

“To strike terror into (the hearts of) the enemies, of Allah and your enemies”

[Surat Al Anfal, ayah 60]

So if the other party wanted to impoverish us we should be prepared, and this is what is called the building act of worship, to build our nation, dig out fortunes, fix our lands, build dams, develop industry, and gain self sufficiency, these are acts of worship.

The one and a half billion Muslims in this world have countless fortunes, one country that has the biggest preserved amount of oil in the world with 450 billions of barrels, is now occupied, Allah said:

“Against them make ready your strength to the utmost of your power, including steeds of war”

[Surat Al Anfal, ayah 60]

This is the first act of worship “the building Jihad”, it means bringing our work to perfection as workers, farmers, teachers, and doctors, and every man’s craft is his source of power, and his best act of religious duties is to develop and enhance it.

2- The missionary and knowledgeable Jihad:

If a party wanted to lead us astray, the first act of worship would therefore be the consolidation of the religion’s norms, by putting down doubts and controversial issues, by clearing out morals and principles, that is why missionary work is the best of Jihad, and it was said:

scholars’ ink equals martyrs’ blood, as the former consolidates principles and morals, puts down doubts, and carries out righteousness and this is an act of worship too.

Therefore, worship is an act of building, “against them make ready” and we have the worship of principles’ consolidation which is a missionary worship, if you want evidence read this ayah:

“But strive against them with the utmost strenuousness, with the (Qur-an).”

[Surat, Al Furqan, ayah 52]

Allah called teaching the holy Quran, its interpretation, and consolidation of its principles as an act of great Jihad, and this is the second act of worship nowadays.

3- Chastening youth by building activity centers:

We have a third act of worship, and if the other party wanted to spoil our youth by broadcasting 800 TV channels, including pornography, what would his target be, honor or spoil us?

Apparently it is for spoiling not honoring us, so we chasten our youth by building Islamic activity centers, schools, and universities. The best chastening act is to use Islamic alternatives.

As long as the other party wants to spoil us, we should find alternatives.

Connecting the mosque with summer resorts attracts kids and helps them to use their spare time wisely, play, and enjoy these resorts and all in all it is just to prevent spoiling our youth, so this is the third act of worship.

First: building, developing, and enrich

Second: consolidation and clearness

Third: Islamic alternatives to chasten the youth

4- Combative Jihad:

If the other party wanted to humiliate us, we should sacrifice the costly and the cheap, and the soul and the precious.

When Islamic countries were occupied by some western countries, there was a great resistance and as a result they will count to million before thinking of occupying another country again.

If the enemy wants to humiliate, people stand up against this oppressor enemy, this is worship too and it is the combative kind of Jihad, in addition to the missionary kind of Jihad Allah said:

“But strive against them with the utmost strenuousness, with the (Qur-an).”

[Surat, Al Furkan, ayah 52]

We have the building Jihad, Allah said:

“Against them make ready your strength to the utmost of your power”

[Surat Al Anfal, ayah 60]

5- Self-struggling Jihad:

We also have the self-struggling Jihad, Allah said:

“And those who strive in Our (Cause), We will certainly guide them to Our Paths”

[Surat Al Ankaboot, ayah 69]

Lowering the gaze, watching the mouth, and liberating the soul all are considered self-struggling Jihad, while the building Jihad:

“Against them make ready”, “but strive against them with the utmost strenuousness, with the (Qur-an).”

The combative Jihad, Allah said:

“To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is Most Powerful for their aid;”

[Surat Al Haj, ayah 39]

They are all acts of worship.

Between missionary and combative morals:

We have the combative morals and the missionary morals, and as for the missionary morals Allah said:

“Then will he between whom and thee was hatred become as it were thy friend and intimate!”

[Surat Fussilat, ayah 34]

While for the combative morals Allah said:

“O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them”

[Surat Al Tawba, ayah 73]

The difference between the two is quite clear, and the most annoying issue for some preachers is to mix between the two:

“Then will he between whom and thee was hatred become as it were thy friend and intimate!”

[Surat Fussilat, ayah 34]

“And argue with them in ways that are best and most gracious”

[Surat Al Nahel, ayah 125]

In the combative morals Allah said:

“O Prophet!”

[Surat Al Tawba, ayah 73]

Dear brothers, starting with the Jihad of self-struggling, missionary, building, and the combative, all are considered acts of worship most needed nowadays.

If the other party wanted to impoverish us we should enrich our countries with perfect hard work, if they wanted to lead us astray we should consolidate the religion's norms and respond to doubts, if they wanted to spoil our youth we should chasten them, and if they wanted to humiliate us we should sacrifice the costly and cheap, and the soul and everything precious.

These are some meanings of worship dear brothers, and as you see they live with man around the clock and in all his life affairs.

Elements of Mandate; Introduction

the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Revision of previous lectures:

Dear brothers, let us begin our fourth lesson on aqidah and miracles. In the previous lesson we talked about worship in its wider meaning.

We said it is voluntary obedience, mixed with the love of the heart, based on the certitude of knowledge, leading to eternal happiness. We also talked about how worship goes along with Man in all the affairs of his life, all his circumstances and thereabouts, in his action and repose.

And I told you that there exist acts of worship such as salat (prayer), fasting, and hajj (pilgrimage) and transactional worship such as honesty, loyalty, and chastity.

We also talked about identity worship, when the act of worship differs from person to person. Thus, the rich, the man of knowledge, the ruler, or the woman, each one of them has their own acts of worship.

Furthermore, we talked about circumstantial worship, when you have a visitor, a relative, a sick person, a son about to sit for an exam.

And finally we talked about political worship, in which our acts of worship differ according to the steps taken by another party.

So, when they want to impoverish us, then our acts of worship should be to extract our own natural resources, prepare lands for cultivation, and establish projects in order to be self-sufficient, free of all need for those who incur Allah's displeasure.

I also mentioned that political, circumstantial and identity worship are but a detailed method which ranges from marital affairs to international ones.

Elements and fundamentals of Mandate:

Let us move to another topic. When Allah asked us to worship Him he gave us the elements of the Mandate.

What are those elements? With what should I worship Him? I stated in a previous meeting: We get to know Allah by means of the Universe we are within, and worship Him by following His Way.

We will carry on this topic in many lectures to come. In this one I will summarize all the elements of the Mandate, and later on we shall study their details.

The first element - The Universe:



The thing everybody on this earth agrees upon is this Universe, and for all of them the sun is the sun, the moon is the moon, the day is the day, and the same goes for the mountains, lakes, seas, rivers, fish, birds, plants, inanimate objects, minerals, and creatures.

This Universe is the first fundamental which bespeaks Allah's existence, His Perfection and Oneness.

It is a silent Qur'an any man can read, whether Arab or not. There is, thus, a general agreement on the Universe, from which everybody benefits.

Hence, it is the greatest fundamental of faith. The Universe denotes Allah because it contains wisdom clearly pointing to the All-Wise; it contains mercy pointing to Most Merciful; it contains organization pointing to the Organizer; it contains creatures pointing to the Creator; it contains subtlety pointing the Subtle One and beauty pointing to the Beautiful One.

In it are manifested Allah's Glorious Names and His Excellent Attributes.

The Universe is a fundamental agreed upon and complied with by all people, so in times of misguiding, tempting, and different ideological disturbances the Universe remains as the primary fundamental of faith.

How come man, in spite of his arrogance and reluctance, doesn't submit to those astonishing Signs? How come he isn't amazed at a galaxy 20 billion light years away from us? Given that light travels at the speed of 300 thousand kilometers per second, how far does it travel in a minute? In an hour? In a day? In a month? In a year? In 20 billion years? Allah Most High says:

“On the earth are Signs for those of assured Faith.”

(al-Dharyat, 51:20)



Let us take water into consideration.

Water has a property without which this lecture could never take place, or this city or country exist, or a single human being inhabit the surface of this earth.

Water, just like any other element, expands when heated and shrinks when frozen. In fact, when we freeze water, it shrinks like any other substance until it reaches 4° C, then the whole process is remarkably reversed and it starts to expand, lessening its density and, as a result, floating on the surface.

This process protects the seawater from freezing, because if water shrank like other frozen substances, its density would increase and it would get immersed instead of surfacing.

If the seas, and other big water sheets, got frozen, there would be no rain; plants would die, so would animals; and so would man. This indeed is a remarkably outstanding property of water.

Dear brothers, I swear by Allah, the One and the Only, that one's whole lifetime could be spent on reflecting on the creation of the Heavens and the Earth.

Does Great Allah deserve disobedience? Does He deserve not to be loved? Shouldn't His Hellfire be feared? So, this Universe is a fundamental.

Who erected the mountains? Who brought water out of its springs? What does it mean to have a spring on a mountain top? Is it the high mountain that provides its summit with water for the sake of ibexes living there?

Indonesia consists of 17 thousand islands. On each one of them there is a water spring as big as the island itself, and because rainwater there is not enough to feed those springs, water is brought in from lands with abundant rainfall.

Now, who has created this plumbing system? I swear by Allah, dear brothers, if we reflect on the creation of the Heavens and the Earth, we come face to face with the Greatness of Allah.

The entire Universe speaks of His existence, Oneness, and Perfection. When man gets lost in tittle-tattle, in ideological conflicts, in aberrations and endless discrepancy, we turn to the Universe as the primary fundamental.

He Who has created these worlds is the Great Allah, the Absolute Perfection, and he is the One who made this Qur'an descend. Allah Most High says:

“Furthermore I call to witness the setting of the Stars; And that is indeed a mighty adjuration if you but knew, that this is indeed a Qur'an most honourable.”

(al-Waqia, 75-77)

It is an act of worship to reflect on the Universe:

Hence, reflection is the greatest act of worship of all, and it is the Path to Allah. Thus, reflecting on Allah's Signs in the Universe, Allah's phenomena on earth, and His ayaat of the Qur'an is the only way to find Him. Most of the Mekkan suwar start with the mention of the Signs of the Universe. Thus, Allah Most High says:

“By the Sun and its (glorious) splendour; By the Moon as it follows (the Sun); By the Day as it shows up (the Sun's) glory; By the Night as it conceals it;”

(al-Shams, 91:1-4)

“By the Break of Day; By the Nights twice five; By the Even and Odd (contrasted); And by the Night when it passeth away; Is there (not) in these an adjuration (or evidence) for those who understand?”

(al-Fajr, 89:1-5)

Numerous ayaat explicitly invite us to reflection. Allah Most High says:

“Say: "Behold all that is in the heavens and on earth”

(Yunus, 10:101)

“Now let man but think from what he is created! He is created from a drop emitted,”

(al-Tariq, 86:5-6)

“Then let man look at his Food, (and how We provide it)”

(Abasa, 80:24)

It is also worth mentioning here that numerous ayaat start with the phrase “Don't they see?”

Dear brothers, the Signs of the Universe mentioned in the Qur'an are a method for us to understand His Greatness and His existence, and to mention some of them we say: Who stores water in the mountains for us? Allah says:

“Though you are not the guardians of its stores,”

(al-Hijr, 15:22)

We shall focus on the Universe later on. At present let us continue talking about the elements of the Mandate in general.

So, the Universe is the first fundamental that no two will argue over, and it makes all the people on earth admire the Greatness of Allah. The Universe was subjected to us when Man undertook the Trust. Allah Most High says:

“We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;”

(al-Ahzab, 33:72)

When man agreed to undertake the Trust, Allah Most High subjected to him what is in the heavens and on earth, altogether.

Because you belong to mankind, you are honoured, and you come first, so he who knows himself, will know Allah; and because you are human, you are masters of creation and the most honorable creatures. And yet, this headmost creature, although capable of rising higher than angels, can also fall lower than animals.

Angels were created without the faculty of reasoning or desire; animals have been given desires but no reason, whereas Man has been created with both. So, if his reason gains control of his desires, he is better than angels. Allah Most High says:

“Those who have faith and do righteous deeds; They are the best of creatures.”

(al-Bayyina, 98:7)

The best Allah Most High has created.

You think you are just a tiny body
yet the big universe is within you

Don't you know that if you get to know Allah, you are better than angels?

Dear brothers, there are Signs of Allah in the Universe on which we should reflect, and Signs in the phenomena He creates on earth, which we should examine. The following ayah confirms this meaning:

“Say: "Travel through the earth and see what was the end of those who rejected Truth.”

(al-An'am, 6:11)

Islam is the only hope:



Where are now those who opposed the Prophet, may Allah bless him and grant him peace, and his Companions? They are in the dumpster of history.

Where are those who took his side? They are in Illiyin (the topmost level in

Heaven). Where are those so keen on putting down Islam?

Thousands of tyrants have intended to put down Islam, but they all passed away and Islam carries on. Some western scientists said: "I don't believe Islamic world is able to catch up with the west in the short run because of the wide gap between the two, yet I firmly believe that the whole world will come to its knees before Muslims, not due to their power but because Islam is the salvation of the world."

All earthly systems have fallen flat, and only Islam, the asylum of all people, has stood its ground, supported by its teachings and principles.

Dear brothers, when you muse on the Universe, you examine Allah's acts. Imagine the extreme case of Pharaoh, the powerful tyrant, the strong hater filled with hidden hatred, his hosts armed to the teeth, following a small group of people who believed in Sayyidina Musa (Moses), and who suddenly found themselves facing the sea.

Was there any hope of survival? Absolutely none, zero hope. Allah Most High says:

“The people of Musa said: "We are sure to be overtaken. (Musa) said: "By no means! My Lord is with me! Soon will He guide me!"

(al-Shua'ra, 26:61-62)

I swear by Allah, dear brothers, I will never tire of repeating these words: If you have Allah by your side, who can beat you?

Who, in this Universe, can get at you? But if Allah were against you, whom else would you have by your side? Nobody –beyond all doubt. Therefore:

Be with Allah, and you'll find Him by your side; leave all people and watch your greed.

If He bestows on you, who can avert it? But if He withholds the blessing, who else can grant it to you?

“And Allah said: "I am with you: if you (but) establish regular prayers, pay zakat, believe in My Messengers.”

(al-Maida, 5:12)

Thus, Sayyidina Musa was asked to strike the sea and it turned into land –to whom was this story told? To him or to us? It was told to us since the Qur'an descended after the time of Sayyidina Musa, so it is for us. You shouldn't be at ease nor should you be depressed.

Allah Most High says:

“So lose not heart, nor fall into despair: for you must gain mastery if you are true in Faith.”

(Al-Imran, 3:139)

The right attitude towards the Signs in the Universe:

Thus, we muse over the Signs of the Universe and observe the phenomena on earth and ponder the ayaat of the Qur'an.

Muse, observe and ponder, and you will, eventually, get to know Allah, and when you know Him, you will become cognizant of everything; when you reach out for Allah Most High, you reach out for everything, and if you manage to earn His acceptance, you earn everybody's acceptance as well as everything else.

Hence, I frequently repeat the following words: "O Lord, what does one who finds You lose? He loses nothing. And what does one who loses You find? He finds nothing."

People may own bags of money, houses, and vehicles but they are all connected to their heartbeats, and when the heart comes to a stop, everything is gone with the wind. Allah Most High says:

"Say: Truly, those in loss are those who lose their own souls and their people on the Day of Judgment."

(az-Zumar, 39:15)

Therefore, we muse about the Signs of the Universe and we observe the phenomena on earth and we ponder the ayaat of the Qur'an. We follow the Path of Allah, the Path of His Signs in the Universe, of His phenomena on earth, and of His ayaat in the Qur'an.

The gist of this deen is knowing Allah, and it was narrated in the ahadith:

"Oh, son of Adam ask for Me, and you will find Me; and when you find Me, you find everything else; and when you miss Me, you miss everything, and I should be loved by you more than anything else."

The Universe is a fundamental, and there are 1300 ayaat in the Qur'an referring to it, and that forms one sixth of the Qur'an. All of these ayaat encourage you to reflect on the creation of the Heavens and the Earth. The ayah worth quoting in this context is as follows:

“Behold! In the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth (with the thought): Our Lord! Not in vain have You created (all) this! Glory to You! Give us salvation from the Penalty of the Fire.”

(Al-Imran, 3:190-191)

Thus, the first element is the Universe, the primary fundamental; and it is in no way a controversial issue among the inhabitants of Earth as anyone is able to read this Universe. Allah Most High says:

“ Read!In the name of your Lord and Cherisher, Who created, Created man, out of a (mere) clot of congealed blood: Read! and your Lord is Most Bountiful, He Who taught (the use of) the Pen, taught man that which he knew not.”

(al-Alaq, 96:1-5)

The second element - The faculty of reasoning:

Allah the Almighty bestowed on us the faculty of reasoning. He says:

“And the Firmament has He raised high, and He has set up the Balance (of Justice).”

(ar-Rahman, 55:7)

And to elaborate on it, I can put forth the case of a man who owned nothing in this life but an expensive house, and he sold this house and got paid in cash.

In one pocket he had the counterfeit money detector and in the other one the numbers of the counterfeit banknotes, but he failed to make use of either.

If this man, after having sold the house, had found out that all the money he had received was counterfeit, his loss would be tremendous but he would be the only one to blame because he used neither the detector nor the list of counterfeit banknotes.

The numbers, in our case, represent the orders of the deen, whereas the detector is the faculty of reasoning.

Hence, reasoning is considered the second essential element of the Mandate and its objective.

The principles of the faculty of reasoning::



That means that, being human, you can't comprehend anything using your faculty of reasoning unless there is a cause for it, an objective and harmony in it.

Man can't be in two places, say Damascus and Aleppo, at the same time; it would be

irrational, but the point here is that the Universe has a cause, so nothing takes place in it without a reason or an objective, and without being in complete harmony.

The principles of cause, objective, and harmony are within your reasoning; so the faculty of reasoning is the second element.

The role of reasoning in knowing Allah:

The mission of reasoning is to verify transmission:

What is the role of reasoning in knowing Allah? Its task is twofold.

The gist of the deen is transmission: We have the Qur'an, which is the recited revelation and the sunnah (all acts and sayings of the Prophet, may Allah bless him and grant him peace), which is the revelation that is not recited.

The essence of the deen is to get to know Allah, so reason comes before transmission to verify its truth, and then after verification, the task it has to carry out is to comprehend it. Reason is not meant to judge the transmission –the main part of the deen.

Accordingly, 50 years ago reason couldn't have comprehended the possibility of recording 7000 books on a disk, given the fact that each title consists of 40 chapters, every chapter consists of 400 pages, every page contains 80 lines, each line has 35 words and every word 5 letters.

Reason is reality-oriented, while Revelation is related to the Creator. Hence, Revelation is the source, whereas reason is the verification tool of transmission in the first place, and comprehension tool in the second place.

Reason is congruent with the rules of the Universe:

The most outstanding thing about this concept is that reason is congruent with the rules of the Universe, without which it would be useless.

Everything in the Universe has a cause, an objective, and it is in perfect harmony, much in the same line as your reason, which will never comprehend unreasonable things.

To elaborate on it, let me say: Before travelling to Latakia the couple turned off all the lights and locked up the front door with the key possessed only by them.

Wouldn't it exceed the bounds of reason if, on coming back a week later, they found all the lights on? Suppose now that an irrational dialogue takes place between the husband and wife, in which he exclaims: "The lights are on!" To which she answers: "Well, turn them off!" Yet, the problem here is not their being on but rather that of somebody having intruded into the house in their absence since it would be unreasonable to think that the lights simply became turned on, and that's how reasoning works.

Hence, the faculty of reasoning, one of the elements of the Mandate, has to be in harmony with the elements which constitute the Universe. That's why Allah Most High says:

“Do you not understand (their aim)?”

(al-Baqara, 2:76)

“Do they not see?”

(al-Ghashiya, 88:17)

“How are they turned away (from Reality)?”

(Ghafir, 40:69)

“What is the matter with you? How judge you?”

(as-Saffat, 37:154)

However, reason –pay close attention here– is like the eye which, although it can see perfectly, is useless without light.

Similarly, reasoning is useless without Revelation, and we can say that the eye and the light are in perfect harmony, and so are reasoning and Revelation, because Revelation to reasoning is like the light to the eye. And thus, as mentioned before, reasoning is useless without Revelation. Allah Most High says:

“For he thought and he plotted. And woe to him! How he plotted! Yes, woe to him! How he plotted! Then he looked round; then he frowned and he scowled; then he turned back and was haughty. Then said he: 'This is nothing but magic, derived from of old. This is nothing but the word of a mortal!' Soon will I cast him into Hellfire! And what will explain to you what Hellfire is? Nothing does it permit to endure, and nothing does it leave alone! Darkening and changing the colour of man! Over it are Nineteen.”

(al-Muddaththir, 74:18-30)

Reasoning is in need of Revelation and whatever is hard to be comprehended by this faculty has been revealed by Allah.

So, reasoning is an element of the Mandate and the means to know Allah. Its task is to verify transmission, then comprehend it, but never judge it.

The third element: Fitrah:

You have fitrah (primordial nature of the human being). Allah Most High says:

“So set thou your face steadily and truly to the Deen being upright: the pattern on which Allah has made mankind.”

(al-Rum, 30:30)

Fitrah is congruent with Allah's Way:

Your psychological structure is congruent with Allah's Way, and your nature (fitrah) is at ease when carrying out Allah's orders.

Similarly, a very expensive car has been designed to be driven on paved roads only, and if you drive it on a bumpy road, it breaks down and fails you because it has been designed only for the roads which have been surfaced. As for you, you have been designed according to Allah's Way, and if you carry out His orders, you attain indescribable happiness.

Allah has ordered you honesty, so when you tell the truth, you feel very comfortable.

He has ordered you to be loyal, so when you are, you feel content.

He has ordered you to be compassionate, so when you are merciful towards people around you, you feel at ease.

Hence:

“So set thou your face steadily and truly to the Deen being upright: the pattern on which Allah has made mankind.”

(al-Rum, 30:30)

Fitrah is the primordial nature of the human being and Islam is the deen of fitrah.

Your nature is comfortable with all Allah's orders. Therefore, Allah Most High has called what goes against your nature munkar (sins), and He has called what matches your nature ma'ruf (good deeds).

So, all the things your nature rejects are munkar and the things in harmony with your nature are ma'ruf; and the two words, munkar and ma'ruf, reflect the congruence between nature and deen. That's why Allah Most High says:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

(ash-Shams, 91:7-8)

You don't need anyone to tell you that it is upright when you do good deeds because you know you are being righteous; or to tell you that something is wrong because your nature will tell you so.

Admittedly, animals also comprehend their world by fitrah. For example, when a cat snatches away a piece of meat, it eats it away from you; but when you feed her by hand, the cat eats it next to you because it knows by fitrah that taking a piece of meat without your knowledge or stealing it is a wrong deed, though it is not responsible for it, of course.

Universe, reasoning and fitrah...

The fourth element - Lusts:

The importance of lust as an element of Mandate:



Allah the Almighty has installed in us lusts, such as desire for women, money, beauty and comfort. We long for a comfortable house or a luxurious vehicle.

Man loves perfection, beauty and success; this is lust; and Allah has installed lusts in us to make us progress,

ometimes by means of gratitude and sometimes by means of patience. So lusts are the engine, reasoning is the steering wheel, and orders are the road.

Your motion in life is motivated by lusts without which there would be no life, home, bridge, road, factory, school, or hospital on the face of the earth. If there were no need for food, drink or women, you would turn into a piece of wood, and would remain so for millions of years, entirely ignoring marriage, food or drink.

Man, in this case, would be an inanimate object, doing nothing. However, Allah Most High has installed in him desires so that he should walk in marketplaces, look for a job, seek income, and get married; and when he gets a wife, he tries to find another source of income to raise his offspring.

Furthermore, Allah Most High draws our attention to the fact that also Prophets are human beings. He says:

“... who eats food, and walks through the streets?”

(al-Furqan, 25:7)

They need food to stay alive and they need to walk in the marketplaces to earn their provision. We all share this characteristic. You look for a job to be able to afford a house, or you rent a house to get married and have children. Therefore Allah Most High has installed in us desires, and it is mentioned in His Saying:

“Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life;”

(Al-Imran, 3:14)

Every desire should be properly channelled:

Pay attention to these precise words: No lust has been installed in man but that it should be channeled in a proper way, this being due to the fact that nothing engraved in man by Allah can be at fault.

Thus, Allah has installed in you love for money and has opened up numerous legitimate ways of earning it. Yet, there also exist illegitimate ways.

Desire is a 180-degree-field, so to speak, and because of the motivation it produces you can move within the entire 180-degree angle.

However, the legitimate scope of action lies within the 90-degree angle, the other 90-degrees angle comprises the illegitimate ways. Such being the case, the believer should narrow his activities of earning money to the first 90-degree angle, while the disbeliever feels free to work anyhow he wants; to steal, cheat, cover up faults, bluff, and dispossess. Thus, although lusts cover the 180-degree angle, the believer abides by what is permitted by Allah Most High, and this is the meaning of the following ayah:

“That which is left you by Allah is best for you.”

(Hud, 11:86)

Women:

You are allowed to sit with your maharam (a relative of the opposite gender usually described as being "within the forbidden limits"), such as your wife, mother, sisters, aunts, and nieces. However, you are not allowed to be in company of women other than those as it is forbidden within the limits of faith to have a relation with them.

In such case, you would be channelling your desires in the wrong way.

Money:

Money can come from trade, employment, gift, self-employment, agriculture, and industry, but it is forbidden to steal, dispossess, cheat, and monopolize. In a nutshell, all kinds of fraud in earning money are forbidden.

Prestige on earth:

It is the third type of desire –to be somebody remarkable, renowned. Seek knowledge, learn, and perform good deeds, and you will be renowned.

An outstanding scientist from a big Islamic country travelled once to Britain to be operated on. It was said that more than 100 thousand phone calls and messages came in from all over the Islamic world inquiring about his health.

A London radio station found it both amazing and unusual, so they decided to interview him. The anchorman asked him: "Why did Allah grant you such an honorable position?"

What do you think he answered? His answer was indeed marvellous. He said: "Because I am dedicated to Allah, in the same way as you, as a believer, should be dedicated to Allah."



Therefore, prestige on earth should come from serving the Cause of Allah and the well-being of men, spreading knowledge and performing good deeds.

Otherwise, you will be hurting others,

earning unlawful money in order to buy fantasy houses and luxurious vehicles, throw parties and have love affairs; hotels, traveling and touring.

Your essential need is for food to stay alive, for women to sustain the human species, and you need to be honorable so that your name is respected, and all these needs are granted within the Way of Allah or outside it.

Hence, no lust has been installed in man but to be channelled into a clean canal. So, you mustn't worry as there is no privation. That's why Allah Most High says:

“And who is more astray than one who follows his own lusts, devoid of guidance from Allah?”

(al-Qasas, 28:50)

He who follows his lusts within the Way of Allah is clean. He gets married, and people blare the horns of their cars on his wedding night, is that shameful?

No, it is not, because marriage is permitted by Allah and there is no shame at all because she is his wife. Sometimes the man signs the marriage contract before getting wedded, and he pays his fiancée a visit and stays till 2 a.m.

Well, no one says a word because legally she is his wife.

No desire has been installed in man but to be channelled into a clean canal.

Universe, reason, fitrah and desires...

The fifth element - Freedom of choice:

Allah Most High says:

“Let him who will, believe, and let him who will, reject (it)”

(al-Kahf, 18:29)

“We showed him the Way: whether he be grateful or ungrateful (rests on his will).”

(al-Insan, 76:3)

“To each is a goal to which Allah turns him;”

(al-Bakara, 2:148)

“Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him, nor would our fathers: nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any (certain) knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie."

(al-An'am, 6:148)

Man is free with respect to Mandate:



The above statement belongs to the mushrikun (those who associate equals to Allah).

If Allah forced us to obey Him, recompense would have no sense; and if He forced us to commit sins, punishment would have no sense; and if we were not

accountable before Him, it would be disability on His part.

Allah Most High has endowed his worshipers with the capacity to choose, and protectively forbidden them from sinning; and He made submission to Him easy, not hard; and He rewards them abundantly for their good deeds, no matter how small.

Man is free to choose, and if he thinks there is any kind of compulsion on him as regards his actions, he is completely mistaken.

Yet, there is compulsion in things out of his control, such as being male or female. Did anyone ask you what you would like to be or what kind of father or mother you would like to have? Was there an application form for that? Did anyone ask where you would like to be born, whether in Chicago or Damascus? Your birthplace and birthdate have been destined by Allah, and so have been the epoch you live in, your sex, and your parents.

Scholars agree as to the fact that the path you were made to follow is for your own sake, and you won't be better off other than following what you have been granted by Allah.

In the Hereafter, when the secret behind your being male or female gets revealed, and behind who your father and mother are, and behind which home country yours is, and the place and time of your existence, your abilities, the way you look, and the amount of beauty you have... you will melt with love for Allah Most High because He has chosen the best for you.

So, in all that you have no other choice than to conform with your fate. On the other hand, as regards what you have been ordered to do, you have freedom of choice. He said to you: Perform salat (prayer), so should you not pray? He says:

“O you who believe! Fear Allah and be with those who are true (in word and deed).”

(al-Tawba, 9:119)

You head for the mosque, but you have other options, such as a bar, or an internet cafe with pornography sites. However, He has asked you to be with those who are true so you come to the mosque.

Thus, you have freedom of choice. Allah Most High says:

“Let him who will, believe, and let him who will, reject (it).”

(al-Kahf, 18:29)

The moment you assume you are forced in all your acts, you are cancelling recompense, punishment, Mandate, Trust, Heaven, and Hellfire, and the whole life turns into an absurd play.

What would you say if a competition were held for a post of a civil servant, 3000 having applied for it; the committees formed, applicants interviewed, their general knowledge tested, their licenses verified, eventually all the applicants graded.

but, as it turned out, the employee having been nominated beforehand? This is an irrational situation, yet exactly the same happens when you assume there is compulsion as regards your acts. This assumption cancels the deen, Heaven, Hellfire, recompense, punishment, and the Mandate; you cancel all that.

Hence, when a drunkard was brought to him, Sayyidina Umar ordered the punishment to be applied. To this the man said: "I swear by Allah, Amir of the Believers, that Allah has destined me to drink."

And the saying has it that "few drinks in few places", so this man believed that Allah had made him do it, but in fact he himself chose to do it and that's why Sayyidina Umar said: "Apply punishment twice on him, once for drinking and once for lying about Allah," and he added: "Woe to you! Allah's fate didn't make you abandon freedom of choice for constraint." So, never say that Allah has chosen (wrongdoing) for me.

You should say that you have erred since Allah Most High has ordered you to do good deeds.

Freedom of choice, lusts, fitrah, reasoning and the Universe are elements of the Mandate.

The sixth element: The Islamic Law (shari'):

The Islamic Law is the last element. I'll put forth the following example: Every store has a set of weights: a kilo one, a two-kilo one, half-a-kilo-one, and so on. Thus, if the shopkeeper melted the lead in his weights in order to decrease them by 100 grams, how would we detect this fraud? By measuring them against the standard weights kept at the Town Hall.

The Islamic Law is this kind of measurement. Hence, the good deed is what corresponds with the Islamic law and the wrongdoing is what is in conflict with it.

Thus, if your reason directed you against the Law of Islam and you approved it, you should know there is a big malfunction in you since your measures should match the Islamic measures, and what is haram (forbidden) is always haram.

For example, the mixed company of men and women is not recommendable and adultery is haram, something unacceptable, but in times of social disintegration, adultery becomes an acceptable act as a result of being widely spread.

Nevertheless, it doesn't change the way Allah the Almighty looks at it. Therefore, the Islamic Law is an element of the Mandate. Reason might go astray but the Islamic Law puts it in order.

Imagine you have to solve an arithmetical problem. Before you solve it, I give you the solution so that if it matches your answer, it means your answer is correct. But if your answer is different, it means you have got the wrong answer.

Similarly, what is to be done when you assume that a sin has some of the deen in it? You might say to yourself that it is customary now because times have changed and we live now in the era of science, when women are half of the society. Yet, when you assume something which is against the Islamic Law, you should know that you are wrong.

It is true that women are half of the society, and are highly honored, and no religion or ideology gives the woman more rights or honours her more than Islam.

When the Noble Prophet, may Allah bless him and grant him peace, conquered Mekka, he was invited to stay in any of its houses, but he asked for a tent to be put up nearby Khadijah's grave, and then he planted the standard of victory by her grave so that the whole world should know that the woman lying there was his partner in victory. Allah Most High says:

“... and take mutual counsel together, according to what is just and reasonable.”

(al-Talaq, 65:6)

The controlling measure when reason goes astray:

Corruption, indecency, body revealing, and sitting with a maharam woman in privacy are all unacceptable acts. Therefore, the Islamic Law is the judge here, and a good deed is what conforms to it. If reason goes astray and fitrah gets obliterated, what will be the controlling measurement here? It will be the Islamic Law, in the same way as the standard weights we talked about, kept at the Town Hall. Such is the Islamic Law, and Allah Most High has additionally bestowed on us time, the framework for our deeds; and you are here but a few days, and every day that passes takes away a piece of you. In our next session we will talk in detail about the elements of the Mandate.

Constituents of the Assignment: The Universe

the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Dear brothers, this is going to be our fifth lesson on aqidah and miracles.

A review of previous talks:

Dear brothers, in the past lectures I explained to you that man is the headmost creature, and because he agreed to undertake the Trust, Allah subjected to him all that is in heavens and earth.

Man was assigned to worship Allah after having been given constituents of this task, and we talked briefly about them.

We talked about the Universe, the reason, the instinct, the lust, the freedom to choose, and time which constitutes a frame for action. We are going now to talk about these constituents in detail, and the Universe is at the top of the list.

People don't differ about the Universe:



Dear brothers, hopefully I can help you build up an accurate picture with respect to this idea. The Universe is something absolutely fundamental as no one, whether Muslim, hypocrite, righteous,

unrighteous, secular, or atheist, denies the sun, because its existence is

evident, and man must necessarily comply with its reality. It has been ablaze for 5 thousand million years. It is 1 million and 300 thousand times bigger than the earth. Its flames reach the distance of more than 1 million km; the heat on its surface is 6000 degrees and 20 million degrees at the core. If the earth were to be thrown into the sun, it would evaporate in one second.

These facts are accepted by Muslims, non-Muslims, disbelievers, atheists, and laymen, and if you looked for the most fundamental element in the religion, it would be the Universe, which is the manifestation of Allah's greatness and His Most Beautiful Names.

Through the Universe you can clearly appreciate Allah's might, mercy, and kindness. Hence, if man gets lost in controversial issues, the Universe is the answer.

"Everybody claims Layla's love."

Everybody claims they are on the right path.

Thus, the Universe, subjected by Allah to man as a means of reflection and honor, is the first fundamental. Who can deny the sun? Who can deny the moon, the night and the day, the earth, mountains, valleys, rivers, lakes, seas, birds, fish, and plants?

Furthermore, who can deny man's creation? So, if you want to get around, you will come back with the heart filled with faith, and if you want to get away from all the controversial issues on earth, it is the Universe, whose every detail points clearly to Allah, that provides the miraculous answer:

And in everything there is a Sign of His,
which indicates that He is One.

Dear brothers, the topic of this fifth lecture is the Universe, and it will require a number of lectures in the future.

You get to know Allah through the Universe:

Dear brothers, you get to know Allah through the Universe, so open the Qur'an and read the Mekkan suwar. Allah says:

“By the Break of Day; By the Nights twice five;”

(al-Fajr, 89:1-2)

“By the Sun and its (glorious) splendour;”

(al-Shams, 9:1)

“By the Night as it conceals it;”

(al-Shams, 91:4)

“Say: Behold all that is in the heavens and on earth.”

(Yunus, 10:101)

“Then let man look at his Food, (and how We provide it).”

(Abasa, 80:24)

“Now let man but think from what he is created!”

(al-Tariq, 86:5)

The suwar revealed at Mekka are brimful of ayaat about the Universe. Why is that? Because reflection on the creation of heavens and earth takes one along the path leading to the knowledge of Allah. He says:

“In what Message after this will they then believe?”

(al-Araf, 7:185)

There is no other way leading to faith than reflecting on the creation of heavens and earth, and the proof is in the following ayah:

“We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; - he was indeed unjust and foolish;”

(al-Ahzab, 33:72)

The Universe has been subjected to man twice:

Was man unjust and foolish in undertaking the Trust? Given he undertook and honored it, he can be neither unjust nor foolish.



The Universe has been subjected to man twice – once as a means of reflection and once as a means of honoring us, and what we are saying is very precise.

Anything in front of you, like a glass of water, your son, wife, food, mountain, rose, or

anything in this Universe, has been subjected to you twice, once as a means of reflection and once as a means of honoring you, for you get to know Allah through reflecting on the sun, the moon, the night and the day, stars, quasars (distant stars, like celestial objects that emit massive amount of radiation), galaxies, constellations, and comets; and you get to know Allah through reflecting on mountains, rivers, seas, birds, food, and your son sitting in front of you who, you know for sure, was nothing but a single cell fertilized by another cell, and turned a full-fledged human being who walks and thinks, and has eyes, ears, nose, skeleton, muscles, skin, heart, kidneys, hair, digestive system, circulatory system, nervous system, secretion system –as Signs of Allah.

When people get lost in endless controversial issues, the only fundamental that points to Allah's greatness, existence, oneness, and perfection is the Universe. That is why Allah says:

“Say: Behold all that is in the heavens and on earth.”

(Yunus, 10:101)

Attitude towards Allah's orders and prohibitions?

Dear brothers, I hope these precise words will be clear to you. When you recite the Qur'an, the words of the Wahid (the One) and the Dayyan (the Judge), and you come to an ayah containing an order, what should you do? You should carry it out, because this Qur'an contains the Words of the Creator of the Worlds, so it is impossible that one should read them without taking heed, or taking a stance towards such an ayah. Allah says:

“Say to the believing men that they should lower their gaze”

(al-Nur, 24:30)

What should you do when you read an ayah containing an order? Surely, the answer will be "carry out this order". Allah says:

“nor speak ill of each other behind their backs.”

(al-Hujurat, 49:12)

What is your attitude towards an ayah with a prohibition? You should restrain yourself.

What is your attitude if you read an ayah with a description of Heaven and its comfort, or Hellfire and its torture? It will be to seek Paradise and avoid Hellfire, even if it is with half of a date. Allah says:

“Then he that will be given his Record in his right hand will say:

'Ah here! Read my Record! I did really understand that my Account would (one Day) reach me!' And he will be in a life of Bliss; In a Garden on high; The Fruits whereof (will hang in bunches) low and near. Eat and drink, with full satisfaction; because of the (good) that you sent before you, in the days that are gone! And he that will be given his Record in his left hand, will say: 'Ah! Would that my record had not been given to me! And that I had never realised how my account (stood)! Ah! Would

that (Death) had made an end of me! Of no profit to me has been my wealth! My power has perished from me!' (The stern command will say): 'Seize him, and bind him.'

(al-Haqqa, 69:19-31)

What should your attitude be here?

It should be to seek Heaven and avoid Hellfire, and you should take warning when you read the ayaat mentioning the doom suffered by nations which have already passed:

“Say: He has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other.”

(al-An'am, 6:65)

Attitude towards the signs of the Universe?

In summary, no ayah should be read without taking a stance with respect to it, so if you read the many ayaat which refer to the Universe, what should your attitude be? You should reflect on those ayaat deeply. Therefore, when you read the Qur'an and come across an ayah talking about the Universe, it should become part of your meditative way of getting to know Allah the Almighty, Whom no vision can grasp. Allah says:

“He said: 'O my Lord! show (Yourself) to me, that I may look upon You.' Allah said: 'By no means canst thou see Me (direct); but look upon the mount; if it abide in its place, then shall you see Me.' When his Lord manifested His Glory on the mount, He made it as dust, and Musa fell down in a swoon.”

(al-Araf, 7:143)

Thus, it is impossible for us to see Allah in this earthly life. However, our reason can be guided towards Him. So the Universe has been subjected to man twice – once as a means of reflection and once as a means of honoring him.

Man's attitude towards the Universe:

Imagine someone giving you as a present a very advanced mobile phone, equipped with potent memory and answer-machine –as if you had a secretary telling you who has called you and when, storing messages and reminding you of them; and if you knew that the inventor of this phone was the man who has given it to you, how would you feel? Surely, you would have two feelings: the first would be admiration of this electronic wonder, and the second would be gratitude to him who has given it to you.

Because Allah has subjected what is in heavens and earth to us as a means of reflection and as a means of honoring us, our reaction after having reflected should be belief; and our reaction to the honor received should be gratitude.

So pay attention here, if you believe and thank, you fulfill the aim of your existence. Now listen to this ayah:

“What can Allah gain by your punishment, if you are grateful and believe?”

(al-Nisa, 4:147)

By believing and thanking you fulfill the aim of your existence and there is no more need for any treatment. Why so?



A doctor diagnosed, after having X-rayed the patient, a kidney failure and decided it should be removed,

scheduling the operation in two weeks' time. However, in order to be on the safe side he had an X-ray repeated prior to the operation and to his great surprise found out

that the kidney was working perfectly. Should he operate on the patient anyway?

It is the same when you have the belief that has led you to obedience to Allah, and you are thankful to Him. You have fulfilled the aim of your existence and then all treatments are brought to a halt.

Pay attention:

“What can Allah gain by your punishment, if you are grateful and believe?”

(al-Nisa, 4:147)

Do you think Allah likes to torture us? To impoverish us? To make us sick? Impossible, He is in no need of torturing us.

Abu Dharr narrated that the Prophet, may Allah bless him and grant him peace, transmitted that Allah said:

“O My servants! I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.

O My servants! All of you are astray except for those I have guided, so seek guidance from Me and I shall guide you.

O My servants! All of you are hungry except for those I have fed, so seek food from Me and I shall feed you.

O My servants! All of you are naked except for those I have clothed, so seek clothing from Me and I shall clothe you.

O My servants! You sin by night and by day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.

O My servants! You will not harm Me nor will you benefit Me.

O My servants! Were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man among you, that would not increase My kingdom in anything.

O My servants! Were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man among you, that would not decrease My kingdom in anything.

O My servants! Were the first of you and the last of you, the human of you and the jinn of you to gather in one place and make a request of Me, and were I to give everyone what he has requested, that would not decrease what I have any more than a needle decreases the amount of sea water if thrust into it (and then taken out).

O My servants! It is but your deeds that I will hold you accountable for and then recompense you for, so let him who finds good, praise Allah; and let him who finds other than that, blame no one but himself.' "

[Sahih Muslim, Ibn Majah and At-Tirmidhi]

I will say to you:

The Universe with its heavens and earth and everything they contain is the manifestation of Allah's existence, oneness, perfection, and his Beautiful Names and Best Attributes.

This Universe is the first fundamental in aqidah, and when people get lost, go astray, are in conflict, and are engaged in rows, throwing accusations of disbelief at each other, one fundamental thing is that this Universe points to Allah. Hence, Allah the Almighty says:

"Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): 'Our Lord! Not for naught have You created (all) this! Glory to You! Give us salvation from the Penalty of the Fire.' "

(Al-i Imran, 3:190-191)

The Universe is the first fundamental and it has been subjected to us because we agreed to undertake the Trust. Allah says:

“We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof.”

(al-Ahzab, 33:72)

Because we agreed to undertake the Trust we were rewarded by having heavens and earth subjected to us as a means of reflection and as a means of honoring us, and the reaction to the former is to believe, while the reaction to the latter is to be thankful.

When you believe, you obey Allah, and when you thank Allah for his blessings, you fulfill the aim of your existence.

Subjection as a means of reflection:

Now let us go into details –reflection and honor means that you know the moon and you utilize this knowledge by using the positions of the moon to set up a calendar.

So the moon was a calendar in the sky before we knew watches or modern calendars, day by day, till the day we have the full moon. Allah says:

**“That ye might know the number of years and the count (of time).
Nowise did Allah create this but in truth and righteousness.
(Thus) does He explain His Signs in detail for those who
understand.”**

(Yunus, 10:5)

Both the calendar we make use of and the Sign point to Allah. The question arises: Which function is greater?

The function of reflecting is more important because the obligation to get to know Allah through this Sign is greater than making use of it in the earthly life.

Western use of the Universe's functional side:



Admittedly, the western world has amazingly fulfilled the second function for the sake of enjoying dunya.

They have a shortcoming because there is knowledge in His creation that is the base of righteousness in the earthly life, and there is knowledge in His orders that is the base of obeying Allah and knowing Him.

Believers, on the other hand, should make use of the first function, that is getting to know Allah, and there will be no harm in adding application to their knowledge of Allah acquired through the Universe. Hence, believers should make use of the great function of this Universe, and should apply it in their earthly life, and those who go astray take advantage of the second function only.

To elaborate on it let me say: Suppose there is a very poor man with an income that doesn't allow him to buy a lick of honey, and thus he has never tasted honey in his life. However, he used to read books and found one about honey. When he read it, he shed tears. Was it all true? He read that honey is a cure for people, and a whole pharmacy in itself, and he read, amazed, a detailed research about honey and its benefits. So he bowed down thanking Allah for the knowledge He had bestowed on him. Pay attention, this poor man who had never tasted honey fulfilled the greatest objective in the creation of honey. On the other hand, a man who, using modern expressions, feeds on honey, but never reflects on this huge blessing, annuls the ultimate purpose of his creation.

Someone might not be able to afford to buy roses. Yet, if such a person comes across a rose seller and admires the flowers and smells them, and appreciates the greatness of Allah and submits to it, he has fulfilled the purpose of his existence though he might never have bought a rose. On the other hand, the wealthy live surrounded by roses, constantly buying bouquets, never appreciating them or thanking for them.

We should reach out to Allah through His blessings:

I hope that man won't act like animals do, just eating and drinking, ignoring Allah. The right thing to do is to reach out to the Benefactor through His blessings and as a result your heart will be submissive. I swear to Allah, dear brothers, they say 'Closeness is a veil'; when you wake up and relieve yourself, this is a great blessing. The Prophet, may Allah bless him and grant him peace, used to say:

"Praise be to Allah Who has removed from me what is harmful."

Thank you Allah! You let me enjoy food –not serum, and You put power in it so I feel energy; and you take away its harm, and all my body systems are clean.

You won't be a believer the way Allah wants you to be unless you know His blessings.

Sleeping is one of the greatest blessings. You sleep deeply, your nerves relax, nervous current is cut off, and you get detached from the world. All fatigue disappears and you wake up fit as a fiddle. Never forget to say:

"Praise be to Allah Who gave us life after death, and unto Him we will return."

The right thing for a believer to do is to reach out to the Benefactor through His blessings, while people devoted to dunya enjoy them but never get to know the Benefactor.

Imagine you were invited to a house, and you were served delicious food, so you ate like a horse and left. Instead, you should have thanked the host for having invited you; you should have said: "Thank you so much, may Allah reward you. The food was delicious and your hospitality was great."

Can you imagine a human being enjoying earthly life as beasts do, or as the expression has it "enjoying and dominating"? Enjoying and insulting the religion, enjoying and looking down on people, enjoying and using people to satisfy their desires. Surely, we can call such people "beasts". Their shame in the Hereafter will be intolerable, so much so that they will say: "O Allah, sending me to the Fire is better than enduring the plight I am in."

When man discovers how mean he was when he enjoyed this world, his wife and offspring, delicious food, and he didn't pray to get to know Allah, and he used to hurt Allah's servants, Allah will wonder how eager such people have been for punishment. He says:

"Ah! what boldness (they show) for the Fire!"

(al-Baqara, 2:175)

So you should reach out for the Benefactor through His blessings by thanking Him. When a man ate and is full, he should say: "Praise be to Allah."

Sayyidina Umar once had a visitor from Azerbaijan. He asked: Umm Abdullah, what food do you have? She answered: By Allah, what we have is bread and salt only. So he asked for it to be brought to him. He ate and drank, and said: Praise be to Allah who fed us till we are full and gave us water till our thirst is quenched.

Nowadays, we have fruit juice before we start eating, then starters – salads, fattat (bread and chickpeas soaked in yogurt), and soups. Then we eat the first dish, and then another one; then, main course – rice, vegetables, fries, fruits and sweets. And then, as the saying goes: "He eats and kicks" (bites the hand that fed him).

Dear brothers, knowing the Benefactor is a very important issue. You have a house; it is a dwelling. The Noble Prophet, may Allah bless him and grant him peace, used to say:

"Praise be to Allah who gave me a house to dwell in, and many people don't have one."

When you have a key to your house in your pocket, you enter it, sleep, take a shower, eat; your wife and children at your side. Well, it doesn't matter if the house is big or small, it is always temporary, and then you read in the death notice "he will be escorted to his final resting place"... Even if one's house is worth 180 million, one will end up at the cemetery, in a patch of land one and a half meter long and half a meter wide.

I swear by Allah, a while ago a man died and I was among the mourners, and I noticed that the tomb stone was smaller than the grave hole by some 10 centimeters, so the undertaker filled the gap with stones he had at hand and put some earth over them. Well, I think more than two kilos of rubble came down on the dead man who used to be very clean and neat. That's life.

The question is whether he got to know Allah before leaving this life? Did he thank Him? Any blessing used to be mentioned by the Prophet, may Allah bless him and grant him peace, no matter how little it was.

It is the case of the glass, dear brothers, a very precise issue. Once a minister asked Harun al-Rashid: "O Amir of the Believers, how much would you pay for this glass of water if it were kept away from you?" He answered: "Half of what I own." He then asked: "And if you were prevented from evacuating it?" He answered: "The other half of what I own."

If a king were to die on account of a fatal disease, and if he were offered to work as a typist in his palace in order to be cured, which would mean giving up his kingdom, of course; we are talking about a man who used to be a king and then a typist, I swear by Allah that he would never hesitate to do it in order to be cured, and he would accept to be a minor employee in his own palace.

The person who is healthy, with all his senses in perfect order, all systems functioning well, no difficulty in moving around, and no fatal disease, is blessed. I always say dear brothers:

"Whoever wakes up in the morning healthy in body, safe in his neighborhood and in possession of his daily bread, is as if he has won the whole world."

[Tirmidhi, from Abdullah bin Muhsin]

To the letter.

A king asked his minister: "Who is the king?" He answered: "You, your Majesty! There is no king but you." The king said: "The real king is someone we don't know and he doesn't know us, but he owns a house he dwells in, has an obedient wife, and a satisfactory income, and if he knew us, he would make every effort to please us, and if we knew him, we would make every effort to harass him."

Therefore, dear brothers, the most important point in this lecture is that Allah subjected the Universe to us as a means of reflection and as a means of honor. Your position resulting from reflection is that of belief, and from honor is that of gratitude, and when you believe and thank you fulfill the aim of your existence, and only then all treatments come to a halt. Allah says:

“Whatever misfortune happens to you is because of the things your hands have wrought, and for many (of them) He grants forgiveness.”

(ash-Shura, 26:30)

"No man is scratched by a thorn, or stumbles, or has a twitching in a vein, except for a sin, and what Allah forgives is greater."

[Ibn-Asakir, from al-Bara'a]

"O My servants! It is but your deeds that I will hold you accountable for and then recompense you for, so let him who finds good, praise Allah; and let him who finds other than that, blame no one but himself." "

[Sahih Muslim, Ibn Majah and At-Tirmidhi]

Using the signs of the Universe in the call to Allah:

The Universe is the first fundamental. No matter how much people differ, or argue, or throw accusations at each other –everybody claims Laila’s love- everybody claims to have the truth. So this Universe is the first fundamental with which every Muslim or non- Muslim, genius or not genius, atheist or layman comply with.

Hence the call won’t succeed unless it depends on the knowledge to which all heads incline.

Bring up any issue in a society unknown to you, the whole world will come down hard on you. If you brought up a religious issue, and if you said for example: riba (interest) is haram (forbidden), they would say: "Who told you that? Money shouldn’t be stagnant." And if you said it was indeed haram, they would say: "This is a free country."

But if you said: "The sun is 1 million and 300 thousand times bigger than the earth, and that there is 156 million kilometers between the two, and that there is a star in the Scorpio constellation called the Scorpion Heart as big as the sun, the earth and the distance between them," they would maintain deep silence as if saying: "There is no god but Allah."

My point of view is that our call to Islam is more powerful when you mention the Signs of the Universe that necks bow down to. For this reason, the Universe is the greatest fundamental as regards faith, and if you reflect on it as you have been ordered by Him, your heart will fill with belief in and glorification of Allah.

The order to reflect on the Signs of the Qur'an and universe:



Dear brothers, Allah the Almighty has put Signs in the Universe and has put Signs in the phenomena which occur on the earth, such as volcanoes, earthquakes,

thunderbolts, floods,

tornadoes, mild climates and rains; while the Quranic signs are His Words. So if

you want to know Him you should reflect on His Universe and observe the phenomena around you. Allah says:

“Say: "Travel through the earth and see what was the end of those who rejected Truth."

(al-An'am, 6:11)

You should cogitate on His ayaat in order to get to know Him, and you should reflect on the Signs of the Universe and observe the phenomena that occur on the earth. These are the ways to get to know Allah the Almighty.

Yet we should mention one precise thing: You should start with the Signs of the Universe, and then with the Signs of the Qur'an as the Qur'an illuminates the way; then the phenomena that occur on earth come in the third place, because if you started with them then you would be walking on a minefield. You would see wealthy nations transgressing constantly and yet enjoying stability; and other nations, although Muslim, suffering.

So you won't have the capacity to understand Allah's wisdom in this respect unless you have His knowledge, which is impossible. Allah says:

“Truly Fir'aun elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief. And We wished to be gracious to those who were being depressed on the land, to make them leaders (in faith) and make them heirs, To establish a firm place for them in the land, and to show Fir'aun, Haman, and their hosts, at their hands, the very things against which they were taking precautions.”

(al-Qasas, 28:3-6)

You can't interpret Allah's wisdom unless you have His knowledge, which is impossible, so I prefer that you should relegate looking into the phenomena and events taking place on earth to the third position.

However, reflecting on His creatures is obvious. The more you ponder, the bigger your certainty about His Beautiful Names and his Best Attributes, but the phenomena and events need to be postponed.

For example: Imagine you are listening to an outstanding teacher who, unexpectedly, hits a student.

Now, if you were a child, you would say that the teacher was a tyrant. But if you were his colleague, and the student who had been hit were that teacher's son, and if he had been hit on account of his slackness, and also because you were intimate with the teacher and knew how wise he was, you would definitely excuse him.

So I hope that you start with reflecting on the creation of heavens and earth, ponder Quran's ayaat in the second place, and finally look at the phenomena and events Allah creates on earth.

Another example: If there were a big problem in the society, like a civil war, you might misunderstand it.

I remember walking once in one of the markets in Damascus and being stopped by a man who said: "A man was on his way to his store and when he got there and was opening it, he heard shots, so he stuck out his head and was hit on his spinal cord by a bullet, and he got paralyzed.

You are a teacher, isn't work an act of worship?" I said that it was. "So what did he do to deserve it? What was his fault?" I said that I didn't know.

I swear by Allah, dear brothers, 20 days later a brother of ours was walking with me and telling me that a neighbor of his, living above his apartment had appropriated his orphaned nieces' house, and for years refused to give it back and they needed it badly.

They complained about him to one of Damascus scholars from Midan. This scholar asked that man to come and see him but he refused point-blank.

This scholar – a senior Qur'an reciter, now deceased, may Allah admit him to His mercy – told those children: "He is your uncle and it is inappropriate to sue him, but complain to Allah." Those words were spoken at 9 p.m. At 9 a.m.

the man in question was paralyzed due to a bullet impact while opening his shop.

If you read the end of the story, it does look obscure. An innocent man, opening his store, working to feed his children, heard shots, stuck out his head, received a bullet in his spinal cord and got paralyzed.

I would never have got to know it if this person hadn't told me the whole of his story, so when I got to know the first part of the story, it became clear.

Hence, the phenomena that occur around us are not easy to be understood. "What He willed, was; and what He doesn't will, never will be," and there is deep wisdom there.

Therefore, dear brothers, we have Signs in the Universe, Signs in the phenomena on earth, and in the Quranic ayaat. We should reflect on the Signs of the Universe, the proof of which is as follows:

“Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire.”

While the Signs in the phenomena on earth are mentioned by Allah in the following ayah:

“Say: "Travel through the earth and see what was the end of those who rejected Truth."

(al-Ana'm, 6:11)

A brother told me the following: "I am a lawyer, and I once had a suit in which I called for a witness who turned out to be a liar. The suit was about a 50-million villa which could easily be recovered because of that witness.

He was asked to swear putting his hand on the Qur'an, which he did, and he swore by Allah to tell the truth, but he didn't, he said the opposite." He said: "I swear by Allah" and he raised his hand in front of me and then held on to the edge of the table.

He left his hand there and stood still, so the judge was bothered by this act and asked him to remove his hand, but in fact he was dead, and when his hand weakened its hold, he fell to the ground."

He said: "I swear by Allah that this happened before my very eyes."
Allah says:

"Say: Travel through the earth and see what was the end of those who rejected Truth."

(al-Ana'm, 6:11)

Indeed, I wish from the bottom of my heart that you pay attention to the following idea: You might hear only the last chapters of thousands of stories, all of them obscure and confusing.

On the other hand you might hear no more than 5 complete stories. By Allah, you should bow down to Him because of His justice, the absolute justice, but our problem is that normally we listen to obscure "last chapter" stories. So give in to Allah, to His justice and to His mercy:

“And not one will thy Lord treat with injustice”

(al-Kahf, 18:49)

Dear brothers, one more word. "It wasn't Allah who oppressed them" – this linguistic structure is called matter denial and we have what is called incident denial.

If someone who was asked whether he was hungry answered that he wasn't, he would be denying the incident of hunger.

If he were asked whether he was a thief by somebody who knew he was a perfectly respectable person, would he say "no"? It is quite impossible. Rather, he would say:

"I would never steal a thing," which means, this is against my nature, my principles, my values, and I don't agree with such an act, or admit it, and I would treat harshly anyone who steals, reject him and despise him. So we call this "matter denial".

So in this context the ayah "It wasn't Allah who oppressed them" declares it impossible and thousands more times impossible that Allah would oppress any human being. Allah says:

“No injustice will there be that Day”

(Ghafir, 40:17)

“Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.”

(al-Zalzala, 99:7-8)

“It was not Allah who wronged them”

(al-Rum, 30:9)

“The weight of a mustard seed”

(al-Anbya, 21:47)

In the 80s a brother of ours moved to Damascus from Lebanon because of the civil war, and settled down here.

He had a car accident, the fault was his, the other car was damaged. He said: "I expected the other driver to get out of his car, angry, shouting at the top of his voice, but amazingly he looked at me and when he saw it was a Lebanese car, he said: "Don't worry.

I give up the demand." I knew that although the Lebanese man was wealthy, he wouldn't mind saving a couple of thousand. Yet, he was crying. I asked him: "Why are you crying?" He said:

"Two years ago, a Syrian man, traveling with his wife, and she was veiled, and children, hit my car, and because I didn't want to spoil his picnic, I said: "Don't worry. It's on me."

If you look closely here, you will find something that gives you the creeps. Our problem is that each of us knows thousands of "last chapter" stories, which are obscure. A fatal disease or an accident, you never know, but Allah knows, so give in to Him.

Therefore, we start with the Signs of the Universe; the ayaat of the Qur'an come in the second place, and then the phenomena and events that Allah has created on earth.

This lawyer mentioned another story. He said: "I acted once as an attorney for a client accused of murder. He pleaded "not guilty" all throughout the case. Nevertheless, he was sentenced to death and I was there to witness his execution.

Just a few moments before the rope was put round his neck he said: 'Well, now that everything is over I declare once again that I didn't kill him. However, 30 years ago, when I was the head of a police department, a French officer put a convict in my custody who was going to be executed in a few day's time.

This man managed to escape so I got a Bedouin to be put in his place, and he was executed instead of the other man. It took place 30 years ago."

If you look closely, you will find something that gives you the creeps.

And if you look closely, you will realize that Muslim nations are tyrannized, their citizens killed and their lands occupied, so as you see we can't understand all these phenomena unless we have Allah's knowledge. Allah says:

"It was not Allah who wronged them"

(al-Rum, 30:9)

Divine wisdom, and in it there is progress for the human being. Allah says:

“And We wished to be gracious to those who were being depressed on the land, to make them leaders (in faith) and make them heirs.”

(al-Qasas, 28:5)

This is none of your business; it is Allah’s business, so leave it all to Him.

Therefore we have the Signs of the Universe to reflect on, and in the third place we have the phenomena and events that occur on earth,

and also the Quranic ayaat. Allah says:

“Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?”

(Muhammad, 47:24)

Conclusion:

Dear brothers, the paths to know Allah are: His Signs in the Universe, phenomena and events, and His Quranic ayaat, and what is in these Signs is enough for us to know and to love Him, hence it was narrated in a hadith qudsi:

"- O Allah! Whom of Your servants do You love most so that I can love him for Your sake?

- The one I love most among My servants is the one with a pious heart, clean hands (lawful income), who never wishes evil to others, who loves Me, loves those who love Me, and makes my creatures love Me.

- O Allah! You know I love You, and love those who love You, but how can I make your creatures love you?

- Remind them of My gifts, blessings and trials. My gifts –so that they gracefully reflect; My blessings –so that they love Me, and My trials – so they fear me."

In the believer's heart there must be glorification of and love for Allah; as well as fear of Him. Glorification is through His Signs, love through His blessings, and fear through His trials.

The Universe: Signs that Indicate Allah's Greatness

the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Introduction:

Honorable brothers, with the sixth lesson of creed and miracles lectures we start, and we previously started with a topic centered on the prerequisites of the charge.

We talked about the reason behind the existence of man on earth that is worshipping Allah The Almighty, and we said that worship is voluntary obedience, mixed with whole-heartedly love, based on indubitable knowledge, leads to eternal happiness.

We also mentioned previously that the prerequisites are: universe, mind, instinct, freedom of choice, lust, and time, and we summarized it in the meeting before last one, while last meeting we started with the first element which is universe, and we said that the universe is the first fundamental concept of faith, because it reveals the Existence, Greatness, Oneness, and Perfection of Allah with His glorified Names, and best Attributes, yet universe is the appearance of Allah's glorified Names, and reveals the Divine Perfection.

However, we should slow down when talking about some of the splendid signs of the universe which indicate the Greatness of Allah.

Preface of universal signs that indicate the Greatness of Allah:

1- Allah testifies on the truthful message of His Messenger?

When Allah the Almighty sends a Messenger with a method that includes dos and don'ts, orders and bans, Haram (illicit) and Halal (permitted), and mandatory and obligatory, this honorable Prophet and noble Messenger has a method with him, and method means restraining which is unsuitable for the bohemian person who doesn't follow any method, hence people's reaction towards any Messenger with a method is to accuse him of lying, Allah said the Almighty says:

"And those who disbelieve, say: "You (O Muhammad) are not a Messenger"

[Al Ra'd, 13: 43]

For that it is important that Allah testifies before His creatures that this person He has sent is His Messenger, but how Does He testify?

In fact, no vision can grasp Allah but minds can, yet minds can't comprehend Him in knowledge, Allah the Almighty says:

"And they will never compass anything of His Knowledge except that which He wills."

[Al Baqarah, 2:255]

2- Breaking universal laws:

Nevertheless, Allah breaks universal laws on His messengers' hands, but this breaking is done only by Allah The Creator of heavens and earth.

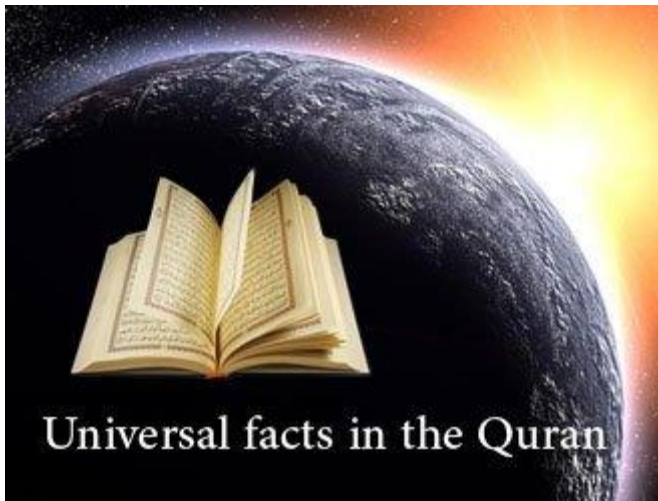
Thus, breaking universal laws is Allah's testimony that this man is his Messenger, it happened to antecedent Prophets because every one of them was sent to his own tribe, so the miracle was witnessed by them and happened like lighting a match stick that is lighted and is put off, and the miracle turn into a story which people will or won't believe in, but our Messenger (Muhammad may Allah bless him and grant him peace) was sent to all nations and people through centuries till the end of the days, and his book (Quran) is the last book, and he himself is the Seal (the last) of the Prophets.

3- Scientific miracles in Quran and Sunnah:

Therefore, the Prophet's miracle (Muhammad may Allah bless him and grant him peace) shouldn't be a break of universal laws that happened once and it is over then turned into a story which anyone can put down, but it should be – and we are in a lecture entitled creed and miracles- a continuous miracle.

But how should it be continuous while the Prophet will leave to the upper companion (Allah)? Hence it won't be continuous unless it was scientific and that is why we see miracles in Quran and Sunnah.

4-The Prophet didn't interpret the universal ayaat:



There are lot of universal ayaat in the Quran close to a thousand or more in which you will find a scientific breakthrough and a hint to an unknown fact, and it will be years and years and decades and centuries till a new scientific advance reveals this fact, and this is something no one knows.

Hence, the miracles in the noble Quran point out to facts unknown to people in the Prophet's era, and what is noticeable is that the Prophet didn't interpret these ayaat, why was that?

I think – and Allah knows better – that he didn't interpret it either by a divine recommendation, or may be by his own jurisprudence, and the wisdom of not interpreting it is that if he interpreted it simply going with the comprehension of people around him (who used to live a simple life) then we will disapprove it (after the scientific progress), and if he interpreted it deeply as it should be - because Allah showed him all His signs - then his companions would have disapproved it (they would not understand it), so these ayaat were left as a miracle of this Quran, and as a testimony from the Most Gracious that Muhammad, may Allah bless him and grant him peace, is His Messenger.

So the gist of miracles in Quran is that you read a noble ayah, and suddenly a latest scientific breakthrough, previously unknown, confirms it.

Hence, the Creator of these worlds is the One Who descended Quran, Allah the Almighty says:

“So I swear by Mawaqi (setting or the mansions, etc.) of the stars (they traverse). * And verily, that is indeed a great oath, if you but know.”

[Al-Waqiah, 56:75-76]

And the answer to the oath is in what Allah the Almighty says:

“That (this) is indeed an honourable recital (the Noble Quran).”

[Al-Waqiah, 56,77]

And Allah’s words surpass creatures’ words same as Allah surpasses his creatures.

I will put before you some of these ayaat.

Some universal ayaat that indicate the Greatness of Allah:

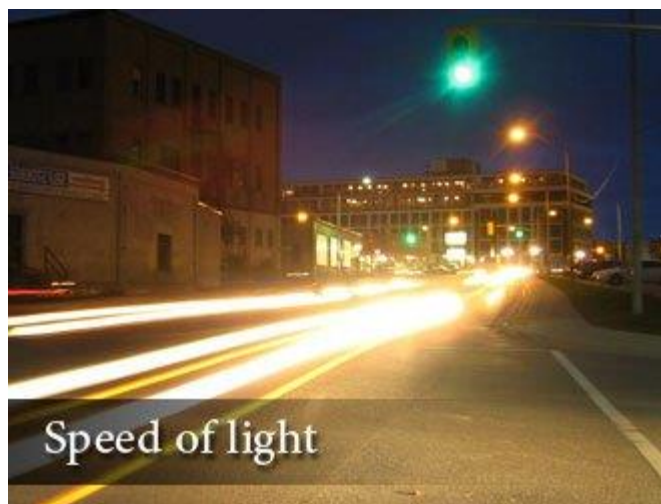
1- Light’s speed:

“And verily, a day with your Lord is as a thousand years of what you reckon.”

[Al Haj, 22:47]

Honorable brothers,

Einstein,



the famous physicist, put the relativity theory that totally changed all the concepts of physics, energy, power and motion in the world.

Depending on this theory he discovered the absolute speed in the universe which is the speed of light, and anything that catches up with light's speed turns into light and time comes to a halt, how is that?

Our noble meeting now is transmitting electromagnet's waves to the outer space, if man supposedly managed to build a spaceship that travels in light's speed and travels along with light's waves, the scene of our meeting would be preserved forever and ever, and everybody in this meeting would turn into dust 100 years from now, yet this scene would stay.

Therefore when man travels in light's speed, time comes to a halt, and when man is a head of light's speed then time travels backward.

So if we were able to build a spaceship that is supposedly able to travel faster than light's speed, we would be able to see by our own eyes the battles of Badr, Ohod, Al Khandak, Al Qadisyah, and Hitteen, but all this is virtual assumption not real.

Therefore if we traveled in light's speed, time would come to a halt, and if we were faster than light's speed, time would travel backward.

A conference with the slogan "No Allah" was held in Moscow, but miraculously the fifth conference entitled "the scientific miracles of Quran and Sunna" was held simultaneously in Moscow where that other conference with the slogan "no Allah, and materialism is everything" was held too, and a prolonged research was published that I have a copy of and will bring to you its summery.

2- Moon's orbit around the earth:

Allah the Almighty says:

“And verily, a day with your Lord is as a thousand years of what you reckon.”

[Al Haj, 22:47]

Allah The Almighty is talking to Arabs in this ayah “you reckon”, because Arabs used the moon calendar, and they were counting the years by the moon's year.

The moon turns around the earth once per month, now pay attention and this is to little students who go to



school and study mathematics, the moon turns one time around the earth every month and if we took the center of the earth and the center of the moon and draw a straight line between the two, this line according to architects and mathematicians is the half diameter of a circle equals to the moon orbit around the earth, and it is easy to calculate that: half diameter of earth plus half diameter of moon plus the distance between the two equals half diameter of the moon's orbit around the earth, if we multiply that by 2, we will get the diameter of the orbit, and if we multiply that by 3.14 we will get the circumference of the orbit, and if we multiply that by 12 (the months of a year) then multiply that by 1000 years (any junior high student can do that by a calculator) we will have the distance that the moon travels in 1000 years and this number will be in kilometers.

And as you know speed equals the distance divided by the time, isn't that true?

If the distance between Damascus and Hamat is 200 kilometers and we traverse that distance in two hours, how much our speed will be? It will be 100 because we divided the distance by the time.

So if we divide the distance that the moon traverses in its journey around the earth in 1000 years using the recent seconds, how many hours are there in a day? 24 hours.

So we multiply 24 by 60 minutes and by 60 seconds, and because Allah the Almighty says:

“And verily, a day with your Lord is as a thousand years of what you reckon.”

[Al Haj, 22:47]

That means the distance which the moon travels around the earth in 1000 years, equals the same distance that the light travels in one day, so if we divide this number on the sum of seconds in one thousand years, we would get the speed of light which is precisely 299752.

So the distance that the moon traverses in 1000 years equals the distance that the light traverses in one day, and this discovery – the relativity theory about the speed of light that changed the face of science - is within this ayah's few words that were descended 1400 years ago but were confirmed in the year 1995, isn't that a miracle?

3- The orbit of the earth around the sun:



One more thing dear brothers, the earth goes around the sun in an oval orbit which means it has two diameters, long and short. Does the earth move with us in the space?

The earth speed is 30 kilometers per second, and we started our lesson 16 minutes ago, but if we

assumed starting 10 minutes ago that means (if we multiply 30 kilometers by 60 seconds then multiply by 10 minutes) we walked in the outer space 18000 kilometers by now.

These are rules of thumb in astronomy. Allah the Almighty says:

“And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds”

[Al-Naml, 27:88]

So we walked 18000 kilometers in the space in 10 minutes, and in 20 minutes that will be 36000 kilometers and when we finish the lecture in 60 minutes the distance will be astronomical.

The earth paces in a speed of 30 kilometers per second on an oval orbit with long and short diameters so the distance between the earth and the sun differs.

Gravity law is related to distance and mass and when the mass increases then the gravity increases as well and when the distance decreases the gravity increases, but if the mass was constant and the distance decreased, we would have a high possibility of earth's gravitation towards the sun and if this took place the earth would evaporate with all its mountains, seas, poles, rockets and continents in one second and there would be no life on it, hence Allah the Almighty say:

“They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand”

[Az-Zumar, 39:67]

So what does the earth do to avoid that? It increases its speed when it is closer to the sun which creates centrifugal power equals the gravity power which keeps the earth on its orbit, now pay attention, Allah the Almighty says:

“Verily! Allah grasps the heavens and the earth lest they move away from their places,”

[Fatir, 35:41]

Reflect on this divine blessing:

The earth's changeable speed according to its distance from the sun, keeps it on its orbit which is a sign of Allah's Greatness.

“Verily! Allah grasps the heavens and the earth lest they move away from their places,”

[Fatir, 35:41]

This ayah is considered one of the Quranic miracles.

When the earth with its high speed reaches a far point from the sun on its orbit where gravity is weak and centrifuging is high, there will be a high possibility that the earth keeps moving in the outer space which will bring its temperature down to 270 minus zero degrees (The Absolute Zero which is a certain death).

Therefore if the earth was gravitated to the sun it would evaporate in one second and if it slipped away from the sun's gravity that would be devastating because of severe coldness

And to avoid that, the earth decreases its speed and consequently decreases the centrifugal power in order to make it equal to the gravity power which keeps it on its orbit. Allah the Almighty says:

“Verily! Allah grasps the heavens and the earth lest they move away from their places,”

[Surat Fatir, 35:41]



A scientist assumed the second scenario when earth slips away from the sun and keeps moving in the outer space, in that case and in order to bring it back to the orbit, we need a trillion steel (the strongest material against pulling while diamond is the strongest material against pressing)

cables with a diameter of 5 meters each, and 5 meters diameter cable means that it is able to pull 2 million tons of weight, and that is the reason behind using steel cables in cable cars, elevators, and suspension bridges, as they use the braided steel which is stronger.

Cement is unbreakable under the pressure of 550 Kilograms on each centimeter square, but it is breakable if pulled by 5 kilograms, and for that reason iron is used with the cement in buildings, else the building will collapse.

Therefore we need, according to the second scenario, a trillion steel cables to bring back the earth to the sun's gravity, and if we planted those cables on the surface of earth with a space of 5 meters between every two cables, there would be no agriculture, industry, factories, buildings, seas, ships, transportations, or a sun because the cables' forest will conceal sun light and the life will be over, now pay attention:

“Allah is He Who raised the heavens without any pillars that you can see;”

[Ar-Ra'd, 13:2]

It means: with invisible pillars that you can't see.

The gravity powers exist but can't be seen yet people can walk through.

In fact, is it possible that earth's inhabitants altogether can build a building, like a 10 stories' medical school building for example, with no connection to the ground, and beneath which is only air?

Impossible, and so is the universe, it has gravity powers which can't be seen yet people can walk through, but we need pillars on earth for any building, therefore:

“Allah is He Who raised the heavens without any pillars that you can see;”

[Ar-Ra'd, 13:2]

This is one of the universal signs indicates the Greatness of Allah.

4- The lowest point on earth is Palestinian rift valley:

Allah the Almighty says:

“The Romans have been defeated, In the nearer land”

[Ar-Rum, 30:2-3]

Dear brothers, After discovering the Laser ray, it is well known now that this ray emits and bounces back if hits any object, for that it is used to measure very long distances by millimeters, so we can measure the distance between earth and moon by millimeters, and nowadays if the architect is standing by the house's side he is able to measure the distance between him and a wall by pressing a button of a device that shoots ray to the wall so it hits it and bounces back, and he says to you: the distance is 13 miters and 750 millimeters.

So after discovering the laser ray scientists measured distances all over the earth, and Palestinian rift valley was one of them and it was the lowest point on land while the lowest point in seas is Mariana Golf in Pacific Ocean.

According to history, it is a fact that the battle between Room and Furs took place in Palestinian rift valley, and Allah the Almighty says:

“The Romans Empire have been defeated, In a In the nearer land and they, after their defeat, will be victorious.*, Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice”

[Ar-Rum, 30:2-4]

This is a scientific breakthrough.

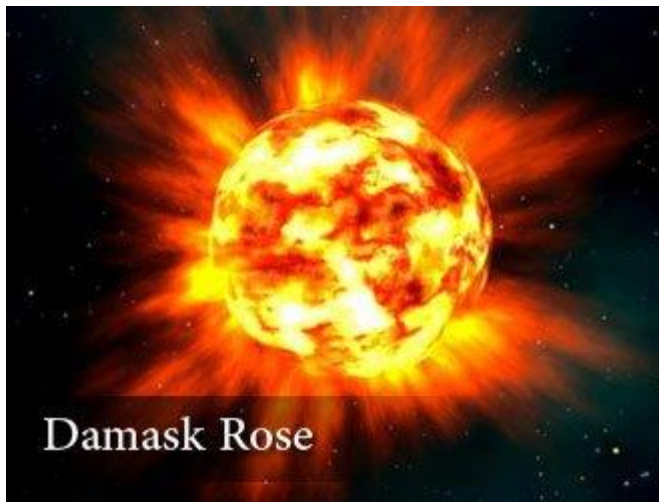
Now they discovered that Palestinian rift valley is the lowest point on land, and I have been to the Palestinian rift before the occupation, on our way we read: “this is sea level”, and we walked down like 600 meters bellow this level, Allah the Almighty says:

“The Romans Empire have been defeated, In a In the nearer land and they, after their defeat, will be victorious.*, Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice”

[Ar-Rum, 30:2-4]

So this ayah is considered as a scientific miracle.

5- Damask rose:



Everyday, NASA, the largest space administration,

displays a photo of a Galaxy on its website on the internet, and everyday there are photos of amazing galaxies which has been going on for 20 years now.

Once they displayed a photo, and if you look at it without reading any comment, you will never have doubts not for a second that it is Damask rose by all means of the word.

It has dark red petals with bright blue leaves, and its blue cup in the middle, and the comment said: “A supper nova of a star called cat’s eye that is 3000 light years away from us”

If you open the Quran you read what Allah the Almighty says:

“Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide.* Then which of the Blessings of your Lord will you both (jinns and men) deny?: ”

[Ar-Rahman, 55:37-38]

I swear to Allah dear brothers, I have not seen any interpretation of this Ayah (verse) except this photo, a photo of a rose red like ointment.

6- Man’s sperm determines the sex of the fetus:

Another thing: (ignorant) man may sometimes gets angry when his wife gives birth only to girls, and there are men who are fool enough to divorce their wives over this, though, science proved that the woman has nothing to do with the sex of the fetus which is determined only by

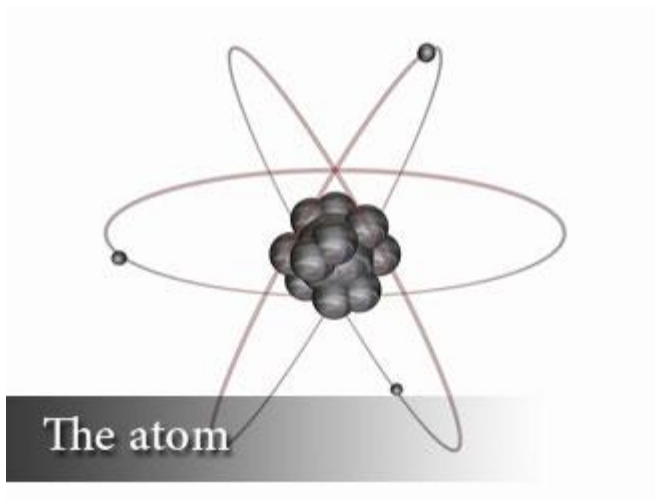


the sperm of the man not the ovum of the woman according to scientific embryological researches. Actually, it is mentioned in the Noble Quran;

“From Nutfah (drops of semen male and female discharges) when it is emitted”

[An-Najm, 53:46]

7- Atom's world and universe's movement:



It was discovered by now that all the universal elements are composed of atoms, which are the smallest functional not structural units.

The atom is a world unto itself, it has nucleus, orbits, electrons, and speeds and the famous image of an atom is a circle with many orbits with electrons orbit around it which means that everything in the universe is moving: wood, stone, glass, table or chair so anything your eyes lay on is moving and this is the atomic science, Allah the Almighty says:

“They all float, each in an orbit.”

[Ya-Sin, 36:40]

From the atom to the galaxy, and from galaxy to atom, everything is orbiting, Allah The Almighty says::

“By the sky (having rain clouds) which gives rain, again and again”

[At-Tariq, 86:11]

8- The Ionosphere:

We understand from this Ayah that water steam ascends up the sky and comes back as rain, then it was discovered that the electromagnet transmission in radio broadcasting bounces back when it is emitted in space, what does bring it back?



They found out that there is a layer responsible for returning back these waves to the ground without which we would have never had radio or visual transmission, this layer is called: the Ionosphere, so we add a new meaning to this ayah:

“By the sky (having rain clouds) which gives rain, again and again”

[At-Tariq, 86:11]

Then it was discovered that every planet orbits in a closed orbit around another planet bringing it back to the relatively starting point, therefore, Allah the Almighty says::

“By the sky (having rain clouds) which gives rain, again and again”

[At-Tariq, 86:11]

Greatness here is that this words' formation bears both meanings:

either it means the returning of water from steam to rain, or the returning of the electromagnet transmission to broadcasting, or the returning of a planet to its relatively starting point, Allah the Almighty says:

“By the sky (having rain clouds) which gives rain, again and again”

[At-Tariq, 86:11]

9- Scattering of light's phenomenon:



The thickness of the earth's atmosphere is 65 thousand kilometers in which there is a phenomenon called “scattering of light”.

Basically the sun rays'

ascendancy on air's specks causes reflection of the light towards other specks and this is why you see a place with sun rays and another with sun light, so every place has sun light yet not all places have sun rays and this is what is called “scattering of light”.

When astronomers traveled in a space ship towards the outer space, one of them, after passing the 65 thousand kilometers of the atmosphere, and after they reached the outer space where the blackness was astonishing, cried: “we went blind, we can't see anything” and it happened that a Muslim astronomer was there in the station when he heard the astronomer crying: “we went blind”, now open the Quran and read this noble ayah:

“And even if We opened to them a gate from the heaven and they were to continue ascending thereto,, *They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched."

[Al-Hijr, 15:14-15]

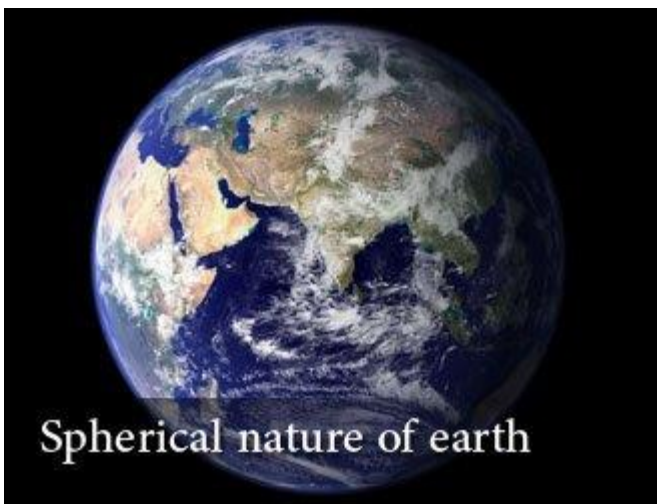
This Ayah is considered a scientific miracle, and a breakthrough to one of the universal laws, which was mentioned in this Quran but discovered 1400 years later.

These are evidences that this Quran is Allah's words, He, the Almighty, says:

“And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).;”

[Al-Hajj, 22:27]

10- The Spherical nature of earth:



Basically, “from every deep” could be from China, Japan, or American, and the Ayah said: 'deep' what does deep mean?

Why didn't He say far?

Because when sphere is distant from a point of a curve the rift gets deep while if the earth was flat then it would be “distant” not

“deep”, so because it is spherical like then the rift will be deep.

and the depth of the curved lines of earth surface make curves and with every curve there is depth, and if the lines were straight then it would be “distant” not “deep” and this is a sign that the earth is spherical.

There is another sign, Allah the Almighty says:

“And it is He Who spread out the earth”

[Surat Al Ra'd, 13:3]

There is no geometric shape with lines that spread endlessly except for the sphere, and any other shape will have an edge like the cube, prism, or rectangular prism, but the sphere has no edge and this is why lines can spread out continuously, Allah the Almighty says:

“And it is He Who spread out the earth”

[Surat Al Ra'd, 13:3]

Now there are other signs, Allah the Almighty says

“That is because Allah merges the night into the day, and He merges the day into the night”

[Al-Haj, 22:61]

Also there is no revolving geometric shape when is put in front of a light source but there will be blending between light and dark.

But on our earth during the day there is the sun, and during the night there isn't any sun, but at dawn till sun rise there is kind of blending between day and night and this happens only when we have a sphere, and if the earth was cubic, the sun would rise and set suddenly, but on earth the sun set and its glow stays for a long time till Ishaa when the red twilight sets, Allah the Almighty says:

“That is because Allah merges the night into the day, and He merges the day into the night”

[Al-Haj, 22:61]

11- The barrier between the two seas:



This is also a sign indicates the Greatness of Allah.

When astronomers took off in their space ship, they took photos of the seas and found out a line between each two of them, a line between the Mediterranean and the red sea in Suez canal, a line between the red sea and the Arab sea in Bab El Mandeb,

a line between the Mediterranean and the black sea in the Bosphorus, and a line between the Mediterranean and the Atlantic Ocean by the Mountain of Tarik,

And when they investigate this matter they found a difference between the two colors which means that every sea has its own components, saltiness, properties, and density.

Once I have been to Al Aqabah and I checked in a hotel nearby the shore, when I put my foot in the sea, its water seemed very light, and anyone can feel the lightness of the red sea, while the Mediterranean's water is heavier.

So every sea has its own components, saltiness, properties and density and this is why they can't be mixed together, open the Quran and read the following noble ayah:

“He has let loosed the two seas (the salt water and the sweet) meeting together.* Between them is a barrier which none of them can transgress.* Then which of the Blessings of your Lord will you both (jinns and men) deny? ?”

[Ar-Rahman, 55:19-21]

This was puzzling to scientists till the science showed the reality of this Ayah, “He has let loosed the two seas (the salt water and the sweet)” and as you know the sea is choppy in general yet and even when German scientists used huge amounts of shredded papers and put it on the lines between seas, it didn't move from one to another, and when you look to pictures of the sea you can distinguish this line like a wall, so sea's water has its own properties.

“He has let loosed the two seas (the salt water and the sweet) meeting together.* Between them is a barrier which none of them can transgress.* Then which of the Blessings of your Lord will you both (jinns and men) deny? ?”

[Ar-Rahman, 55:19-21]

This Ayah is also considered as scientific miracle.

12- Water properties:



Water has a unique property without which this lecture would never take place, or this mosque, or this city, and no man on earth would exist.

So, water has a special property without which no human, animal, or plant would have existed, why?

Because, without any exception, everything expands when is heated.

Hypothetically, if we heated basalt rocks they would turn into liquid, and in volcanoes these basalt rocks run like rivers, and if it was overheated it would evaporate and we would get basalt steam.

This is a general law on earth that every element expands by heating and shrinks by cooling and this law is general except for water without which there would be no life on earth, what is that exception?

The water is just like any other substance; it expands when is heated and shrinks when is cooled till it reaches 4 degrees and at that very point it starts to expand, Glorified be Allah.

Density is related to volume and weight, and when water reaches 4 degrees and keeps dropping, it starts expanding going against the law of other substances.

For that, when seas face severe freezing waves, water turns into ice and its density decreases and floats as a result, while the deep water stays warm and in liquid form keeping all creatures sound, and when summer comes the ice melts.

But if water was like any other substance and shrinks when is cooled, its density will increase and it will sink in deep water layer after layer and centuries after centuries till all seas are frozen, and no evaporation will occur as a result, and there will be no rain, no plants, no animals, and finally no human and the life is over.

Whenever you drink a glass of water remember this property without which no life will be on earth.

Hence there is a great sign here indicates the Greatness of Allah, that when this water reaches the temperature of 4 degrees it starts to expand, and if you want a proof, all you have to do is to fill up a bottle with water and close it tight then put it in the fridge, it will break into pieces after 4 hours.

By the way, if water starts to expand, no power on earth can stop it, and now they are using this procedure to pluck out marble mountains, as they dig holes in its rocks and fill it with water and freeze it, as a result a ball or cube of marble will come out.

This is why we use antifreeze substance in engines that is made of a very high metallic mixture so it won't crack up.

Even eye's water, has an antifreeze substance thanks to Allah. If man reaches the pole where the temperature is 70 bellow zero degrees, his eye could have been frozen and he would lose his sight, but thank to Allah He bestowed us with antifreeze substance in the eye to protect it.

13- Evaporation property and its relation with rain:



The air carries water steam with amounts that suit its temperature, so if the air is hot it will carry more amounts of steam but if it gets cold it will throw away part of it.

Without this law there would be no rains.

The sun rays descend on seas causing evaporation of water which turns into steam held by air, and the air takes it to a cold area where it throws away some of its steam as drops of water and we get rain in this process.

This is very accurate dear brothers, when air gets hot it expands and its pressure decreases in the process, but if you cool it, it will accumulate increasing its pressure.

The air moves from high pressure to low pressure, and you can run an experiment by warming the stilling room then crack the door by 2 centimeters putting a candle by this crack, you will notice that the candle's flame leans towards inside because the pressure outside is very high because of coldness and the high pressure moves towards lower pressure inside the room where the air is hotter.

That is why planes in hot areas needs more distance to take off because the air is loose and doesn't carry it quickly. So, in cold areas the plane takes off like this (with bigger angle) while in warm areas it takes off like this (with smaller angle).

Hence Allah the Almighty makes this water a sign that indicates His Greatness, Allah the Almighty says:

“And We have made from water every living thing. Will they not then believe?”

[Al- Anbya, 21:30]

Reflecting is the way to know Allah:

Honorable brothers, of course this is little of much more, as Allah's signs are countless, but to get to know Allah you should reflect on the creation of heavens and earth, Allah the Almighty says:

“Then in which speech after Allah and His Ayat will they believe?”

[Al Jathiyah, 45:6]

And signs, as you know, are universal which we've already talked about, and there are creation signs which are Allah's acts, and we have the Quranic ayaat (verses) which are Allah's words, and the path to get to know Allah is by reflecting on His universal, creation and Quranic signs and by doing so we become more close to knowing Allah the Almighty which is the gist of religion:

((O, son of Adam, seek me you find me, and when you find me you find everything and when you lose me you lose everything and I should be adored by you more than everything))

Elements of mandate- The mind-1-The mind is the mean to know Allah- The relation between mind and reporting

the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Reminding introduction:

Honorable brothers, we start with the seventh lesson of creed and Miraculous Inimitable Quran lectures.

We talked previously about the elements of mandate and that the universe is the first element and the priority fundamental, then comes the mind, the righteous instinct, the lust through which we are promoted either by gratitude or by forbearing, the freedom that dignifies our deeds, the Islamic law which is the measures to which the mind and instinct are measured, and the time which is the wrap of our deeds.

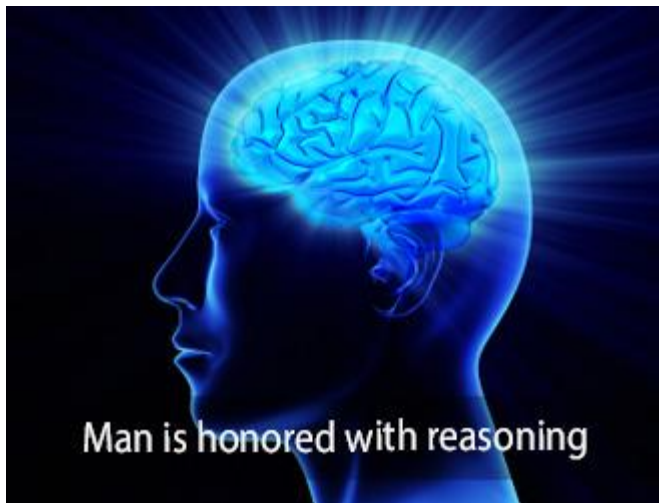
We finished in a previous lecture talking about the universe and the signs .

(Which we will mention in every lecture) which indicate the greatness of Allah through this universe.

Mind is an element of mandate

Now we move to the topic of the mind which is considered as one of the great fundamentals in man.

1- The lot of Ayas indicates the mind:



The Ayas (verses) that talk about the mind and its derivatives and all related issues are close to one thousand Ayas, Allah says:

“will they not then understand?”

[Surat Yaseen, verse 68]

“Do they not look”

[Surat Al Ghashia, verse 17]

“Will ye not (yourselves) be admonished?”

[Surat Al Anaam, verse 80]

Mind related verses and all related issues are close to 1000 Ayas.

2- Man is a mind with recognition, a loving heart and a mobile body:

You all know dear brothers that man is a mind with recognition, a loving heart and a mobile body, and he should fulfill the mind's need with knowledge, the heart's needs with love and the body's needs with food and drinks, and he who fulfills these needs will excel, and he who fulfills a need while neglecting the others will deviate.

There is a big difference between excelling and deviation, and man is a soul that is his entity, his own addresser, and his own blamer, the soul is the one that believes, disbelieves, sublimes, degrades, loves, hates, thanks, disowns, treats fairly, and pays effort.

Man's soul is his entity, and it never dies, but tastes death which means death is a separation between man's soul and the vessel it was in (the body), and this separation is because the divine supply comes to an end which is here the spirit (the divine supply).

To clarify: It is like electricity to a device, so is the soul when separated from the vessel it was in (the body) leading to death.

Don't forget that this lamp goes dead either by cutting off the electric current or by smashing it while it is still connected to the current which resembles killing. So death is cutting off the supply, while killing is destroying the body so it won't accept this divine supply and death occurs.

Anyhow, wisdom is to look after your soul as it is eternal, yet the western civilization unfortunately, taking into account all its accomplishment, looks after the body only.

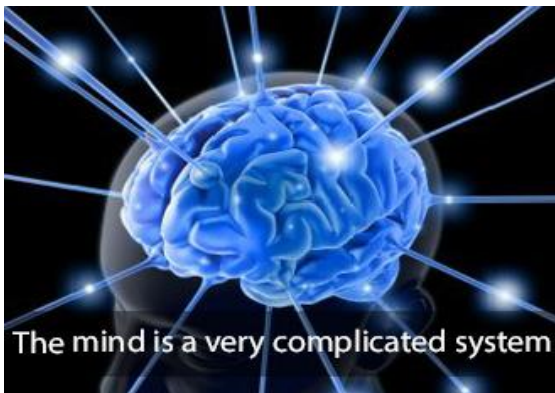
And those accomplishments are over after death, while Islamic civilization accomplishments start with birth and never end and they last forever and ever.

There is a delicate truth, Allah says:

“would that thy Lord put an end to us!” he will say, "Nay, but ye shall abide!"

[Surat Al Zukhruf, verse 77]

The mind is a comprehending power fed by knowledge:



Honorable brothers, Allah bestowed man the mind which is a comprehending power and a superior need for knowledge, and unless this need is fulfilled, man descends from his humane level to an unsuitable level.

Unless this superior need is fulfilled, unless man seeks the truth, the secret of his existence, the purpose for his existence, the mission he was burdened with by Allah, and the commandments he was charged with, and unless he asks where from and where to and why and take his time to find the truth, and unless he seeks knowledge, he will descend from his humane level to an unsuitable level.

There are two types of People: a knowledgeable one and a knowledge seeker and there is no good in any other.

((Knowledge is better than wealth, for knowledge guards you while you have to guard wealth. Knowledge increases the actions, but wealth gradually decreases as it is spent. Those who amass wealth, though alive, are dead to realities of life, and those who achieve knowledge, will remain alive through their knowledge and wisdom even after their death, though their faces may disappear from the community of living beings, yet their ideas, the knowledge which they had left behind and their memory, will remain in the minds of people))

((Remember that there are three kinds of people: one kind is of those learned people, the second is the kind of those who are acquiring the above knowledge and the third is that class of people who are uneducated. They follow every pretender and accept every slogan, they have neither acquired any knowledge nor have they secured any support of firm and rational convictions so Kumail be careful that you are one of them))

These are the words of our Master Ali (may Allah be pleased with him)

This is how the soul dies:

Hence, mind is a comprehending power and unless you fulfill this need you will descend from a humane level and approach a Bohemian level, thus Allah says:

“(They are things) dead, lifeless: nor do they know when they will be raised up.”

[Surat Al Nahel, verse 21]

The death of the soul, Allah says:

“They are only like cattle; nay, they are worse astray in Path.”

[Surat Al Rurkan, verse 44]

“They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own).”

[Surat al Munafikoon, verse 4]

“But thou canst not make those to hear who are (buried) in graves.”

[Surat Fater, verse 22]

Honorable brothers, you can't assure your entity and your human nature unless you seek knowledge.

The mind is a collection of principles:

Dear brothers, what is the nature of mind? It is a collection of principles.

The first principle: causality:

The first principle is causality as your mind is unable to comprehend anything without a reason for it, for example if you locked up the door of your house and no one has an extra key for this door, then you traveled after turning off all lights, but when you came back you saw from a distance through the windows the lights are on in your house, in this case you would be unbelievably worried, and if your wife asked: why are you worried? Well who entered the house?

Because your mind won't believe that those lights were turned on by themselves, and this mind won't comprehend something without a reason.

Second principle: purpose:



Equally, mind can't comprehend anything without a purpose, and would ask: why was this thing put here, what is the purpose?

Once I happened to be in umrah (voluntary short pilgrimage that can be performed at any time of the year) and while I was in the prophatical sanctum there was a bookcase for Qurans with a slanted top shelf, why? The bookcase had Qurans and the top shelf was slanted so no one would put unsuitable thing on the Qurans by mistake, so you can't understand the slanted shelf except for this purpose, and you can draw thousands of examples to this one.

Why would a truck drag along a chain from behind on the ground? You wouldn't understand the reason as you know nothing about trucks until the reason hits you, well if thunder hit the truck this chain would discharge it and the truck would survive burning.

Hence the human mind does not comprehend without reason or purpose.

Third principle: harmony:

Contradiction is not accepted. Would you believe a man's existence in Damascus and Aleppo simultaneously?

Impossible, as mind rejects contradiction and would never comprehend anything without a reason and a purpose.

Yet the most remarkable thing is that universal laws are based on causality, purpose, and harmony, and unless there was a perfect match between the mind and universal laws, mind would freeze its great mission which is to know Allah the Almighty.

If the universe was without the principle of causality, and something existed suddenly without any reason that might confuse the mind, while on the other hand if the universe was based on principle of causality but the mind wasn't, then you would say: since the cause is not a necessity for something to exist then this universe would have no creator as if you are asking: which comes first the chicken or the egg, but who created the first chicken?

Who is the causes' creator? It is Allah the Almighty.

Hence, Allah the Almighty, He who created causes, takes you gradually through the principle of causality to His entity, while through the principle of purpose will take you gradually to the objectives you are aiming at in everything around you.

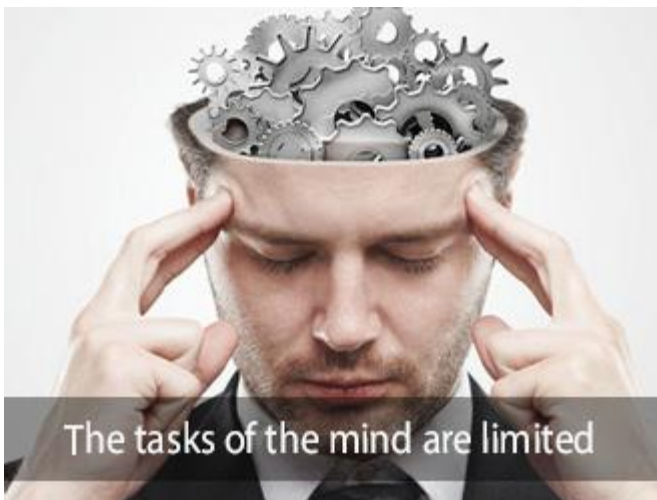
The cow produces ten times of milk more than its calf needs, the question to be is: Whom is this milk for? Allah says:

“And cattle He has created for you (men)”

[Surat Al Nahel, verse 5]

If you read on about the topic of the three principles of causality, purpose and harmony, you would realize that the mind is a means to know Allah, and the remarkable thing is that the perfect match between the mind and universal laws is the reason behind the high effectiveness of the mind.

The mission of mind is limited



But the mind has a limited mission, how is that?

It is like if you have a super market with a very advanced and expensive scale in it geared up with memories, but though it is so advanced yet its mission is limited as it weighs only objects that vary between 5 grams and 5 Kilograms, and if you wanted

to weigh your car with this scale and you put it on the ground and ran over it you would break it.

Can you say in this case that the scale is no good because it broke?, we would tell you it is your fault as you used it oppositely to what it was made for.

Its mission is limited which leads us to the fact that there is always scale in everything.

Means of certainty in the materialistic, intellectual, and metaphysical fields:

To explain the materialistic, intellectual, and metaphysical fields we would say: the certainty in things of materialistic nature are obtained by the five senses, for example the lamp glows while the fan's sound is audible, and this is a brown color, while this is carved wood, so the five senses are the only certainty means in the materialistic field or their extensions such as Microscope or Telescope, so every thing of materialistic nature is realized by the five senses, and absolutely there is no disagreement over this field.

Yet, the certainty means of the intellectual field is the mind which mission is to see a materialistic thing or to see the traces of materialistic thing and judge it without seeing it.

For example if the mind saw foot prints it would say: foot prints are traces of walking, and when it saw a small stream of water it would say: it is a trace of a brook, and if it saw a dung it would say there is a cattle, or if it saw smoke behind a wall it would say: there is no smoke without fire, and this is the mission of the mind as it believes in something when it is given its traces, it is the means to believe in things with veiled entity but obvious traces.

The glowing lamp and the speaker's sound are traces of electricity, so the mission of the mind is limited to this field.

Therefore the certainty means of anything with visible entity and traces like this glass is the five senses, you touch the glass with your hand and feel if it was hot or cold, while you see it with your eyes, and if it has a sound you listen to it with your ears, so the certainty means of the materialistic thing that has a visible entity and trace is the five senses.

But if we saw smoke without fire we would say: the fire entity is invisible while its trace is visible which is smoke but the mind judges and says: there is no smoke without fire.

Yet, when the entities and the traces of things are invisible the mind would become idle as this is beyond its mission and we call it the metaphysical field, the field of news from the ancient past, after death, and the angels.

Believing in angels and Jinn belongs to metaphysical field.

So again materialistic field is of things with visible entity and trace and is realized by the five senses, while the intellectual field is of things with invisible entity but visible trace and is realized by mind, but whatever has an invisible entity and trace, it is known by authentic news reported to us, and it is that obvious.

If you entered a house and you saw a pitcher or a glass of water, they would belong to the materialistic field.

If you saw a glowing lamp it is a trace of electricity and you would say: there is electricity in this house either from the public net or from a generator, but if you saw a closed closet you would never guess what is inside this closet no matter how much rational or intelligent you might be and if the owner of the house told you: I keep my precious books in this closet then you were told the news by him.

Wisdom requires putting everything in its proper place:

The certainty means of things with visible entity and trace is the five senses, while the certainty mean of things with invisible entity but visible trace is the mind, and the certainty mean of things with invisible entity and trace is the authentic news.



Your cleverness is to put any religious issue in its right place, but when you use your mind in the third field you will get it confused. A man might say I don't believe in Allah or bring me an evidence of angels' existence, well there is none.

If he said I want a scientific evidence of angels, Jinn, or hereafter's existence, well these are issues that have been reported.

There is a delicate issue, when a Daeyah (missionary person) debates over metaphysical issues with someone who denies the existence of the religion, in this case he will be in a great confusion as he has no evidence for the mind, so your cleverness is to put any issue in its right place either it was materialistic, intellectual, or metaphysical.

Dear brothers, when one of us enters the university campus he will realize (with his mind) all its features such as the luxurious nature of the buildings, its lush gardens, marvelous halls with their sound proof walls, luxurious seats, mobile boards, sound amplifiers, and projectors, its dormitories, administration buildings, laboratories,

auditoriums, and theatres, but are you able to know who is the dean? Impossible.

What are the bylaws, on which it is determined which student to accept, expel or dismiss? Impossible.

The mind isn't enough it needs authentic news so we need the mind and we need reporting.

Everything mind fails to comprehend is reported by Allah:

The critical fact is that anything your mind failed to comprehend was reported to you by Allah, and as long as the scale of the super market is meant to weigh grocery supplies it is incapable of weighing your car in which the manufacturer put a label of its exact weight.

So anything your mind fails to comprehend was reported to you by Allah.

Dear brothers, we should believe without doubt that no matter how sharp-sighted you are (sometimes you are told by a doctor that your eye's rate of sharpness is 12 over 10 which means you can read the last row of letters and know all its directions because if you can read the row before last it gives you the rate of 10 over 10).

But no matter how sharp sighted you are, it is useless without the light which between you and the visible objects, so when a blind man sit with a sharp-sighted man in a dark room, both of them become equal.

As the eye is useless without a light that intermediates between it and the visible objects, so is the mind that is useless without a leading revelation, so light to the eye is like revelation to the mind, hence Allah says:

**“For he thought and he plotted; And woe to him! How he plotted!
Yea, woe to him! how he plotted! Then he looked round; Then he
frowned and he scowled; Then he turned back and was haughty;
Then said he: "This is nothing but magic, derived from of old;
This is nothing but the word of a mortal! Soon will I cast him into
Hell-Fire! And what will explain to thee what Hell-Fire is? Naught
doth it permit to endure, and naught doth it leave alone!
Darkening and changing the colour of man! Over it are Nineteen.”**

[Surat Al Muddather, verses 18-30]

The verse means that the human mind will go astray without celestial revelation, and this is exactly what we suffer most about the western civilization as they use the mind only and for that they are in deep darkness while the Muslims are sleeping in the sun light.

The justifiable mind and the straightforward mind:

We have two kinds of minds, a straightforward mind and a justifying mind. the straightforward mind is the one which leads you to the truth while the justifying mind is the one that is used for what it was not created to do.., how?

To elaborate imagine you have a very expensive printer that would let you gain lot of money if you used it to design covers, cards, calendars, and diaries, yet if you used it produce counterfeit money you would end up in jail.

So the same machine could be used in high paid artistic commercial work or could be used in unlawful job then it would be the reason of putting you in prison.

Thus, mind without revelation might be dooming to its owner, Allah the Almighty said:

“We will drag him by the forelock”

[Surat al Alak, verse 15]

The forelock is the place where decisions and judgments are made

“A lying, sinful forelock!”

[Surat al Alak, verse 16]



So when man takes the wrong decision his mind is held responsible for it.

To explain: if a person owns a very expensive house and he sold it for foreign currency and he has a device in his pocket to detect the counterfeit money (which shows an orange light for the genuine money and another color for counterfeit money), but when he sold his house for hard currency he didn't use this device.

This device resembles the mind, now in his other pocket there is a list of the counterfeit money's numbers and this resembles the Islamic law, so this man neither used his mind nor applied the Islamic law so it took him by surprise that the whole sum was counterfeited and he lost his house because of his own bad judgment.

Hence dear brothers, a straightforward mind leads you to the good, success, prosperity, belief in Allah, obedience to Allah, to be of service to mankind, and closeness to Allah.

whereas the justifying mind is like occupying a country claiming that you are doing so for liberty and democracy, while the facts show the otherwise as you despoiled its fortunes, and killed people without consideration, hence, the justifiable mind is very dangerous, degraded, and disreputable.

This kind of mind covers lust, twisted desires, and degradation, and whenever you sit down with a sinner and you listen to his justification for his actions, you know that he is using his justifying mind, and whenever you meet a wise, pious, and believing man, you know that he is using his straightforward mind.

Therefore righteousness is a circle where 4 lines intersect, the authentic reporting, straightforward mind, pure instinct, and objective reality.

Dear brothers, as I said a while ago, when you use your brain opposite to what it was created for, it will be devastating, Allah says:

“For he thought and he plotted; And woe to him! How he plotted!”

[Surat Al Muddather, verses 18-19]

But the mind is inspired by heavenly revelation, and by the instructions of the wise creator.

Dear brothers Allah says:

“(Allah) Most Gracious! It is He Who has taught the Qur-an. He has created man: He has taught him speech (and Intelligence).”

[Surat Al Rahman, verses 1-4]

Between mind and method:

Now with mind and method, is it possible that man learned Quran before he was created, how do we interpret this Aya?

The order in this Aya is hierarchical, not chronological as there is no point in man's existence without a method to follow, so the Quran is the method like a very expensive machine that is very useful and complicated yet the company you ordered it from forgot to send you the instructions manual without which you will break it down if you used it, but at the same time if you didn't you will lose its money's value, so in this case aren't the instructions more important than the machine? This is the meaning of the verse:

“(Allah) Most Gracious! It is He Who has taught the Qur-an. He has created man: He has taught him speech (and Intelligence).”

[Surat Al Rahman, verses 1-4]

Taboos to be considered in the mind's topic:

Mind could be your means to find Allah, yet it is incapable of comprehending Him, Allah says:

“Nor shall they compass aught of His knowledge except as He willeth.”

[Surat Al Bakara, verse 255]

It is the same as if you rode a vehicle to take you to the shore yet you can't sail with it deep in the sea, and as I have just said, anything that your mind is incapable of comprehending was reported by Allah.

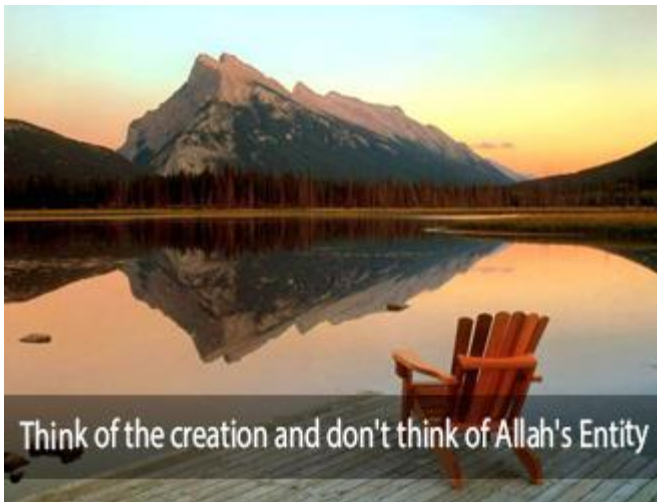
As if your mind is a horse that you ride to the front door of the Sultan but when you enter his palace you do that alone without the horse, so with your mind you find Allah but if He ordered you, that order should be carried out by you to the letter.

Another example: When a man tried to find a physician who is highly experienced, sincere, qualified, and with exceptional credentials, so when he found him (by using his mind) he was told not to eat salt, in this case he can't argue with him because he used his mind to find him and he should carry out his order in accordance to his belief in him as a highly qualified doctor.

Our lives as well as our minds have a lot of red lines the most important which is:

((Reflect on Allah's creations not on Allah's Entity or you will be doomed))

[Al Jame' Al Sagheer narrated by Ibn Abbas]



The mind is incapable of comprehending Allah's entity as I have just mentioned and the mind is material oriented so Allah's entity can't be comprehended by the mind and if someone used his mind to contemplate on Allah's entity he would be ruined, imbalanced and may be he would go crazy, the

Prophet PBUH said:

((Reflect on Allah's creations not on Allah's entity or you will be doomed))

Therefore there are red lines that the mind shouldn't cross.

Dear brothers, Being smart does not mean that you tell religion doubters reported issues, because if you did you will be in big trouble as they will not comprehend the meaning of a reported matter which means that their minds are absolutely incapable of looking into it, as to them, it is a mere reported matter.

One of the universal signs:

Let us move to another thing which will be one of the universal signs indicating His Greatness, Allah says:

“Or, who has made the earth firm to live in;”

[Surat Al Namel, Verse 61]

The earth is stable and it rotates around the sun at a speed of 30 kilometers per second, 1800 km in one minute, and our lecture will take 50 minutes so by the end of it we are close to cover a distance of 9000 kilometers and knowing that from Damascus to Riyadh is 1200 kilometers, and we are on earth which is running around the sun that makes us cover 9000 kilometers in space by now, Allah says:

“Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away”

[Surat Al Namel, verse 88]

Despite the movement of the earth it is stable.

Once I happened to be in a mosque in Istanbul, the tourist guide took me to the niche and showed me a marble pillar which he asked me to rotate and when I did it responded because there was a 1 millimeter of space between it and the building and this mosque was built 700 years ago. Allah says:

“Or, who has made the earth firm to live in;”

[Surat Al Namel, Verse 61]

The buildings are stable and the proof for that are earthquakes. Aghadeer, the Moroccan city, sank under the ground in 3 seconds. Even a hotel of 30 stories sank as a whole with its name signboard still on the roof like a tomb stone, so this hotel sank down the earth a distance of 30 stories, so:

“Or, who has made the earth firm to live in;”

[Surat Al Namel, Verse 61]

Therefore we should know Allah’s blessings when they are still available not when they are diminished, this is the first meaning.

Now why do you think that this glass stays on the table? Because it has weight. What is weight? It is the gravity of things towards earth’s center.

Honorable brothers, we live in a blessing that we are unaware of until we lose it.

When the astronomers left the earth towards the moon they reached an area that doesn’t belong to the moon nor to the earth with no gravity in it, and man has no weight in this area, he would sleep on his bed and wake up on the ship’s ceiling, he can put anything in the air and it stays there, Allah says:

“Or, who has made the earth firm to live in;”

[Surat Al Namel, Verse 61]

Who stabilized things on the earth? This is a blessing, the furniture, the bookcase, and everything is stable, they all have weight, you are also stable.

If man moved to moon's surface then his weight would be one sixth of his weight on the earth, so he will weigh only 6 kilograms.

If an astronomer rode his space ship and reached the area which is gravity free he will be weightless and all space trips proved that.

So the weight of anything is its gravity to earth's center and is considered a great blessing, so things have weights and there is stabilization.

The meaning of “who has made the earth firm to live in”

First meaning:

Who has made the earth firm to live in? And why did the marble pillar revolve? Because of the 1 millimeter space, and if the building pressed this millimeter, the pillar wouldn't revolve which is a sign of a well-designed building and so as the earth that is stable.

When an earthquakes take place sometimes it destroys everything when it scores 7 on Richter scale, so believer knows Allah's blessings when it is still available not when it is diminished, and this is the blessing of earth's stabilization.

Sometimes man thinks that earth is safer when he travels by plane, but earth itself might shake and won't leave a trace like what happened in Cairo's earthquake a few years ago. So earthquakes take place on earth and if there is a stable area it is considered as a blessing from Allah, The Almighty said:

“Or, who has made the earth firm to live in;”

[Surat Al Namel, Verse 61]

This is the first meaning.

The second meaning:



Who gives things weights? You put something here and it stays in its place and if it is not for its weight you would leave the house and come back to see everything in a different place yet what really happens is that everything is stable which is considered one of Allah's blessings, and the Ayah

says:

“Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.”

[Surat Al Nahel, verse 112]

“Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife”

[Surat Al Anaam, verse 65]

Such as earthquakes and what is taking place in neighboring countries.

Hence, dear brothers, when man reflects on Allah The Almighty's creations and greatness he will glorify Allah even more, Allah says:

“Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, Who disposes of all things in perfect order:”

[Surat Al Namel, verse 88]

You stand in stability.

The third meaning:

How is it that you are stable while standing, the supporting base of your body (feet in this case) is not enough, as any figure similar

to human body needs a supporting base that is bigger than 70 centimeters. However, the foot is very small and yet it gives stability while standing, how?

This balance is because of a very complicated system called equilibrium system in the ear there are semicircular canals with a fluid that has a horizontal surface so when man inclines the fluid stays horizontal till it reaches a place in this canal without fluid and that make him realize that he is inclined and he rectifies his posture.

If not for these three canals man would never be able to stand on the ground and would fall and the proof is that a dead man falls and can't stand because this system is inactive.

When man knows that his stability on earth is because of a gravity system, and earth's stillness though it is moving, and as I mentioned earlier that we covered by the end of this lecture 9000 kilometers in a speed of 30 kilometers per second yet the earth is still stable, also things have weights and man is equipped with balance canal system and all that is from Allah the Almighty's wisdom, Allah says:

“Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day;”

[Surat Al Bakara, verse 164]

Reflecting on the universe is the shortest way to know Allah:

Dear brothers, I always repeat the following: reflecting on the creation of heavens and earth is the widest gate to approach Allah, and the shortest way to Him, because that puts you face to face with Allah's greatness, and if I say: “mind” and I might mean intellect, so reflecting on the creation of heavens and earth is the reason to know Allah and this is why we entitled this meeting “creed and Miraculous Inimitable Quran” and inimitability is to reflect on these verses, and the stability of the earth is another story.

When you go to Australia that is located on the bottom side of the earth yet you still see sky over your head and ground under your feet it is puzzling, then what is altitude? It is the opposite side of earth's center and this is a system, Allah says:

“Or, who has made the earth firm to live in;”

[Surat Al Namel, Verse 61]

You are indulged in stability, who gives things their weights? And if not for the balance canals you would have needed feet like elephant's feet and walking would become hard labor, the reflecting would get you to know Allah and to know the delicacy of your own creation, Allah says:

“Or, who has made the earth firm to live in;”

[Surat Al Namel, Verse 61]

“We have indeed created man in the best of moulds, Then do We abase him (to be) the lowest of the low”

[Surat Al Teen, verses 4-5]

Dear brothers, we will carry on with this topic in our coming meeting.

elements of mandate-The mind2- Mind integrates with revelation and it is related to reality

the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Introduction and reminder:

Honorable brothers, we start with the eighth lesson of creed and miraculous inimitable Quran's lectures.

These series of lectures shed the light on elements of mandate, and in previous lectures I talked about the universe as one of elements of mandate, and as a primary fundamental of faith, then we moved on to talk about the mind as a mean to know Allah the Almighty and that it is a reason for mandate, and I explained that the mind is related to reporting by assuring its authentication before reporting it and comprehending the text after it is reported and that one's mind can't be judgmental regarding reporting, so we will continue talking about the mind in this lecture.

Man and the trust:

It is a rule of thumb, as you all know, that man is the highest ranked creature, and this is only because you are human and you undertook the trust when Allah offered it to all creatures but they refused to undertake it but man said: I will, and he undertook the trust:

“We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; - he was indeed unjust and foolish;-“

[Surat Al Ahzab, 72]

Your soul is a trust that you should purify:

Do you know who are you? You are the first creature to undertake the trust so you will rank above angels if you carry it out, and Allah forbids if you didn't, you become lower than animal, so what is the trust?

First it is the soul within your body:

“Truly he succeeds that purifies it, And he fails that corrupts it!”

[Surat Al Shams, 9-10]

If you purify your soul you will succeed with flying colors:

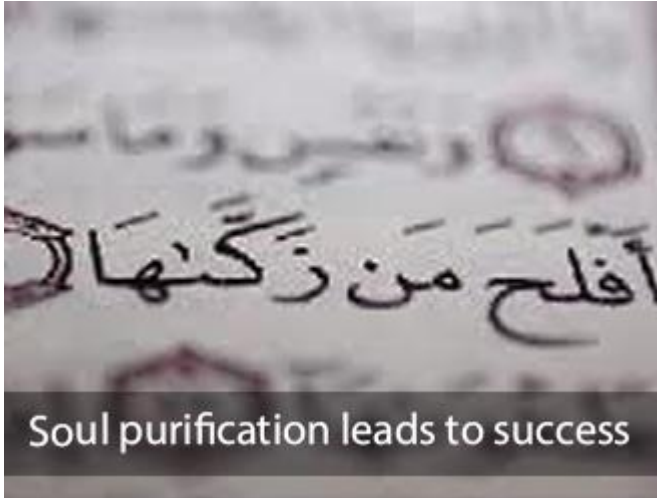
“Truly he succeeds”

[Surat Al Shams, 9]

The Creator of heavens and earth is telling you:

“Truly he succeeds that purifies it”

[Surat Al Shams, 9]



Purify it by introducing your soul to its Creator, His method, His obedience, by spending the worthy, the trivial, the soul and precious, and by connecting with Allah, and if you purified it in Dunya (earthy life), that purification would be the price for heaven whose width is that (of the whole) of

the heavens and of the earth.

Man is created for heaven and for that we can divide people into two groups regardless of their tribes, races, backgrounds, origins, sects, and cults:

“So he who gives (in charity) and fears (Allah), And (in all sincerity) testifies to the Best”

[Surat Al Lail, 5-6]

The first group believed that they are created to testify to the best which means heaven, and that you are created for heaven only and your whole existence is just to pay the price for it, therefore:

“So he who gives (in charity) and fears (Allah), And (in all sincerity) testifies to the Best”

[Surat Al Lail, 5-6]

The order here is reversed, and that means: because you testify to the best by being pious and you don't disobey Allah, and you undoubtedly believe that good deeds are the price for heaven so you build your whole life on spending, thus there is a huge difference between a believer and a disbeliever.

This is the true success:

A believer builds his life on spending whereas the disbeliever builds it on taking.

All the Prophets gave and never took, while powerful people took and never gave, so if you took and never gave then you would be powerful people's follower but if you gave and never took you would be a Prophet's follower.

Hence dear brothers, when you read this Ayah:

“Truly he succeeds that purifies it”

[Surat Al Shams, 9]

You see that this is the true success.

I swear to Allah, the One and Only, if we compared Bill Gates the owner of 90 billion dollars and another poor low profile man who, when present, is unknown and unmissed when he is absent, but he knew Allah and he purified himself, he is a billion times better than one who accumulated the largest wealth on earth, and that is because Dunya (this earthly life) is a limited residence and when the heart stops everything will be over, and all the money one's own will turn to someone else.

You might live in a magnificent house, enjoy a high position, and own a luxury vehicle but your destiny is to the grave.

I swear by Allah dear brothers, I've never seen since the birth of Adam till the end of the days a wiser man than the one who prepared for this hour, the hour of meeting Allah the Almighty, therefore because you are the first creature you are nominated to be either above angels or, Allah forbids, lower than animals:

“Those who reject (Truth)”

[Surat Al Bayyina, 6]

The ayah:

“Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-fire, to dwell therein (for aye). They are the worst of creatures.”

[Surat Al Bayyina, 6]

”Those who have faith and do righteous deeds; They are the best of creatures.”

[Surat Al Bayyina, 7]

Honorable brothers, pay attention, seek glory from Allah as you shouldn't seek it from someone else, because if you did you would disgrace yourself:

“And who turns away from the religion of Ibrahim but such as debase their souls with folly?”

[Surat Al Bakara, 130]

If you endorsed yourself to someone other than Allah you would disgrace yourself, as you might let down millions of things because you disgrace them but when you let down religion you disgrace yourself:

“And who turns away from the religion of Ibrahim but such as debase their souls with folly?”

[Surat Al Bakara, 130]

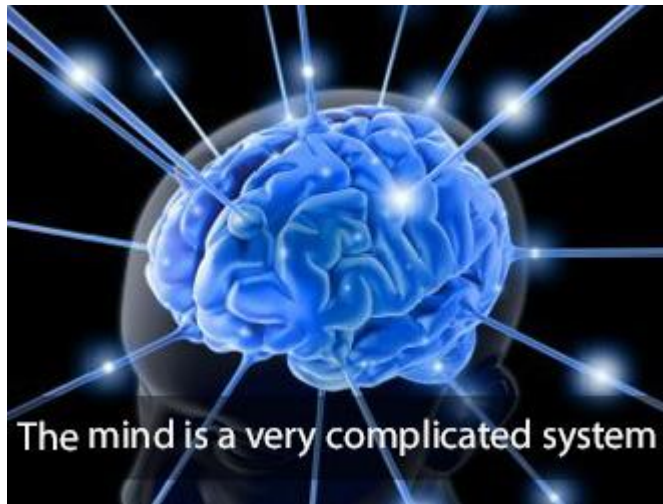
Originally you were offered the trust because you are a human being and you said: I will take it, while the rest of creatures refused it and were afraid of it.

Animals were made of lust with no mind, angels of mind and no lust, while man is made of both and if his mind rises above his lust he would be superior to angels but if his lust rises above his mind he would be lower than an animal.

The mind is a complicated system:

Dear brothers, we are still on the “mind” topic, and if you imagine this mind as a highly advanced computer, it would still be incapable of comprehending itself.

I read an article once where they assumed taking a neighborhood in a huge city in western world that is full of skyscrapers which have windows inside and out, it wouldn't level up with the brain which has 140 billion dark cells (purkinje cells which are among the largest nerve cells in the body) that



have unknown functions, and are all in a space of a lentil grain, there are more than 14 billions cortical cells, while there are 70 billion pictures stored in the memory, and there are areas in the brain for judgment, exploring, vision, hearing, and sight, while the cortex has all the senses and intellectual related areas.

You think you are trivial body yet the whole world is implied within

Hence honorable brothers, mind is very complicated system that is incapable of comprehending itself and it is the mean to know Allah:

“And the Firmament has He raised high, and He has set up the Balance (of Justice),”

[Surat Al Rahman, 7]

“Will they not then understand?”

[Surat Yaseen, 68]

“Do they not look”

[Surat Al Ghashia, 17]

“What is the matter with you? How judge ye?”

[Surat Al Saffat, 154]

"Then how are ye turned away (from your true Centre)?"

[Surat Al Zumar, 6]

The Ayas that are talking about the mind and its means are close to one thousand.

Mind's ability to comprehend is limited:

The greatness of Islam is that it is moderate, as it doesn't cancel the mind like other religions nor does it control it, and it was said: faith ranks above mind, and if religion was controlled by mind as in the western world you would be extremist and if the mind was controlled by the religion you would be Mu'tazilah (school of speculative that proceeded to posit that the injunctions of God are accessible to rational thought theology and inquiry) so if you canceled the mind you would be canceling the mean to know Allah, so Islam is moderate. Honorable brothers, when we exaggerate about what the mind's worth

then we are making it an absolute mean for knowledge yet a limited one too.

One more time, if we have a delicate and expensive scale geared up with fantastic properties yet its use is limited to weights between 5 grams and 5 kilograms where it highly functions, but if you used it beyond its limits it would fail you, it is the same as the mind which is limited.

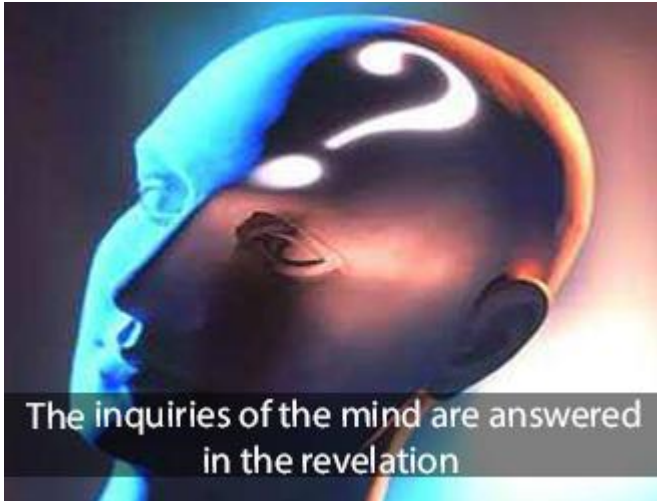
The mind has to see a material thing and judge it, or see the trace to reach the effecter, and to see the wisdom to reach the wise.

Mind should see foot prints to realize there was someone walking, to see the building to reach the builder, and to see a system to know the organizer, therefore the mind is limited to this mission that is to comprehend something visible in trace yet invisible in entity.

If you entered the university in summer when no classes are taking place, and you looked attentively to the halls, auditoriums, gardens, laboratories, administration, dormitories, location, overview, and public services that evaded all past defects, you will come up with thousands of facts about the university designers and their qualifications and taste of beauty but you will never know who is the dean just from the structure of the university, nor the administration system, passing system, or tuitions as these things need a document.

Mind is complemented with the revelation:

Now pay attention, mind is complemented with revelation, this means anything that is beyond its comprehension, was told by revelation, so your mind deduces that this universe must have a Creator, and then comes the revelation to say:



**“See they not that Allah,
Who created the heavens
and the earth”**

[Surat Al Ahkaf, 33]

Mind can notice delicate facts such as: life is short, shares are different, there are both weak and strong, rich and poor, handsome and ugly, passionate and

harsh, tyrant and the tyrannized, bossy and the controlled, exploiter and the used, and life is short and when death occurs everything is over, this is unacceptable by mind as there should be another life to settle injustice so the revelation comes and says:

“Believe in Allah and the Last Day”

[Surat Al Tuba, 99]

It is mentioned in revelation that there is another life and a day of judgment when injustices are settled:

“Master of the Day of Judgment.”

[Surat Al fatiha, verse 4]

Hence, anything beyond your mind’s comprehension was told by Allah, so the mind integrates with revelation.

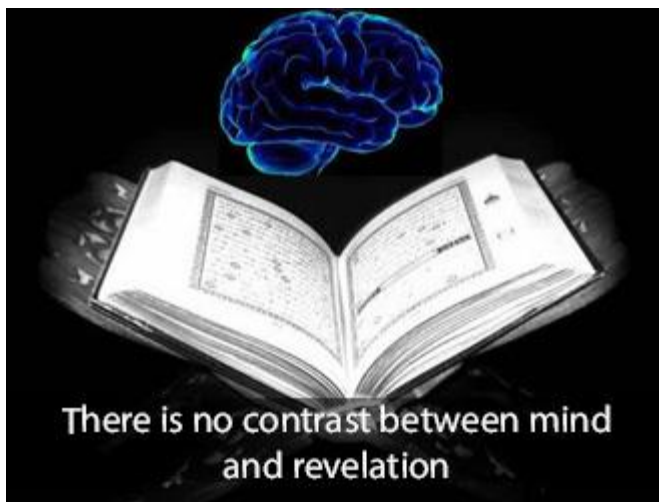
What is the relation between mind and revelation?

This is a very important matter and again I ask: what is the relation between mind and revelation?

The mind is reality oriented whereas revelation is absolute truth oriented, and I've mentioned in a previous meeting, as I remember, that a man who died 50 years ago, would never believe that 50 years later the world will be able to put 7000 books on one disk, as he would never believe that you will be able to communicate with the whole world through a small device (mobile), but now all this is acceptable, so the mind is reality oriented while revelation is absolute truth oriented, for that, revelation is the source and the mind is the mean to comprehend it and to authenticate the text.

The relation between mind and reporting is that mind comes before reporting to authenticate the text and after reporting to comprehend it and this is all into it.

Mind doesn't contradict with reporting:



Yet honorable brothers, mind can never contradict with reporting for a simple reason that is mind is a balance Allah installed in us, while reporting is either Allah's words or statements of the infallible (Muhammad PBUH) as they are both two branches of one root so when they conflict with each

other it would be because one of them wasn't proved, so we could have fabricated text that conflicts with the mind which is possible or an unproved scientific theory that could conflict with revelation, but when there is conclusiveness in reporting and mind then they both should be correlative with each other, because they are two branches of one root which is considered as the greatest privilege in this great religion (Islam).

Our Islam is scientific, and the mind never said no to anything that was brought by this religion, yet it says “no” thousands of times to any earthly religion or sect as time passes by, this is one thing.

The truth is a circle where 4 lines intersect:

If we want to discuss this matter at length, I see that the truth is a circle where 4 lines intersect, now pay attention to every word I say:

First we have the reporting line and in this field either we have unauthentic reporting, forged Hadith, wrongly interpreted authentic Hadith, unauthentic text, or wrong interpretation.

Second we have the straightforward mind and I mentioned in a previous meeting that we have two kinds of minds: the justifiable and the straightforward.

Hence, first line: the authentic reporting .

Second line: the straightforward mind.

The third line: objective reality because there is forged reality like what we have nowadays when any action of violence takes place on earth, fingers are pointed at Muslims though one of our honorable brothers who is residing in big remote western county ran a very exhausting research in which he collected statistics of violent acts in this big country and he found out that Muslims were responsible for only 3 percent of these actions, hence, there is a forged reality and accusations. The forth line: pure instinct

What is truth?



Therefore, what is truth? The truth by definition is: what was brought by authentic reporting, accepted by the straightforward mind,

atisfied by pure instinct, and supported by objective reality, and that is the truth.

By the way, the word “truth” was repeated in Quran hundreds of times, so what is the truth?

The truth is known when falsehood is known, and falsehood is defined by “the transient and frivolous” then the truth is defined by “the constant and purposeful thing”.

Sometimes a circus tent is set up for two weeks for entertaining and nothing else, and sometimes a huge building is built to be a university which aims at the graduation of nation’s leaders, and teaching the ascending generation the right sciences so the university has a clear goal and was built to stay and there are universities that were built 1500 years ago and still exist in the western world.

Therefore, honorable brothers, the truth is defined by the constant and the purposeful thing and Allah defined it by separating it from any false actions as He described falsehood:

“For Falsehood is (by its nature) bound to perish.”

[Surat Al Israa, 81]

And Allah separated the truth from being frivolous as any frivolous action is aimless, so the truth is defined as the constant and the purposeful thing.

You can classify anything your eyes view, as there are things considered frivolous and time wasting which means to spend time on the abject leaving the precious, while frivolous means to act aimlessly like playing dice so if man played till 3 am in the morning do you think he would become a doctor?

Would he be a big merchant? Would he be a company owner? And I am sorry to say that most of people's activities in developing countries are frivolous, aimless and time wasting.

Mind principles: causality, purpose, and harmony:

Honorable brothers, we mentioned in a previous meeting that mind includes the principles of causality, purpose and harmony.

1- Causality principle:

Would your mind believe that a plane of the most developed designs was built up in scrap yard by placing dynamite and exploding it and as a result the plane was built?

Is there one in 1.5 billion chances that any human would accept that?

The plane is an outcome of hundred years of expertise and engineers, experts in physics and chemical laws, in astronomy and machines, in motion, in wind resistance, and enormous amounts of money.

Would it be possible that a plane is built out of an explosion in a scrap yard?

That resembles saying that you planted a bomb in a printing press that has ink, letters and paper and you expect an awesome dictionary of 1000 pages, with sorted verbs in red color, explanation in green color, and a biography dictionary included, all this as an outcome of that explosion, is that possible?

Dear brothers, an American scientist wrote a book entitled “God manifests the scientific era” where in one of its chapters he said: All universal atoms won’t be enough to accidentally create one atom of any amino-acid.

Therefore mind would never accept anything without a cause that has a cause that has a cause, in sequence till you reach the Creator of causes (Allah).

The Great Allah is in our minds leading us to Him, who is the Creator of causes? Allah the Almighty would be the answer.

Causality system is based on installing it by Allah in His creatures where the mind uses it to lead you to your Creator gradually, just like asking which is first the chicken or the egg. But who created the first chicken?

It is the causes’ Creator (Allah).

One more thing, once I purchased a glass disk and it was written on it: “This disk prevents milk from spilling over”, so I bought it, put it in the bottom of the vessel, filled it with milk and it didn’t spill when it boiled and the problem is solved.

But in mind it isn’t solved yet, sometimes you have intellectual needs that are solved, but this one (the glass disk) wasn’t solved in my mind and I remember that I kept searching for the secret behind this disk for more than a week I even discussed it with high school teachers, and finally I found out the secret.

in this disk there was a small dome with an opening so when the milk boils a lot of air bubbles come out of this opening and make a hole in the cream layer which stops milk from spilling over, and basically the spilling over mechanism is the following:

the cream layer is impermeable so the bubbles come up from all directions when milk boils and the milk spills over as a result but this disk accumulates all the bubbles and lets them out through one opening so it comes up like a rocket and makes a hole in the impermeable cream layer and the problem is solved.

Therefore sometimes you have problems that need only comprehending their causes to be solved, same like answering how milk spills over in a vessel?

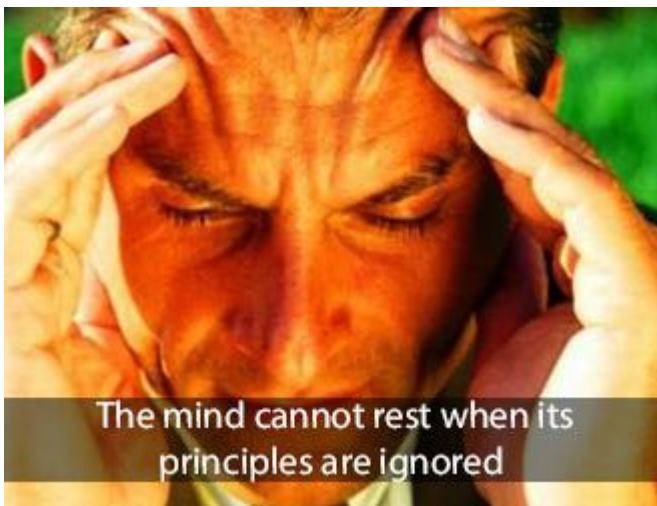
2- Principle of purpose:

For example: Why the brain is in the skull? It is because the brain is the most dangerous and sensitive system in human being. Why is there a fluid between the brain and the skull? Because it works as a shock absorbent.

Astronomers built their space ships imitating the brain for protection. There is a fluid between the capsule where the astronomers are and the body of the ship so when a collision with an air layer occurs it spreads the shock all around the ship's body.

When a child falls to the ground you can hear the thud of the collision between his head and the ground yet the brain remains intact and that is because of the shock absorbent fluid around the brain as it spreads the shock all around the brain area.

Why is the eye in a bony socket? If not, then anyone who falls to the ground would lose his sight, so the eye is in a fortified fortress. The purpose of putting the eye in a bony socket is to protect it, the purpose of putting the spinal cord in the vertebral column is to protect it, the purpose of putting the red cells generators (the most serious generator in human being) in the bone marrow is to protect it, the purpose of putting the womb (the place of rest, firmly fixed) in the pelvis is to protect it, and the purpose of putting the heart in the chest cage is to protect it.



Therefore thinking should be in the purpose and not in the cause; what is the purpose of putting the heart in the chest cage? If someone was hit severely on the chest, the bones will absorb it keeping the heart in fortified fortress. What is the purpose of sensory nerves' absence in the hair? Because if they

existed then every hair cut would need a hospital and an operation under full anesthesia. What is the purpose of sensory nerves' existence in teeth?

So if a decay reaches the sensory nerve you wouldn't be able to sleep at night (because of pain) and you ought to go to the dentist and fix the decayed tooth or you will lose it.

If your mind wondered around thinking of purposes: why this joint is bent towards inside?

What if it wasn't a joint, what is the purpose of this joint? So you can eat, and if you didn't have that joint you would need to lay face down to the ground to eat just like the cat.

Why there are muscles in the bladder? So it will void in a short time or else you would need 15 minutes or half an hour to void the bladder if not for the contracting muscles. Why do you have a bladder? Because the kidney secrete one drop of urine every 20 seconds and if not for the bladder (where urine accumulate) you would be in need for diapers because the process will last for 5 hours.

Why does your mind reflect on your own creation? So you will know the greatness of Allah the Almighty.

Why Allah put in the infant's spleen an amount of iron enough for two years? Because there is no iron in mother's milk.

So subconsciously you think of the cause and the purpose.

I saw once a tape recorder that has two protrusions higher than the level of its buttons, why? There is a purpose, so if the record player falls those two protrusions will protect the buttons from smashing.

I told you once about the time I was in umrah (voluntary short pilgrimage that can be performed at any time of the year) and there was Quran's bookcase in the Prophetic sanctum with a slanted top shelf, why? A person might put an unsuitable thing without noticing over the quran and this is why the top shelf is slanted.

If you observe yourself, you will find that every intellectual activity acts according to cause and purpose, and reason and aim, so causality and purpose are the mind's principles.

3- Harmony:

If someone was accused of homicide, and the crime took place in Damascus but he brought a report from Aleppo's Mayor that at the time of the crime he was at his presence, what will the judge do? He will set him free because the mind can't accept that someone exists in Damascus and Aleppo simultaneously.

Thinking is a very delightful thing and the mind is the greatest gift of Allah because of its very widespread activity.

I once watched a kid during his early steps who was placed in a room with U shape seats, and a piece of sweet was put close to him yet can be reached only by walking, so he took the longer way by walking by the seats holding on to them in the opposite direction till he got to it, so he thought of the purpose (the sweet) and realized that he should go the opposite direction to get to it since he can't walk directly to it.

The complete attitude towards causes:

Honorable brothers, Allah has established a reason for everything, but the western world assumes that the cause is the Creator of the results, which is not the case as cause doesn't create results but comes prior to result, and then who creates the result?

It is Allah the Almighty.

Hence some Aqida (creed) scholars said: "by it not because of it", which means by Allah's will not because of reasons.

Now we have a complete and an incomplete attitude, the complete one is that you, as a believer, should resort to reasons as if they are everything then trust in Allah as if they are nothing. These are meticulous words that all people need.

When you intend to travel by car, you run a full check on it, tires, breaks, oil, and all the wiring and by doing so you are resorting to reasons but this doesn't assure your safety, that is assured only by Allah, so you resort to reasons as if they are everything then you trust in Allah as if they are nothing and this is the complete attitude.

Therefore the western world resorted to reasons, trusted in them, idolized them, and forgot all about Allah while the eastern world didn't resort to reasons so they ended up in the sin domain and the western world that resorted to them ended up in the polytheism domain.

The complete attitude is to resort to reasons as if they are everything then you trust in Allah as if they are nothing and this fact was detailed in this Hadith:

((Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say; For me Allah sufficeth, and He is the best disposer of affairs))

[Related by Abu Dawood]

I give in by saying it is over and I have nothing extra to do.

I read once about one of Al Azhar's scholars who was knowledge seeker and he enrolled at Al Azhar but he failed the exam so he quit school.

One day he was sitting in his village when he saw an ant climbing up the wall and after covering two meters it fell down so it tried again and again and he counted 43 trials so he was embarrassed at himself and he went back to school, studied hard and became one of Al Azhar's scholars.

You shouldn't say I am done, or there is nothing I can do, look at the western world which is powerful, controls everything, has lethal weapons, controls media, has money, and has alliances

((Allah, Most High, blames for falling short))

Allah said:

"We are sure to be overtaken."

[Surat al Shuaraa, 61]

((but apply intelligence))

You should plan, resort to reasons, ask, search, and look attentively, for that Islam isn't static it is dynamic and it isn't negativistic it is positivistic:

((Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say; For me Allah sufficeth, and He is the best disposer of affairs))

[Related by Abu Dawood]

When are you entitled to say: For me Allah sufficeth, and He is the best disposer of affairs?

It is when you do your best and put all your efforts, like when a student who is top of his class and suddenly got sick just before the exams which affected him, in this case he is entitled to say: For me Allah sufficeth, and He is the best disposer of affairs, though he didn't study, so if he failed he could say: this is Allah's plan, Allah didn't want me to pass the exam. But when you are a lazy student this saying is not accepted from you, the Hadith is very precise:

((Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say; For me Allah sufficeth, and He is the best disposer of affairs))

One of Quranic miracles: “So I swear by the setting of the Stars”:

Dear brothers, the title of this series of lectures is “Creed and Miraculous Inimitable Quran”

So we still have few minutes for two topics regarding miracles, the first is one of the most important topics which is the setting of stars. Between the earth and the nearest blazing star is 4 light years. The light travels at a speed of 300 thousands kilometers per second, so how much does it cover in one minute? We multiply by 60, in one hour we multiply by 60, in one day we multiply by 24, in one year we multiply by 365 and in 4 years we multiply by 4 and the result would be the distance between earth and the nearest blazing star in kilometers. If we want to reach this star using a normal earthy vehicle, how many hours do we need to reach it?

If we divided by 24, how many days do we need? If we divided by 365, how many years do we need? To reach this nearest blazing star by an earthy vehicle we will need 50 million years, so 4 light years equals 50 million years so you would know the meaning of 4 light years, the trip will take 50 million years.

The average age of man is 70 years; and by comparison how many years do we need to reach the pole star which is 4000 light years away from earth? When will we reach Andromeda galaxy? It is 2 million light years away from us.

When will we reach a new star that is discovered which is 20 billion light years away from us? Now if we read what Allah said we would shiver:

“So I swear by the setting of the Stars, And verily, that is indeed a great oath, if you but know, That (this) is indeed an honourable recital (the Noble Qur'an)”



[Surat Al Waqia, 75-77]

Settings here means that the object (star) of this setting isn't there, and if an astronomer has read this word (setting) he would prostrate himself to Allah,

because this star's light traveled to us in the light

speed which is 300 thousands kilometers per second and kept traveling for 20 billion years till this light reached us, while the star's speed is 240 thousands kilometers per second, where is it now? So what we are seeing isn't a star yet it is the setting of the star, the same with anything you see in the sky, it is not real.

If you stood by the shore and saw the sun set behind the horizon, well it did so 8 minutes ago because between the earth and the sun there is 8 light minutes so we saw the setting after 8 minutes while the sun set 8 minutes ago, so everything you see in the universe is actually the sky history not sky reality, Allah said:

“ And verily, that is indeed a great oath, if you but know, That (this) is indeed an honourable recital (the Noble Qur'an)”

[Surat Al Waqia, 76-77]

The purpose of miracles is to believe that the Creator of worlds is the Creator of man, and that the Creator of worlds is the One who descended the Quran, Allah said:

“So I swear by the setting of the Stars, And verily, that is indeed a great oath, if you but know, That (this) is indeed an honourable recital (the Noble Qur'an),

" In a Book well-guarded (with Allah), Which none can touch but the purified."

[Surat Al Waqia, 75-77]

Dear brothers, reflecting on Allah's signs is the shortest way to know Allah and the widest gate to get to Him because it put you in front of Allah's greatness. These miraculous scenes will be mentioned in every lecture of this series if Allah will.

Elements of mandate-The human nature and the soul's characteristics

to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Honorable brothers, we start with the ninth lesson of creed and Miraculous Inimitable Quran's lectures.

We tackled in previous meetings the elements of mandate starting with universe, mind, and today we move to the human nature.

uman nature is an element of mandate:

The Quranic ayat that mentioned the human nature:

1- The first Aya:

In which Ayat (ayahs) did Allah indicate the human nature? He says in this Aya:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

[Surat Al Shams, ayahs 7-8]

The soul knows right and wrong by human nature:

Human soul was transcendentally molded, thus if it does good, it will naturally feel at ease without any instruction or training, and when it does evil, it will naturally feel unease without any instruction or training. Allah Almighty says::

“By the Soul, and the proportion and order given to it”

[Surat Al Shams, ayah 7]

If the soul does bad or good it has a self detector, and you (as a human being) will know your mistake by nature without being alerted.

You will know your creator in your mind and your mistakes by your nature, Allah said:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

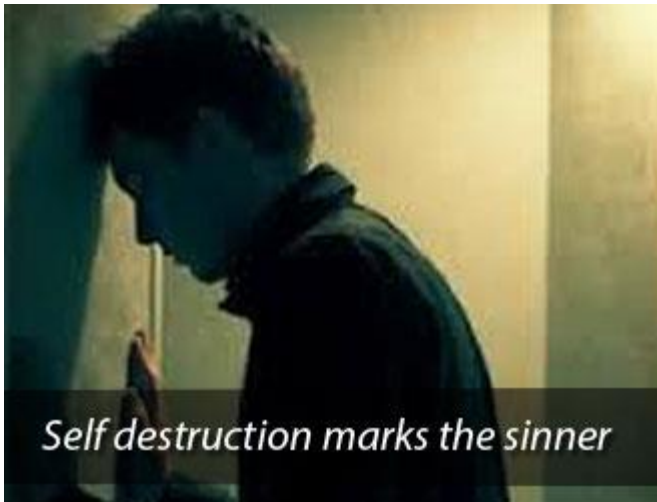
[Surat Al Shams, ayahs 7-8]

Dear brothers, if not for this human nature man would never agonize over sins, and if his soul had been molded of sins then he would be at ease and harmony with himself every time he disobeyed Allah, but because you (as human) were transcendentally molded, then you have a natural disposition towards being perfect, merciful, fair, just, honest and faithful.

Therefore your human nature, mold, psychological structure, and characteristics are inclined towards being merciful and when you are merciful to creatures you will sleep peacefully, delightfully, happily, and at ease.

Hence dear brothers, once you repent to Allah and make peace with Him, you will make peace with yourself, put your soul at ease, and will bring comfort and happiness to it.

Self destruction marks the sinner:



“By the Soul, and the proportion and order given to it”

[Surat Al Shams, ayahs 7]

How did Allah the Almighty give order to the soul? By giving it the ability to know when it does wrong, and when it is on the right path.

Psychologists describe the status of the sinner by many characteristics, one of which is self destruction.

When man builds his own glory by destroying others, his own wealth by impoverishing others, and his own security by terrifying others, as a result he will be self destructed, because he will feel lowness, and depression which is the disease of this era, so any soul that dissents from Allah’s method will be dissenting from its own human nature, its own principles, and its own mold.

One of the soul’s characteristics:

Dear brothers, one of the most transcendent characteristics of the soul is that it was molded to be perfect and harmonious with Allah’s method so it feels at ease with everything Allah has ordered you to do, and it agonizes over anything Allah has forbidden you from doing. Allah Said:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

[Surat Al Shams, ayahs 7-8]

The human nature is completely harmonious with Allah's method, in the same way that the mind is harmonious with universal laws.

The universe is built on causality and the mind is unable to comprehend things without a cause. Also the universe is built on purpose and the mind is unable to comprehend things without a purpose. In addition to that, Allah's method is built on honesty, faithfulness, fairness, and mercy and when the human soul sins it will never be at ease, yet it feels at ease with honesty, faithfulness, fairness and justice:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

[Surat Al Shams, ayahs 7-8]

One of our brothers traveled once to a western country where he checked in a hotel. There was a sign over the bed that said:

“If you cannot sleep tonight, the reason wouldn't be our mattresses because they are comfortable/ It would be because of your many sins.”

There is peace of mind, tranquility, calmness, and serenity in a believer's heart, enough to last a whole country's people, because the believer who has repented is in harmony with his soul as he reconciled with it, then his movement will match his characteristics, and this is considered one of human nature's signs, Allah said:

“By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;”

[Surat Al Shams, ayahs 7-8]

2- The second Aya:

“So set thou thy face steadily and truly to the Faith”

[Surat Al Room, ayah 30]

The standing position is a sign of how important the matter is, a man who sometimes is in a sitting position will stand up if he gets aggravated by a serious matter, Allah Almighty says:

“So set thou thy face steadily and truly to the Faith”

[Surat Al Room, ayah 30]

You set your face to the faith fully interested, and paying attention, using all your energy, moves, and stills Allah said:

“So set thou thy face steadily and truly to the Faith”

[Surat Al Room, ayah 30]

This setting of the face to the faith is the human nature you were molded on, Allah Almighty says:

**“So set thou thy face steadily and truly to the Faith: (establish)
Allah's handiwork according to the pattern on which He has
made mankind”**

[Surat Al Room, ayah 30]

Honorable brothers, these facts rule anywhere on earth, because wrong is wrong and right is right, yet the best of this great religion is that Allah called evil deeds in Islamic law's balance “Munkar” (rejected), because the pure human nature rejects them from the very beginning, and He called good deeds in Islamic law's balance “Maroof”, because pure human nature recognizes them from the very beginning. Allah said:

“So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind”

[Surat Al Room, ayah 30]

That is the way we were molded, as we were molded to obey Allah, and to be honest, faithful, charitable, fair, just, merciful, and forgiving, Allah said:

“So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind”

[Surat Al Room, ayah 30]

This was the second Ayah, so if you pursue the religion (Islam) with all your capabilities, attention, and talents, this will be exactly what you were molded of, what your human nature was meant to be, and what put you at ease.

3- Third Ayah:

Allah said:

“Nay, man will be evidence against himself, Even though he were to put up his excuses.”

[Surat Al Kiyamah, ayahs 14-15]

You can fool some of the people all of the time, and all of the people some of the time, but you can not fool all of the people all of the time, it is impossible thousands and thousands of times, yet it is much more impossible to fool yourself even for one second because Allah the Almighty said:

“Nay, man will be evidence against himself, Even though he were to put up his excuses.”

[Surat Al Kiyamah, ayahs 14-15]

A guilty person knows for sure that he is guilty,

He might not admit it and be adamant, but deep in his side he knows that he is guilty, all due to his human nature, Allah said:

“Nay, man will be evidence against himself, Even though he were to put up his excuses.”

[Surat Al Kiyamah, ayahs 14-15]

4- The forth Ayah:

“But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion”

[Surat al Hujurat, ayah 7]

To elaborate I will say: why do you feel great relaxation when you put a rose in front of your nose? Because, by human nature, you like nice smells whereas you know of animals that live in mud as if they are living in perfume, so feeling relaxed when you enjoy something beautiful is not because it is beautiful but because you do that by human nature, the relaxation you have when you smell the rose is not because the rose smells good but because you are molded to accept this smell and the proof is that other creatures enjoy stinky smells like the pig that enjoys eating rotten meat.

Sometimes you get sick to the stomach when you smell something bad in the open land while walking like a decayed animal yet this is the favorite meal for the pig, as he smells with joy the rotten smell of the dead animal's guts, cadaverous meat and dead rats.

Hence, this means that the enjoyment you feel when you eat, drink or smell is because you were meant to enjoy the smell and it is not just because it is a good one, and this is considered a gift from Allah to you.

Take a look at the chicken; it eats everything even human's stool. Read this Ayah:

“We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our Creation.”

[Surat Al Israa, ayah 70]

“But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion”

[Surat al Hujurat, ayah 7]

There are four Ayahs in the Noble Quran with regards to human nature and in Hadith authenticated by Bukhari and Muslim and narrated by Nawwas Bin Samaan Al Ansaree he said:

I asked the Prophet, may Allah bless him and grant him peace, about righteousness and wrongdoing so he said:

((Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about))

[Muslim]

Wrongdoing doesn't feel good, and you are extremely upset when doing it, and all Duaat (Islamic propagandists) are asked in regard to things that the inquirer doesn't feel right about, whereas you do thousands of things and feel good about them as they go along with your human nature yet when anything bothers you, you inquire about it as it goes against your human nature.

Hence, the noble Ayahs and the authentic Hadith confirm that man's soul is transcendently molded.

Some of soul's characteristics:

The first characteristics to come up if we were to talk about soul's characteristics dear brothers, and I hope that scientists will put the effort to tackle topics under the title "Islamic psychology", is the following:

1- Every soul shall have a taste of death:



The first fact about soul's characteristics is: every soul shall have a taste of death, and "tasting death" doesn't mean that the soul dies, but the meaning here is that man is nothing but an inner-self which believes, disbelieves, loves, hates, sublimates,

forgets, obeys, disobeys,

and it is the inner-self that doesn't die, yet it is the one that is either granted everlasting heaven or threatened with everlasting torturing hell, so it is man's entity that Allah Almighty addressed saying:

“(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!”

[Surat Al Fajr, ayah 27]

Or

“And I do call to witness the self-reproaching spirit; (eschew Evil).”

[Surat Al Kiyamah, ayah 2]

Or

“The (human) soul is certainly prone to evil”

[Surat Yusuf, ayah 53]

Your entity is “Who are you?”

The soul's vessel is the body through which the soul can see, hear sounds with the ears, express itself through the tongue, move from place to place on foot, hit with the hand, and think using the brain and this very soul is the one to be blamed and the one that believes or disbelieves Allah said:

“Truly he succeeds that purifies it, And he fails that corrupts it!?”

[Surat Al Shams, ayahs 9-10]

Who motivates it to sin, or keeps it remote from Allah, thus “truly he succeeds” means passing with flying colors, success, triumph, and prosperity, whereas “purifies” means qualifies the soul to deserve heaven, and purification of the soul is the price, Allah said:

“Truly he succeeds that purifies it, And he fails that corrupts it!?”

[Surat Al Shams, ayahs 9-10]

All mankind come from one soul:



The second characteristic of the soul is that Allah created mankind from one soul which means they all have similar characteristics, so a human is a human anytime and anywhere:

((O, David, remind my servants of my favors, for souls are molded to love those who favor them))

[Mentioned in Islamic heritage]

Therefore, all people share the same characteristics for example: any human likes beauty, perfection, and gaining, and these characteristics are constant whether the person was Muslim or a non Muslim, or may be an atheist, secularist, remote from Allah, or close.

So the human soul likes perfection regardless if the person was incomplete, a criminal, or a thief who sometimes says to his partners: let's have fair shares (when dividing the robbery) and this is because he has human nature but he went against it by steeling.

Dear brothers, the characteristics are the same in any soul it likes perfection, it is one thing to like perfection and to be perfect is something else, to love mercy is one thing but to be merciful is another, human nature means that you like perfection, justice, fairness, bounty, generosity, and satisfaction.

Perfection is a state of morality which indicates loyalty, while you find beauty in the rose, in a little boy, in a view, in the sea, in a green mountain and in everything that is beautiful or your soul tends to love.

Giving and taking are other characteristics, and if a man who is short and lame and has a dark skin, sunken eyes, big cheeks, and bent chin and all portions of ugliness but he gave you a house, in return you will deeply love him though he is ugly because you love taking, perfection, beauty, and moral perfection and these are characteristics of the human soul.

3- Truly man was created very impatient;

One of soul's characteristics is "Truly man was created very impatient;" what is the meaning of impatient? It was explained in Quran in this Ayah:

"Truly man was created very impatient; Fretful when evil touches him;"

[Surat Al Maarej, ayahs 19-20]

He can't bear it.

A doctor informed one of his patients that he has cancer and the tumour is spreading and all he has left is 4 months to live so he asked him to manage his time, write his will and organize his matters but the patient died the next day (because of his fear) Allah said:

"Fretful when evil touches him;"

[Surat Al Maarej, ayahs 19-20]

He fears for his life, for sustenance, and for the people who count on him, Allah said:

“Truly man was created very impatient;”

[Surat Al Maarej, ayahs 19-20]

If man isn't fretful he won't repent to Allah, so if supposedly he is fearless and is told that he has a cancerous tumor he will have no problem and will never repent to Allah, as for that man who is fretful he will repent when he faces any problem, may Allah cure all of you. One of the supplications that touched me is:

“we seek refuge in Allah from terminal illness and from enemies who glee at our misfortune and from withholding after bestowing”

Be generous to an honorable man who was humiliated, and to a rich man who was impoverished, and to a knowledgeable man in the presence of ignorant ones.

For that reason man was created to be fretful and this shouldn't be considered as a point of weakness in his creation, but to be used in his benefit.

As an example for that: if not for a very weak fuse implanted in a very expensive industrial computer worth 30 millions, it will be burnt if a high electric voltage passes through it, but because the high voltage melts the fuse and cuts the current in the process which will result in saving the device, so this fuse is meant to be a weak point in the computer's design for the benefit of the device. this is the same case as man, Allah said:

“Truly man was created very impatient”

[Surat Al Maarej, ayahs 19-20]

The meaning of “Fretful when evil touches him” is that he worries sick and can’t sleep, whereas the meaning of “And niggardly when good reaches him” is that when he is indulged in wealth he becomes stingy, and for that reason man sublimates by giving sadaqa (a charitable deed) because money is likable to him, Allah said:

“Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land.”

[Surat Al Omran, ayah 14]

Because money is likable to man he will not sublime unless he spends it on the poor and needy.

Will you feel any loftiness when you spend from what you don’t like? If you have an old dress that you don’t wear and it burdens you as there is no place in the house for it, so you hand it out, will you sublime by this Sadaqa?

Hence, you sublime when you hand out a new dress, delicious food, and money. Allah said:

“Truly man was created very impatient; Fretful when evil touches him; And niggardly when good reaches him Not so those devoted to Prayer,”

[Surat Al Maarej, ayahs 19-20]

Man who is devoted to prayers might survive this moral weakness which is considered as a weakness for his own benefit.

The second Ayah:

“For man is given to hasty (deeds).”

[Surat Al Israa, ayah 11]

Man acts on the short run, while by choosing the hereafter he goes against his human nature and when he does that he sublimates in the sight of Allah.

One might be offered a high paid job which has hundreds of doubts either in the job itself or in its income, and he who wants prompt wealth will accept that job, but the believer will say:

I seek refuge in Allah who is my master, and who has made good my residence.

A believer will look for what he might benefit from after death and will choose a purpose which is far fetched, and by that he sublimates because by nature he is always impatient, and going against that sublimates him.

4- man was created weak:

The third Ayah:

“And man was created weak”

[Surat Al Nisaa, ayah 28]

Man was created weak so he will enjoy being in need of Allah but if he was created strong he will be miserable because he is sufficed by his strength.

Therefore man sometimes sees that he is not in need of Allah when he owns power or money and the Ayah is very clear:

“Nay, but man doth transgress all bounds, In that he looketh upon himself as self-sufficient.”

[Surat Al 'Alaq, ayahs 6-7]

Man becomes self-sufficient and tries to do without Allah, and for that the believer's smartness is that he is always in need of Allah the Almighty.

Therefore, amongst a soul's characteristics is that it tastes death yet it doesn't die, and that all human beings were created of one soul and of similar attributes in addition to what is mentioned in this Ayah:

“Truly man was created very impatient; Fretful when evil touches him; And niggardly when good reaches him; Not so those devoted to Prayer”

[Surat Al Maarej, ayahs 19-20-21]

Also one of the soul's characteristics is:

“For man is given to hasty (deeds).”

[Surat Al Israa, ayah 11]

And also this:

“For man was created weak (in flesh).”

[Surat Al Nisaa, ayah 28]

This topic approaches what is called “Islamic psychology”

Man's characteristics are neutral:

Dear brothers, we have to notice attentively that all man's characteristics are neutral in the aspect that either he sublimates to the highest rank by them or he falls and hits rock bottom.

For example man likes to copy people so if he imitated a believer he sublimates but if he copied a rakish he'll be doomed so copying is neutral.

Man in the same aspect is jealous, so if he is jealous of a believer who memorizes Quran by heart he sublimates, but if he was jealous of an adulterer he will be doomed; so jealousy is neutral.

By the way, because man owns his free will, then all his characteristics are neutral specially imitation of others, as a child copies his father if he is praying or he might copy his father who is Fasiq (debauched) so copying is neutral.

Basically, what marks the believers is that their kids are most likely believers as well, while what marks Kuffar (disbeliever) and Fasiqa is what Allah said:

“And they will breed none but wicked ungrateful ones.”

[Surat Nooh, ayah 27]

Therefore the child imitates what he sees, because copying is one of human's characteristics that could be used in good or bad so if you become a friend of a believer then you wish to be like him, but if you come a friend of Kuffar and Fasiqa then you wish to be like them, and for that Allah said:

“O ye who believe! Fear Allah and be with those who are true (in word and deed).”

[Surat Al Tauba, ayah 119]

So live in an environment that is full of faith, live with a believer, become a friend of a believer or someone whose state helps you sublime and whose words lead you to Allah.

All man's attributes and characteristics are neutral and can be steps for you to sublime or rungs to fall down.

5- Copying:



Copying is one of a believer's characteristics, Allah said:

“Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day”

[Surat Al Ahzab, ayah 21]

The unbeliever imitates people of debauchery, corruption, dissipation, and disobedience.

It was narrated by Bukhari that the Prophet, may Allah bless him and grant him peace, said:

((Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it.))

[Al-Bukhari and Muslim]

That is the copying, and if you copy a believer in his good attribute, piousness, righteousness, spending on the poor, and his acts of worship, you will sublime in the sight of Allah, whereas if you copy a debauchee you fall in the sight of Allah, and remember that all the acts of those celebrities, movie stars, leaders, hospital managers,

principals, and teachers are subject of copying by others and if the teacher for example smokes in front of his students, he is, by this act, alluring them to smoke too and he should be punished twice, once for smoking and another for being copied by those who see a role model in him.

Dear brothers, being jealous is to wish for what is in other's hands and this is considered as a characteristic, yet it is neutral.

If you met a believer and you saw his decency, his love of Allah, his glowing face, his piousness, his knowledge, his righteousness and his good deeds then you wish to be like him, in this case it is not considered jealousy in the negative aspect and this kind of jealousy is approved in two cases, the first is in the case of a man who spends his money on the poor, day and night, and the second is a man who teaches others day and night and that falls within the same characteristic of copying as in a case of another person who is debaucher spending his days and nights in nightclubs, hotels, and with girls; therefore the characteristic of copying in these two cases is neutral yet you are the one who will use it in bad or good.

Envy by definition is to wish that blessings will diminish from your brothers' hands and come to you instead, and this is one way to define it, yet there is a lower level of jealousy which is to back stab your colleague and blow the whistle on him creating hatred in his manager's heart against him.

Therefore dear brothers, every characteristic of the soul is considered neutral and they are either steps to sublime or rungs to fall down, and believe it or not, this human nature exists in animals as well, and the proof is that when you give a cat a piece of meat, it eats it in front of you, whereas if the cat snatches it, it will run away from you because it felt in this second case that it is a hostile act.

Between divine imprint and human nature:

1- The human nature:

Human nature is to incline towards good deeds yet you might not be good, it is to incline towards justice yet you might not be just, it is to incline towards mercy yet you might not be merciful, and to incline towards perfection yet you might not be perfect.

2- The divine imprint:

When you connect to Allah the Almighty and all perfections settle in your soul, at that point you see any believer who is connected to Allah the Merciful as a merciful person, any believer who is connected to Allah the Just as a just person, and any believer who is connected to Allah the Gentle as a gentle person. So the first case is out of human nature and the second is out of a divine imprint, Allah said:

“Sibgha (religion) of Allah: and which sibgha can be better than Allah's?”

[Surat Al Bakara, ayah 138]

Human nature is to incline towards perfection yet the divine imprint is to adopt it as a manner, and human nature is to incline towards justice yet the divine imprint is to adopt it as a manner,

therefore the divine imprint is amongst believer's characteristics because they

establish a connection with Allah the Almighty, Allah said:



“It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee”

[Surat Al Omran, ayah 159]

This Ayah means: Because of the mercy in your heart, you were gentle with them, but if you were sever or harsh-hearted they would have broken away from you (O, Muhammad, may Allah bless him and grant him peace), so our hearts will turn into harsh-hearted when we stay away from Allah yet when we get close to Him, our hearts will become merciful, Allah said:

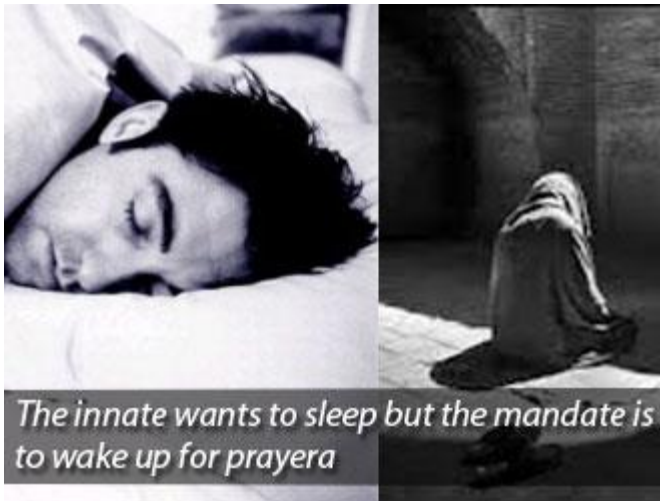
“Woe to those whose hearts are hardened against celebrating the praises of Allah!”

[Surat Al Zumar, ayah 22]

Therefor human nature is to incline towards perfection, yet the divine imprint is to be perfect and human nature is the same in all human beings, while the divine imprint is a characteristic of only believers.

Difference between innate and mandate:

One other thing, which is the difference between innate and mandate,



as innate for example is to stay asleep till after sunrise, whereas mandate is the divine order that you should wake up before sunrise (to pray Fajr), innate is to satisfy the eye with women's beauty, whereas mandate is to lower your gaze, innate is to earn money, whereas mandate is to spend it on

the poor, and innate is to gossip whereas mandate is to hold your tongue against scandals.

Dear brothers, innate versus mandate and the price of paradise comes out of that contradiction, Allah said:

“Then, for such as had transgressed all bounds, And had preferred the life of this world, the Abode will be Hell-Fire; And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower Desires, Their Abode will be the Garden.”

[Surat Al Naziaat, ayahs 37-41]

Therefore you will never sublime in the sight of Allah unless you go against your innate, hence, Allah's obedience is compatible with human nature and disagrees the innate and the price of paradise comes out of this contradiction.

One of the Quranic miracles is:

“It is Allah Who sustains the heavens and the earth, lest they cease (to function)”

Dear brothers, let us move to the scientific miracles of Quran: all of you know that the earth turns around the sun in an oval orbit, and oval means an egg shape like, and in this case we have the long diameter and a short one, and the earth travels in the speed of 30 kilometers per second while turning around the sun so it is in some points closer to the sun and in another points far from the sun, what would happen in this case?

Gravity is related to the distance and the mass, and in the case of earth the mass is constant yet the distance between the earth and the sun varies in the orbit of earth and when it is close there is a possibility that it can be gravitated towards the sun and evaporate as a result, and life will be over because the temperature in the core of the sun is 20 million degrees, so what does the earth do? It acts rationally though it is inanimate as it increases its speed when it is close to the sun, which results in a new centrifugal power equal to the new gravity power and that keeps the earth on its orbit, Allah said:

“It is Allah Who sustains the heavens and the earth, lest they cease (to function)”

[Surat Fater, ayah 41]

By increasing its speed to stay on its orbit, the earth is considered a universal sign that indicates the greatness of Allah.

Whose hand that made that possible? Who created? Who designed? Allah said:

“No just estimate have they made of Allah, such as is due to Him: on the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand’

[Surat Al Zumar, ayah 67]

Now what does the earth do (because of Allah’s great plan) when the earth reaches a distant point from the sun where gravity is decreased and where it is possible that the earth keeps traveling in the space away from the sun resulting in ending all signs of life on it and becoming an iced grave with a temperature of 270 below zero? It decreases its speed to create lower centrifugal power that equals the lower gravity power and it stays on its orbit as a result, Allah said:

“It is Allah Who sustains the heavens and the earth, lest they cease (to function)”

[Surat Fater, ayah 41]

So keeping the earth on its orbit is a sign that indicates the greatness of Allah.

A scientist assumed the second scenario, when earth slips away from the sun and keeps moving in the outer space; in that case we need to bring it back to the orbit a trillion steel cables with a diameter of 5 meters each, and 5 meters diameter cable means that it is able to pull 2 million tons of weight.

Therefore we need according to the second scenario to a trillion steel cables to bring back the earth to the sun’s gravity, and if we planted those cables on the surface of earth with a space of 5 meters between every two cables, there would be no agriculture, industry, factories, buildings, seas, ships, transportations, or a sun because the cables’ forest will conceal sun light and the life will be over, the noble Ayah said:

“Allah is He Who raised the heavens without any pillars that ye can see;”

[AL Raed, ayah 2]

It means: with pillars you can't see which is the gravity power, the two Ayahs are:

“It is Allah Who sustains the heavens and the earth, lest they cease (to function)”

[Surat Fater, ayah 41]

And the second Ayah is:

“Allah is He Who raised the heavens without any pillars that ye can see;”

[AL Raed, ayah 2]

Those two Ayahs in the noble Quran are considered as scientific miracles that indicate the greatness of Allah after the realities in regard of gravity, astronomy, and earth were discovered.

Dear brothers we will carry on in this topic in our next meeting if Allah will.

Elements of mandate- Human nature 2- Divine method and soul's characteristics

the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Highlights in regard of elements of mandate:

Dear brothers, we start with the tenth lesson of creed and miraculous inimitable Quran's lectures.

Last meeting we talked about human nature but we have to clarify a few points first.

1- Man is a mobile creature:

The first highlight: Man is a mobile creature, and the question to be is: What motivates him to move?

The table is considered as a creation but it is of inanimate nature, and if we put this glass on it for a hundred years it will stay put, whereas the human being is a mobile creature.

2- Things that motivate man to move:

What motivates him to move? Allah installed in a human being the need to eat, drink, breath, mate, and breed. Allah instilled in man a need for food and drink to preserve man's existence, the need for a woman, man's other half, in order to preserve human's species, and the need to prove man's entity in order to keep an everlasting remembrance and if not for those three needs, man would be an immobile creature.

If not for those needs that Allah installed in human being, you would see nothing on earth, not a house, a road, a bridge, a school, a university, a hospital, nor a park, because the immobile creature needs nothing and has no motivation to move, whereas man needs to go out of the house to make a living in order to fulfill the needs of eating and drinking, and when he reaches the age of marriage he looks for a wife and in the process he is in need to work harder and extra time to afford marriage expenses, and when he has children, he is in need to be noticeable and important which is considered as the motivation to prove man's entity.

Therefore, man is mobile creature and not of inanimate nature.

3- How Allah honors his creatures?

In a previous meeting we said that Allah the Almighty is a creator, yet He accepts to compare His divine entity to his creatures', how? Allah said:

“So blessed be Allah, the Best of creators.”

[Surat Al Momenoon, ayah 14]

Allah referred to man in this Ayah (ayah) as a creator in order to compare between man's creation and the creation of the Oneness, and the Dayyan (Allah the judge), but the difference between the two creations is that Allah creates everything out of nothing without resembling any previous pattern, whereas man creates something using everything that exists already by imitating an existing pattern, and to elaborate we say:

the submarine is a resemblance to the fish, the airplane is a resemblance to the bird, and even the tire is a resemblance to a tree's trunk slice that rolls on the ground, therefore man creates something using everything that exists by imitating an existing pattern, but Allah creates everything out of nothing without resembling any previous pattern.

Man makes a table, a glass, and a chair, he builds a building and all these are of inanimate nature, but man can't make a female and male table and ask both to mate in order to produce thousands of small tables, whereas Allah makes two genders of every creature, so the plants as well as the animals breed, so if man buys a car he won't expect it to bring a small car in two years yet if he buys a horse it will give birth to a little horse every two years.

The balance:

“So blessed be Allah, the Best of creators.”

[Surat Al Momenoon, ayah 14]

Allah metaphorically called man a creator in this Ayah.

The normal kidney that is an egg size is silent, calm, and unnoticeable yet it filters your blood five times per day while you are working, sleeping, riding, and hiking, and if you compare it to the artificial kidney which is as big as half this table, not to mention that you would have to lie in a bed for eight straight hours three times per week, and it

will cost you 3000 Syrian pounds each time which means 9000 a week in order to filter your blood, so when Allah said:

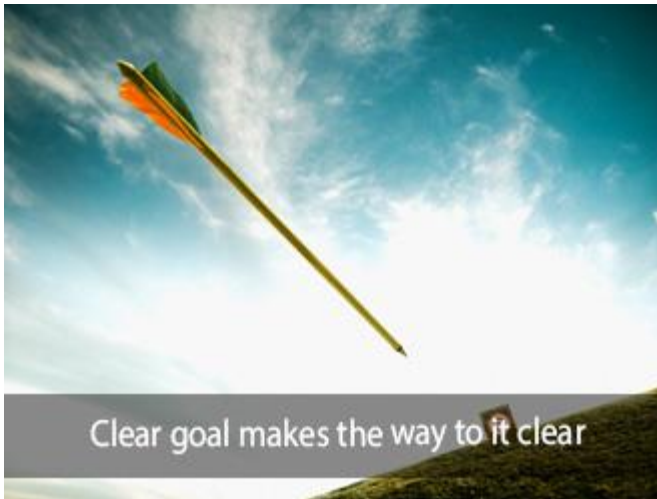
“So blessed be Allah, the Best of creators.”

[Surat Al Momenoon, ayah 14]

It is just for the sake of comparison between Allah's creation Who brought everything He creates to perfection and man's creation.

Human nature:

1- Identifying the means requires knowing the purpose:



We are still in the topic of human nature.

When you know your purpose you will find the means that lead to it.

The most dangerous thing about creed is to know why you exist in this life and why you were created. What is your purpose and why did

Allah create you? Finding the answers to those questions will bring up the means that help fulfilling the purpose.

When a father sends his son to Paris to get a PHD after he was certified in medicine in his country but aims at specializing in a western country, he is going to a modern beautiful country with parks, nightclubs, restaurants, theaters, universities, museums, parks, houses, rivers, and collages, so the serious student knows that the reason of his existence in this country is one thing; which is to seek PHD.

in this case he will find the means that help him, so first thing he does when he is there is to rent a house near the university to save time, money and effort, and he will befriend another student who excels in French to learn from him instead of choosing an Arabic speaking friend whom he will talk to in Arabic slang and therefore learns nothing.

He will buy magazines relevant to subject of his thesis and he eats lightly so he can study.

“And I (Allah) created not the jinns and humans except they should worship Me (Alone)”

[Surat Al Dhariyat, ayah 56]

Therefore, cleverness is know your purpose and why you exist in this world, read this Ayah:

“And I (Allah) created not the jinns and humans except they should worship Me (Alone)”

[Surat Al Daryyat, ayah 56]

2- Knowing the purpose in this life:

Keep in mind this rule of thumb: unless man knows his destiny, his movement is not on the right track.

Hence, when one of our honorable brothers who studied in USA business management, read the following Ayah it gave him gooseflesh and he said: I swear to Allah that this Ayah summarizes 10 years of studying, what is this amazing Ayah?

“Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islamic Monotheism)”

[Surat Al Mulk 67, ayah 22]

A believer has a clear destiny, leads a distinguished life, and Allah is his purpose, and for that you see that all his means serve this purpose. What he cares about is just to dwell in a house, and it doesn't matter if it is big or small house or if it has a view.

He doesn't earn his money unlawfully in order to own a big house with a view, but what he cares about is just to dwell in a place with a wife to chasten him, and an income that covers his expenses, and he cares about achieving his mission, fulfilling his purpose, and knowing Allah.

Therefore the believer is very attentive, his purpose is clear, his means are identified, and he always moves forward towards his destiny.

So if the purpose is clear then the movement is on the right track, and by moving forward man will be tested whether he lies or says the truth, whether he is loyal or betrays, brings his work to perfection or not, is just or unfair, and is merciful or harsh, and in these things lies the challenge, because you are a subject of testing in each one of them either while you are making a living, getting married or trying to prove yourself.

3- Man's desires are neutral due to his free choice:



Because man owns a freedom of choice then everything in his life is neutral, Allah says:

“Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land.

This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him”

The lust and longing for a woman is neutral which means that man can use lust to be steps for him to sublime or rungs to fall down exactly like liquid fuel in a vehicle, it is a fuel when it is in the tank of the car passing through tubes and busts rightly when you give it a sparkle to generate useful movement, yet it is also a fuel (same substance) when you spill it all over the car and give it a light it will burn with the vehicle and who ever is in it, so fuel is the same in the two cases, so as the lust which is neutral but it is up to you to sublime with it.

If for example a young man got married to a pious woman and they had 10 kids, five girls and five boys and they both reared them the Islamic way, then Allah bestowed him with five pious sons in law, in my opinion such a house is very blessed and like paradise, and despite the average income, it is full of love, goals in life, right behavior creed, worship, connection with Allah and a great purpose.

4- Man is transcendentally programmed:

In my opinion, because human nature is able to detect right from wrong, good from evil, the proper from the improper, and the imperative from the optional, then it is transcendentally programmed. The human nature is a resemblance to a programmed airplane which has a cloudy screen on the dash board that shows nothing when everything is fine, but it gives different lights in different cases like black when a minor error occurs that is fixable by following instructions that are given by another device, and if the light is orange, this indicates a dangerous error yet not fatal but fixable, and sometimes a red light shows on the screen which means there is a risk of the plane falling.

so definitely we can say that this airplane is well-programmed just like human nature, for, as long as you are on the right path, you will sleep with a clear conscience and deal with people healthfully, but the minute you do wrong, you will be in hardship, imbalance, worries, and depression and this situation will urge you to ask, to pay attention, and to search for the reasons because you are programmed and tuned to know when things go wrong, as you have an inner detector that tells you when you are wrong.

One of our brothers told me that he bought a very advanced car that tells you to stop when something is wrong and if you don't respond the engine will automatically shut down, if there is for instance a decrease in oil level which will result in the engine's break down.

You are transcendently programmed to know when you go wrong and as the Prophet PBUH said:

((Look inside your heart for a valid sign. Philanthropy is the set of matters ones soul and heart feel comfortable with. Sinning is what burdens oneself and wavers in the chest, even if people attempt to justify for you and give you an edict about it))

5- Certainly, human being should go through trials:

Therefore, you will be tested through your striving in life and either you prove to be righteous or, Allah forbids, wicked, charitable or mean, fair or a denier, straight or deviated, truthful or a liar, and sincere or a betrayer, Allah said:

“For sure We are ever putting (men) to the test”

[Surat Al Momenoon 23, ayah 30]



The reason behind your existence on earth is to be tested in this earthy life, Allah said:

“Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah Islamic Monotheism) and do

righteous good deeds, in their present life and after their death? Worst is the judgement that they make.”

[Surat Al Jathia 45, ayah 21]

“Do people think that they will be left alone because they say: "We believe," and will not be tested”

[Surat Al Enkebut 29, ayah 2]

“Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirin (the patient ones, etc.)?”

[Surat Al Imran 3, ayah 142]

So you should know that you are definitely in a place of trial on this earth:

((This earthy life is a place of torsion not a place of straightness, and it is a place of grieve not a place of joy and he who knows it as it should be, no opulence will joy him nor any grief will sadden him, Allah created this life to be a place of adversity, while the hereafter was meant to be a place of ramification, for that Allah made the grieving of earthy life a reason for the hereafter's ramification, while He made the ramification of the hereafter as a

compensation for that grief, so He gives to take and compensates to reward.))

[Narrated as a tradition]

People are two men: pious and corrupt:

If we say: “This man performs good deeds”, what does ‘good deed’ mean?

It means that he is abiding by Allah’s method and his life is all about giving.

Abiding by Allah’s method is a passive attitude when we say: “He doesn’t lie, he doesn’t steal, and he doesn’t backbite (we are using doesn’t all the way, which indicates negativism associated with a positive deed), whereas giving is a positive attitude. So righteousness is when we say he doesn’t err, he doesn’t eat unlawful money, doesn’t slack, is never tardy, and doesn’t cheat, whereas abiding is when we say he devotes his time, his money, his work, and his expertise.

Therefore, pious means being an abider and a giver. Based on that, people of all walks of life, all races, all cults, all sects, all Mazaheb (Islamic schools of thoughts), and all beliefs are divided into two parties, one of which are those who knew Allah, abide by His method, and are good to His creatures, and this party is the one that will be on the safe side and will gain happiness in this life and in the hereafter, whereas the other party are those who turn their backs to Allah, break away from his method and are mean to His creatures, so consequently they will be doomed in this life and in the hereafter, and this division is mentioned in Quran:

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna (see ayah No: 6 footnote);”

[Surat Allail 92, ayahs 5-9]

Being well-mannered is the gist of the religion:



Please pay attention to what I am about to say: The gist of the religion is to have good morals, because if you do so, this will be the price of paradise as you were created for a paradise which is as wide as heavens and earth. the price of this paradise is to purify yourself by being well-mannered, and

by forcing it to obey Allah so you will be able to connect with Him and this will grant you perfection that qualifies you to deserve paradise. This is a very subtle meaning.

First you know Allah, abide by his method, approach Him, and derive perfection from Him which will be the price of paradise, for that Allah said:

“And by the Mercy of Allah, you dealt with them gently”

[Surat Al Imran 3, ayah 159]

If not for this mercy that is installed in your heart (O Muhammad PBUH), you will not be gentle with them and had you been severe and harsh-hearted, Allah said:

“And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).”

[Surat Al Imran 3, ayah 159]

Human nature is profound in human beings:

Dear brothers, after Islam was revealed to the noble Prophet PBUH, and He was supported by revelation and the noble Quran was descended to him, matters were very clear, but if we go back to the period before that and see how Khadijah his wife acted when the revelation descended upon him and when he told her: “cover me, cover me (as he PBUH was shivering of fear), what did she say?

She said: ‘Allah will never put you down as you bear other’s concerns, give hospitality to guests, and you help others in their hour of need’, and she said that out of her nature as Quran hadn’t descended yet, and there was no education or any college of Islamic science, so she figured out just out of nature that because he was honest, faithful, chaste, generous, and that he feeds the poor, helps the prisoner, bears other’s concerns, and helps others in their hour of need, she said:

‘By Allah, He will never put you down’, and we call this nature.

I recall that one of my friends traveled to Holland he watched an ad about cellular phones that showed a religious figure standing with his religious costume and a turban on his head, gleaming in his lights of faith when a woman with exposing clothes passed by him so he feasted his eyes on her beauty which caused the turban to fall off his head and he was disconnected from Allah; and although this ad was in a dissolute society that forbids nothing yet this ad came out of human nature, and though adultery is accepted in these societies yet if there were a sexual scandal they still call it scandal, so why is that?

Because they have this constant human nature, Allah said:

“It is He Who has created you from a single person (Adam)”

[Surat Al Araf 7, ayah 189]

Therefore, every human being on earth knows what is wrong is wrong, what is right is right, what is deviated is deviated, and what is hurtful is hurtful. So you are programmed and tuned up outstandingly, Allah said:

“Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds”

[Surat Al Jathia 45, ayah 21]

Human nature won't accept that because it sees the well-doer as a good person that deserves rewarding, and the evil-doer as bad person that deserves punishing.

When a problem happens, people of different backgrounds, and because of their nature, make sure that the evil-doer is punished and that the well-doer is saved.

By Allah dear brothers, human nature is a very deep issue, and be aware that the slightest details of Islamic laws and good deeds are implanted in your inner self.

Here is another story of a taxi driver in America who found 10,000 dollars in a wallet which he delivered to the police after failing to find its owner, and he took a receipt from the police department for this sum of money after he gave it to the penny. some time later the governor held a celebration after inviting many high schools to honor this taxi driver.

In a country where crimes strike everywhere, this deed is considered as a noticeable deed, so it is all about nature which sees right is right, and good is good, and righteousness never wears out, sin is never forgotten and the Dayyan (Allah the judge) will not die, so do whatever and you will be held accountable for it.

In your nature you are programmed to be righteous oriented, charity oriented, honesty oriented, chastity oriented, and patience oriented, so when you commit anything in accordance with your nature you will be at ease.

Efforts of obedience blossom in happiness:

When a believer's moves are in harmony with his nature, he obtains the ultimate comfort.

Exactly like a shop owner who works 12 hours a day nonstop, loading products, unloading products, and going through all the financial issues, yet he is at



the peak of happiness because he is, with all these efforts, in harmony with the purpose of establishing his shop which is 'profit'.

But when the market is stagnant, and the owner is just sitting drinking coffee, tea, then reading a magazine or a newspaper, you find him in this case bent out of shape.

Dear brothers, the important point here is that you are programmed to obey Allah, so if you did, though you get tired like when you wake up to pray Fajr or lower your gaze or watch your mouth or spend your money on the poor, you are at the top of happiness, but be aware that if you feel comfortable when you stop praying or feast your eyes on women or commit any improper act then you should know that you hit rock bottom of misery.

Hence, dear brothers, again this is an important issue, when you are in harmony with your purpose you are the happiest person, and that is why we call the act of any human's repentance "he reconciled with his nature"

I told you before about this person who traveled to a western country and checked in a hotel where there was a note beside the bed that says: "If you are not able to sleep it is not because of our beds as they are comfortable, but it is because of your many sins"

Also there is a case called "self destruction" which occurs when someone commits what he shouldn't; even if no one knows about his sin he is still in depression which is considered as the punishment of human nature.

Suppose a man who is walking and on his way he found a high voltage power line and there is a sign that says: "Don't approach, danger of death", so if he approaches, who will punish him?

No one, actually the power will punish him, not a policeman, or a citation ticket but the electric power will, because if he comes as close as 8 meters to it, he will be carbonized.

When you visualize things wrongly, no one will punish you except your own self as you will be depressed and bored, and if we look around we will see that most of people's sufferings are nothing but the outcome of their sins, like if someone has an illegal relationship with a woman, and remember the saying in this case: "One hour of unlawful pleasures results in everlasting sorrow"

An honorable friend told me once: "I committed a sin that I can't forget for 23 years and I visualize it over and over as if the sin is punishing me"

Therefore backsliding is self-punishing for any human being.

Faith is morals:

I want to say through this introduction that the gist of the religion is all about morals, and faith is morals and whoever excels in morals more than you do then he excels in faith too.

The Prophet PBUH was the best among preachers and scholars, and he was a judge, he was eloquent, a leader, and a commander, but despite all that, when Allah wanted to compliment him, what did He say?

Allah the Almighty said:

"And verily, you (O Muhammad) are on an exalted standard of character"

[Surat Al Kalam 68, ayah 4]

He was made of high morality like being disciplined, committed, and sublimed.

Beware of comprehending Islam as ritual acts only, it is about morals, righteousness, discipline, piety, mercy, tolerance, and forgiveness, therefore it is about morals, and whoever excels morals more than you do then he excels in faith too, and you should remember that you are under a test in this life in order to be ethical so you can deserve paradise, or else all your acts of worship are worthless.

Dear brothers, you all know that there is an expression that is commonly used in famous Ahadith which is “Laisa Minna” (not one of us who) and this is considered as the severest kinds of threats which means you are not one of us as Muslims which is really frightening: Abu Huraira narrated that the Prophet PBUH passed by a man who is selling food, so he asked him: “How do you sell?”, so the man told him but the Prophet had an inspiration to slip his hand in the goods and so he did, and he found out that it was wet (as a kind of deception by increasing its weight by adding water) so the Prophet PBUH said:

((Whosoever deceives us is not one of us))

[Abu Dawood]

There is no point in his praying, fasting, performing Haj, or paying Zakaht:

((Whosoever despoils or steals is not one of us))

You’ve got to know that there are certain things that could cast you out of Muslim’s Mella (nation)

Jubair Bin Mut’em narrated that the Prophet PBUH said:

((The person who proclaims the cause of tribal partisanship is not one of us; the person who fights for the cause of tribal partisanship is not one of us; and the one who dies in the cause of tribal partisanship is not one of us))

[Abu Dawood]

If you track down all the Ahadith that starts with “Laisa Minna” (not one of us who), you will be surprised as it holds the severest kinds of threatening, Abu Huraira narrated that the Prophet PBUH said:

((Anyone who incites a woman against her husband or a slave against his master is not one of us))

[Abu Dawood]

‘To break the relationship between husband and wife, between two brothers, between a mother and son, between a father and son, or between two sisters, singles you out of Muslim’s league’, and I hope that you track down all the Ahadith that starts with ‘Lisa Minna’ Abduallah may Allah be pleased with him said: “The Prophet PBUH said:

((He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us))

[Bukhari]

Amr Bin Shuaib narrated from his father and grandfather that the Prophet PBUH said:

((He is not one of us who imitates other than us))

[Tirmidhi]

Therefore dear brothers it comes down to morals, Abu Huraira said that the Prophet PBUH said:



((Many are the ones who fast, attaining nothing but hunger and thirst, and many are the ones performing salah (prayers) by night attaining nothing by it except the discomfort of staying awake at night))

[Ibn Majah]

Abu Huraira may Allah be pleased with him said: The Prophet PBUH said:

((He who does not give up false speech and evil actions, Allah doesn't need his refraining from food and drink))

[Bukhari, Tirmizi, Abu Dawood, Ibn Majah, Ahmad]

And he who performs Haj with unlawful money and puts his leg in the stirrup and says: O my Lord, Here I am at Your service, Here I am, Allah will say back: You are not welcomed nor is your Haj accepted.

"Say: "Spend (in Allah's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fasiqun (rebellious, disobedient to Allah)."

[Surat Al Taubah 9, ayah 53]

I hope that we are clear about the fact that faith is morals in its gist. Muslims nowadays are more than 1.5 Billions yet they don't have the upper hand nor do they control their matters and they are overpowered by their enemies in thousands of ways, so where are all Allah's promises to them? Where can we find the application of Allah's following words?:

“And that Our hosts, they verily would be the victors.”

[Surat Assaffat 37, ayah 173]

Or:

“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)”

[Surat Ghafer 40, ayah 51]

Or:

“And (as for) the believers it was incumbent upon Us to help (them)”

[Surat Ar-rum 30, ayah 57]

Or:

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided)”

[Surat An-Nur 24, ayah 55]

Morals are in harmony with human nature:

Pay attention dear brothers, Islam is built on five pillars, however, those are only pillars and not the whole of Islam as Islam is a moral structure that is 100% in harmony with human nature. Any divine order or ban is primarily installed in your nature so the minute you obey Allah, you feel an unimaginable ease as if a mountain-like burden is taken off your shoulders.

When your income is lawful, you are at ease, when you give advice to your fellow Muslims you are at ease, when a doctor is honest with his patients, when a lawyer is honest, when an architect is honest, when a teacher is honest, when the merchant is honest, when the worker is accurate at his work, and when the employee is helpful, that is how a believer should be and by Allah if our society was as it should be, we would live in a real paradise.

Abu Huraira narrated that the Prophet PBUH said:

((When your rulers will be the best men, and your rich men will be philanthropic amongst you, and your affairs will be done with consultation among yourselves, then your living on the surface of the earth will be better for you than its bottom. And when your rulers will be the worst of you and your rich men will be the misers among you, and your affairs will be in the hands of your women, then the bottom of the world will be better for you than its surface.))

[Tirmidhi]

Your religion of Islam is in harmony with your nature 100% and whether you obey Allah or follow your nature's rules, the result will be the same as you will feel happiness, serenity, gleaming, and appealing; for the believer listens to the sound of his nature, and the best description to compliment Islam is that it is the religion of human nature.

When Allah created man and woman, why did he create them male and female? It was for mating, thus, every method which prohibits marriage is against nature, Allah said:

“But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance”

[Surat Al Hadid 57, ayah 27]

That is because they went against their nature and didn't observe it with the right observance.

Sometimes you observe unbelievable scandals which is something they invented but has never been prescribed for them and because it is against their nature they didn't observe it with the right observance.

Hence when a noble companion who was amongst the closest to Allah stopped sleeping with his wife, she came in her worn-out clothes to Aisha and complained in regard of that, so the latter asked her about her condition and she answered that her husband is all night praying and all day fasting (indicating in a polite way that he is not sleeping with her) so the Prophet PBUH called for him and said:

((Don't you want to follow my tradition? I fast, pray and also have intimate relations with my wife, and this is my tradition, so fulfill your body needs, your wife's needs, your guests' needs and give whoever has a right his right))

And it seems that he carried out the Prophet's words PBUH and fulfilled his wife's needs so the latter came the next day to Aisha shining and smelling nice so Aisha asked her: what has happened to you? She answered: We got what people usually got (Politely indicating that she slept with her husband).

Islam is a religion of nature:

Our religion is in harmony with human nature, and when someone refuses to get married it is considered as an act that is against his nature, the same as someone who refuses to work, once the Prophet PBUH held a companion's rough hand and said:

((This hand is loved by Allah and His messenger))

Religion supports starting a family, supports working, and supports being tidy, clean and elegance, the Prophet PBUH said

((You are going to visit your brothers, so repair your saddles and make sure that you are dressed well, so that you will stand out among people like an adornment))

[Abu Dawood and Ahmad by Abu Darda'a]

Anything you love is permissible in your religion and anything you hate is prohibited in your religion, better yet, Allah called good deeds as Maroof (known), why is that?

Because human nature basically knows it without any explanation, and why are the bad deeds called Munkar (unknown)? Because human nature basically refuses them, hence, Maroof is nature oriented matter.

If one is good to his parents he will be respected whether he is living in an Islamic society or in an atheist, liberal, and loose society because such act is one of the human nature's merits.

You can spot the good nature even if you travel to a distant country. Once an honorable brother told me that he arrived at the airport with no change in his pocket and he needed a cart for his suitcases, so a woman, out of her good nature, paid for him, so good is implanted in human nature and be aware that you will be in an unimaginable ease when you perform a good deed.

Another brother swore to me that he saw a woman in the street holding a boy and crying and her husband was standing next to her, so he stopped and asked about the reason, this incident took place during the conflict in Lebanon, so he knew that the boy's temperature was 41 degrees and the woman who was a stranger had no idea what to do in the middle of the night, so he took them to the hospital and waited with them for 5 hours till the treatment of the boy was completed, and he bought the prescription from an on call Pharmacy then went back to the hospital to give the boy the shots, he said that after this act he felt an ultimate happiness as if he was living in paradise.

Another brother who happens to be a dentist, was visited by a patient with teeth that needed



bracing and they affected her image as a teacher especially when she smiles which causes her embarrassment, but when she knew how much fixing them would cost, she excused herself out and was about to leave but he offered to fix them as a gift, and he told me that it took him six

months to repair them but he felt like he was in the ultimate happiness.

Therefore, your happiness is your hand made, and you own it by serving people and by being honest, trustful, chaste, tolerant, forgiver, and charitable, and be aware that when you donate your time and effort you will be the happiest person.

Once I read an article in the Arabic version of “Readers Digest”, a respectful and worldwide magazine that I used to love, this article finished on the first page, and it was nothing but a blank page with a wisdom of four words in it, I swear to you that this wisdom is carved in my bones, so what was it?

The wisdom says: “If you want to be happy, then bring happiness to others. Feed a cat, try to bring joy to a kid, try to feed the hungry, and try to show the way to the lost and you will feel unimaginable comfort” Your religion is in harmony with your nature, and all the happiness and serenity comes from good deeds which sublimates you in the sight of Allah.

What I want from this nice meeting is to show that the details of the divine method are in harmony with your nature, as you love being honest, trustful, merciful, and just.

If one’s wife is pious yet her in laws are against her but the husband stands by her side, it is considered a good deed, yet another one may concur with his parents to please them and divorce his wife, in this case he will feel like a criminal as she did nothing wrong and she was pious, righteous, was a faster, a prayer, and obedient to her husband and her only fault was that his parents hated her, so fairness in such cases is an act of bravery.

Dear brothers, I hope that this matter is clear enough to you that our religion is a religion of nature and when you obey Allah you will reconcile with yourself and will be the happiest man on earth.

The scientific topic: The speed of light:

1- Einstein's theory:

Honorable brothers, Einstein, the famous physicist, put the relativity theory that has totally changed all the concepts of physics, energy, power and motion in the world.

Depending on this theory he discovers the absolute speed in the universe which is the speed of light, and anything that catches up with light's speed turns into light and time comes to a halt, how is that?

When man travels at light's speed, time comes to a halt, and when man is ahead of light's speed then time travels backward. So if we were able to build a spaceship that supposedly is able to travel faster than light's speed, we would be able to see with our own eyes the battles of Badr, Ohod, Al Khandak, Al Qadisyah, and Hitteen, but all this is virtual assumption not real.

Therefore if we traveled at the speed of light, time would come to a halt, and if we were faster than light's speed, time would travel backward.

I will be fair to Einstein as he said once: "He who doesn't see The Power in this universe that is the most powerful, the Knowledgeable that is the most knowledgeable, the Merciful that is the most merciful and the wise that is the wisest, is considered as a living dead.

2- Light speed according to Quran:

This man was a believer in Allah by saying what he said. Would you imagine that this theory that changes the concepts of physics, energy, power and motion is mentioned in the Quran which is considered as a scientific miracle, Allah said:

**“Verily a Day in the sight of thy Lord is like a thousand years of
your reckoning”**

[Surat Al Haj, ayah 47]

Arabs are addressed in the Ayah as they use the moon calendar, and they are counting the years by the moon's year.

The moon turns around the earth once per month, now pay attention and this is to little students who went to school and studies mathematics, the moon turns around the earth once every month and if we took the center of the earth and the center of the moon and drew a straight line between the two, this line according to architects and mathematicians is the half diameter of a circle equals to the moon orbit around the earth, and it is easy to calculate that: half diameter of earth plus half diameter of moon plus the distance between the two equals half diameter of the moon's orbit around the earth, if we multiply that by 2, we will get the diameter of the orbit, and if we multiply that by 3.14 we will get the circumference of the orbit, and if we multiply that by 12 (the months of a year) then multiply that by 1000 years (any junior high student can do that by a calculator) we will have the distance that the moon travels in 1000 years and this number will be in kilometers.

And as you know speed equals the distance divided by the time, isn't that true?

So if we divided the distance that the moon traversed in its journey around the earth in 1000 years using the recent seconds, how many hours in a day? 24.

So we multiply 24 by 60 minutes and by 60 seconds, that means depending on how much distance the moon travels around the earth in 1000 years, equals the same distance that the light travels in one day.

so if we divided this number by how many seconds the one thousand years are, we would get the speed of light which is precisely 299752. So the distance that the moon traverses in 1000 years equals the distance that the light traverses in one day.

“Verily a Day in the sight of thy Lord is like a thousand years of your reckoning”

[Surat Al Haj, ayah 47]

Therefore this huge theory is mentioned in one Ayah in the Quran, and this topic was lectured in the fifth conference of scientific miracles of the Holy Quran that was held in Moscow and I have the origin of this topic with me and I hope that Allah the Almighty shows us the values of His Quran as it is the Straight Way.

Elements of mandate-The human nature(3): The right understanding of the Deen leads to the right behavior

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Human being is a mobile creature

Dear brothers, let us begin lesson eleven of the series on 'aqidah and inimitability.

In this meeting I want to tackle a very serious issue of there always being a conception prior to every move, behaviour, stand, or step any human is about to make or take, and if this conception is right, then everything else will be right too.

1- What does a movement mean?



What does a movement mean? I've mentioned before that a table, for example, doesn't need food, mating, or self-esteem and as a result it is a still creature that will stay put as it is for years and years, unlike a human being who needs food, mating, and self-esteem, and in order to fulfill

these needs he has to move.

Human beings, thus, are obliged to move either to make a living in order to eat and drink, or to mate in order to fulfill their desires. Men also need to feel self-esteem. Movement is necessary for a human being to obtain sustenance, get a degree and a job –to make a living in other words, and also to prove their capacity to succeed.

Consequently, our life is based on movement and we are mobile creatures. Such being the case, man's movement can be for a good cause or a bad one. It can be a movement towards oppressing others or a movement towards giving to others; a movement towards generosity or a movement towards tyranny; and a movement towards chastity or otherwise.

For example, Prophet Yusuf, peace be upon him, made his move by saying to the lady who tried to seduce him:

"Come on, O you." He said: "I seek refuge in Allah (or Allah forbid)!"

[Surat Yusuf, ayah 23]

Many others in his place might move towards fornication.

2- There is a conception before every movement:

The delicate point here is that there is a conception before every move we make. We might ask, for example, why a thief steals. Stealing is a kind of movement, so there must have been a wrong vision before that move, as the thief obviously imagined that he would get a lot of money by making just a small effort.

What was missing in his conception was the vision of a severe punishment. We conclude, therefore, that there is always a conception before every move we make.

3- If the conception is right, so is the movement :



If the conception is right, so is the movement, as I said that there is no movement without a conception prior to it. So, if someone suggests that there is no connection between the conception and the move, we will say to them: Imagine as you wish, believe what you want, and take what suits you, but

remember that there is a real, constant and continuous connection between the conception and the behavior.

Focusing on the conception, we will be focusing on the 'aqidah, given that the right understanding should lead to the right 'aqidah, and if that occurs, then the action will be right too. When this happens, man is on the safe side, gaining happiness in this life and in the Hereafter.

Allow me to give the following example: If a student believes (according to his own conception or because someone has told him) that if you give the teacher a valuable gift, he will give you the examination questions, where do you think this vision will lead to? It will lead the student to giving up studying, and as a result he will spend the whole academic year hanging out in parks and theaters with friends, his behavior being based on the belief that the teacher will give him the questions and all he will have to do will be just read the answers one night before the exam and pass it.

So before the exam and because of that belief, this student pays his teacher a visit bringing a valuable gift with him in order to obtain the answers, but to his surprise the teacher's response is a slap on his face and slamming the door after having thrown him out.

Clearly, this student is the victim of a wrong understanding of the matter. If it had been right, and had made him act honestly as regards his teacher and his examination paper, he would have studied and would have passed; and this example can be taken as a measure of misconceptions.

One might think that deceiving people can be profitable. What is missed in such reasoning is the fact that Allah Most High is watching over us and at some point He may induce the person to commit a big mistake leading to violating the law.

This can result in the confiscation of this person's properties and money.

Thus, one wrong move may result in losing what has been gained by cheating. If this person had taken into consideration the punishment awaiting one in this life, they would never have taken to deceiving.

Believe me, dear brothers, this example is applicable to all people in all the affairs of their lives, and what every misconception lacks is the vision of punishment because it is impossible that you should oppose Allah Most High and have your way.

On the other hand, it is impossible that you should be a loser when you obey Him.

4- People's hardship is the result of a misconception :

I am almost sure that most of people's troubles are the result of a misconception, weak 'aqidah, fading tawheed, and superficiality, because when you believe that this Universe has been created by the Great Creator, Who is watching over us, taking care of us, and holding us accountable for our deeds in this life and in the Hereafter, only then will you follow Allah's Path, ensuring thus your safety and happiness.

Let me repeat once again –every conception you form about any matter will result in a kind of behavior.

For example: Someone might attend a religious talk given by a person whose knowledge and analysis are poor and hear there a wrong idea of the following hadith, whose interpretation is a delicate matter:

((My intercession is assured for the sinners of my ummah.))

[Tirmizi and Ahmad]

What can be the response of this person? He might feel at ease doing kabeer (great sins such as killing, adultery and the like) and instead of going righteous (as the result of attending that session), he will, based on a wrong and naïve interpretation of the above hadith, deviate and backslide.

Needless to say, on the Day of Judgment this person will be held accountable for his deeds and the following ayah will be recited to him:

“Is, then, one against whom the Word of punishment justified (equal to the one who avoids evil)? Will you (O Muhammad) rescue him who is in the Fire?”

[Surat Al Zumar, ayah 19]

His understanding in regard to shafa'a was wrong and it led him to wrongdoing, and he will be horrified at the high price he will have to pay for it.

Dear brothers, this lesson on 'aqidah is a serious one indeed, for it is a shame that someone should be eating, for example, unlawful money, thinking he has been successful. Yet, the final result will be the other way round, namely all his money will be made to perish.

And if someone violates other people's integrity, he will taste his own medicine and be humiliated at a certain point.

Therefore, he who has the right understanding in regard of Allah's Justice and of the punishment for every wrongdoing as well as of the reward for every good deed, will be on the safe side and away from the Punishment of Allah the Almighty. The following are some ahadith concerning this issue:

Narrated Mu'adh bin Jabal:

((The Prophet said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Messenger know best." The Prophet said, "To worship Him Alone and to join none in worship with Him. Do you know what their right upon Him is?" I replied, "Allah and His Messenger know best." The Prophet said, "Not to get punished (by Him)."))

[Agreed upon]

These are the Prophet's words, and a Prophet doesn't speak of (his own) desire.

Sayyidina Said Ibn Abi Waqqas said:

((In doing three things I consider myself to be a (real) man; otherwise I am just one of the average. I never pray and be busy with something else till I finish my prayer; I never heard something from the Prophet, may Allah bless him and grant him peace, but I knew for sure that it was the truth revealed to Him from Allah the Almighty; and I have never attended a funeral and talked about anything else than it till it was over.))



Therefore the believer is the one who comprehends what the Prophet said, believes in it, and applies it; and that will result in his safety, whereas he who believes that wrongdoing, such as appropriating other people's wealth, is beneficial, and forgets that he will be punished by Allah, is misled.

It is a rule of thumb that the wealth earned in an illicit way will be made to perish together with its owner, whereas that earned in a licit way might be gone but its owner's dignity will be saved. Therefore, misbehaviour which is the result of a misconception brings hardship, problems, and calamity.

The eldest and the most commanding son might usurp his brothers' (inheritance) shares of their late father's wealth, thinking that because he is young and strong and dominant he has the right to have everything, leaving nothing for his brothers, without taking Allah into account as regards his way of acting. Believe me, I was told that in

one of those cases the oldest son ended up working for his brothers, and this in spite of having been rich. Since he had no right to the wealth he had seized, it was made to perish, and had he had the slightest knowledge of Islam, he wouldn't have done that. You should know for certain that the consequence of such conduct will be taking to account, persecution, punishment and correction.

Hence, dear brothers, I positively believe that all the hardship one might go through is because of their disobedience to Allah and is the outcome of a misconception which should be rectified in order to correct our deeds and gain happiness in this life and in the Hereafter.

There is a hadith that I never get tired of repeating, and that is:

((No servant leaves anything for the sake of Allah Most High but will be compensated by Allah with something better than that for his Deen and his worldly life.))

[Al Jameh Al Sagheer]

Therefore, the conception you have before any act is a serious matter, and "conception" here equals 'aqidah. What is your 'aqidah?

If, for example, you had got married, when you were quite poor, to a rather plain woman that you didn't admire much, yet you accepted her and vise versa, and when you got wealthy, you snubbed her and then divorced, thinking that you would be happier with another woman, you should know that the wife you divorced has a right upon you, and given that you tyrannized her by divorcing her, you will be held accountable for it by Allah.

The more you fear Allah, the more rational you become, the more careful about not crossing the line, and the more religious; and the more you think of Allah in all your everyday acts, the more intelligent and reasonable you get.

The delayed-effect acts are the most dangerous ones

Dear brothers, if we take food as an example, which lacks delayed effects, we can say that it can be expensive, cheap, nasty or delicious, but all that comes to an end when we are full.

Not so our acts, as these are sure to have delayed effects, and this is very serious indeed.

For example, if someone oppresses others, this oppression will bring about big trouble for him, and the most serious acts are those whose effects are delayed.

The action of resting in one's bath tub for 15 minutes has no delayed effect. On the other hand, reading something useful is beneficial for the rest of one's life, as is also applying every hadith one has heard of, since such acts lead to one's safety and happiness.

Therefore, there is a great difference between immediate-effect acts (that lack future effects) and delayed-effect acts that can bring about trouble, punishment, poverty, humiliation, and a bad relationship with the family or offspring. Every wrong deed is the outcome of a misconception and will result in future effects. Allah Most High says:

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.”

[Surat Al Shura, ayah 30]

Dear brothers, is the concept of Allah as Oft-Forgiving and Most Merciful a right one? The answer to that is both in the affirmative and in the negative. True, He is Oft-Forgiving and Most Merciful, but when? Allah Most High says:

“Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allah) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.”

[Surat Al Nahel, ayah 119]

“Declare (O Muhammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. And that My Torment is indeed the most painful torment.”

[Surat Al Hijr, ayaat 49-50]

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).”

[Surat Al Baqarah, ayah 186]

“Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”

[Surat Al Zumar, ayah 53]

Right conceptions are derived from reading the Qur'an:



Dear brothers, when you read the Qur'an, you should derive the right understanding from its ayaat.

For example, Allah Most High says:

“Or do those who earn evil deeds think that We shall hold them equal with those

who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds...

[Surat Al Jathia, ayah 21]

This obviously regards the Hereafter, and what about earthly life? Allah says:

“...Good deeds in their present life and after their death? Worst is the judgment that they make.”

[Surat Al Jathia, ayah 21]

So it is in both lives.

Someone may be offered a well-paid job involving suspicious financial dealings, in which one is expected to commit wrongdoing and things haram, and accept it because of the high income which ensures luxurious life, a big cozy house, a superb car and a beautiful wife. Some time later, however, one may find, to his great surprise, that his money is gone, his marriage broken, and his life and job a total failure. The question will remain: Why realize it so late? If this person had only read the Qur'an and had acquired the right understanding, he would never have disobeyed Allah Most High.

A believer should choose a job with a smaller income but clear money resources, and should reject any job offering hefty income yet involving suspicious money resources.

Therefore a believer's life is heroic; he has no price, he cannot be bought or sold, and "no" is a daily practice in his life. Allah Most High says:

"Come on, O you." He said: "I seek refuge in Allah (or Allah forbid)!"

[Surat Yusuf, ayah 23]

It was Yusuf, peace be upon him, an unmarried young man at the point of being seduced by a beautiful woman and of committing mayor wrongdoing, but at that very moment he said:

"I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him)."

[Surat Yusuf, ayah 23]

And I know of countless similar stories.

Dear brothers, every day I hear of similar cases, and I always say "reject the job if you suspect that the income may be haram and say instead:

((No servant leaves anything for the sake of Allah Most High but will be compensated by Allah with something better than that for his Deen and his worldly life.))

[Al Jameh Al Sagheer]

One of our brothers owns a luxurious vehicle which was rented by a Japanese company for a substantial sum of money, and all he had to do was just take their employees to work and then back home. On their way home they used to stop at a supermarket and do some shopping.

One day he noticed that they bought wine and, quite naturally, were thinking of taking it home in his car. Fearing Allah, he apologized and quitted his job there and then. What is more, he rejected a similar offer from another company.

So what do you think happened next? What happened is quite incredible. Instead of accepting his apology, the Japanese company insisted on having him (out of respect for his honesty) and asked their employees to stop buying wine while they were being driven in his car.

They even entrusted him with the keys to their apartments while they were going on holiday to Japan as well as with their expensive cars in their absence. Glory be to Allah as it is exactly as the hadith says:

((No servant leaves anything for the sake of Allah Most High but will be compensated by Allah with something better than that for his Deen and his worldly life.))

[Al Jameh Al Sagheer]

Dear brothers, a wrong vision might sometimes lead someone seeking a degree in science to quit religious sessions. If this person's vision were right, he would know that religious sessions will grant him success also in his studies, and the biggest loss is to lose the earthly life and the Hereafter alike.

Hence, whoever prefers their earthly life to their Hereafter will lose them both; and whoever prefers their Hereafter to their earthly life will be granted them both.

You will find another example in the following ayah:

“These are the limits (set) by Allah, so approach them not.”

[Surat Al Baqara, ayah 187]

Adultery is approached by befriending lowly persons, by being alone with a woman, by feasting one's eyes on female beauty, by frequenting streets where one is sure to find women walking around in clothes revealing their bodies, by watching indecent movies and by reading indecent books, and all these are ways of getting near adultery.

Therefore, even if someone believes in Allah's Words but has a wrong understanding, and says, for example, that he is in total control of his desires, and then hovers around what is forbidden, they are sure to be surprised by committing a sin and that simply because they didn't take Allah's Words seriously and their understanding was wrong.

That is why the Prophet, may Allah bless him and grant him peace, said:

((No man is alone with a (non-mahram) woman but Shaytan is the third one present.))

[Narrated by al-Tirmidhi, 2165; classed as saheeh by al-Albaani, 1758]

The right way is to derive our conceptions from the ayaat and ahadith that you read and to apply them to all the affair of your life. You should, needless to say, also know that haram money will be caused to perish together with its owners and it is the halal money that will remain intact.

Tangible affairs denote right or wrong conceptions:

I swear by Allah that I know of someone who worked in the field where he would have been able to get really rich if he had only wanted to, yet he swore to me that he had spent more than 40 years working in this field and never earned one haram penny, and I can assure you that I checked on his life style and I found out that he lived to be 90, having a decent income, good health, surrounded by his children, each of them having a respectable job and good social position. And as far as I know there was another person in the same field who earned haram money and acquired huge wealth by living off people's backs and out of blackmailing them, and let me tell you that he ended up in a way you wouldn't accept for your enemy, and I said to myself: "If only he had been aware of the Law of Allah The Almighty."

A man I was once talking to said to me: "I am 96 years old and, as usual, I worked full time yesterday," and he continued: "I swear by Allah that I never knew haram either in my earnings or my affairs with the opposite sex."

In one of the Muslim countries another man told me: "I used to work as a porter in the largest vegetable market in my country", and he owns now a fleet of 50 trucks. And he continued: "I swear by Allah that I have never missed a prayer or eaten haram money."

Dear brothers, when you are aware of Allah's Laws, you will be living in prosperity and under protection –respected by everybody. Verily, haram is a destructive factor and whoever approaches it because of a wrong conception that he has (such as having a lot of money, enjoying it, spending it, buying a big house with it) will end up not only losing the haram money but also facing a severe punishment.

Hence, dear brothers, verily, every right or wrong deed is preceded by a conception and a belief, and this is the reason behind the importance of this series of lectures as 'aqida is the most determinative issue in the Deen.

If your 'aqida is right, it will result in righteous deeds, safety, and happiness in this life and the Hereafter. On the other hand, if your 'aqida is corrupted, all your deeds will be corrupted too, and you will be miserable in this life and in the Hereafter.

Take for example the glorified Name of Allah "the Ever-Forgiving". Our understanding of this Name should be right, namely, Allah Most High forgives sins after you have believed in Him, repented of them and amended their outcome. Allah Most High says:

“Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allah) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.”

[Surat Al Nahel, ayah 119]

Along the same lines, somebody inspired by the hadith apparently carrying such meaning might have a notion that if they perform hajj, they will be purified of all sins and be like newborn babies. However, if they had attended religious sessions, they would know that there are sins, such as violation of people's rights, that can't be repented by performing hajj, not even by offering a million prayers or fasting for a lifetime, in spite of the fact that the servant's rights are based on exigencies and Allah's rights are based on forgiveness.

Your notion is right when you believe that Allah Most High will forgive, by your performing hajj, fasting, and repenting, those sins only which are between you and Him.

Therefore, only when you re-establish people's rights, you will be on the right track and you will be forgiven by Allah Most High. However, if you say that you have performed hajj and thus Allah has forgiven you, you will be demonstrating a wrong understanding of the Deen because the violation of people's rights is not forgiven unless those rights are restored.

Some might have a notion that if a scholar gives them a fatwa (according to his understanding of the matter) that suits them; they can get away with their sins saying that the matter is up to the scholar. But in fact they cannot, because even if the Prophet, may Allah bless him and grant him peace, had delivered that fatwa, you wouldn't get away without punishment from Allah, and this is the right notion. The Prophet, may Allah bless him and grant him peace, said:

((Verily, I am only a human being and the claimants bring to me (their disputes); perhaps some of them are more eloquent than others. I judge according to what I hear (from them). So, whom I, by my judgment, (give the undue share) out of the right of a Muslim, I give him in fact a portion of (Hell) Fire.))

[Al-Bukhari and Muslim]

There are endless examples of wrong concepts that may lead to committing sins, such as those concerning the Prophet's intercession on the Day of Judgment or misunderstanding the meaning of the Glorified Name of Allah "the Ever-Forgiving", taken to mean that Allah Most High will forgive without a reason or a price to pay. Allah the Almighty says:

“Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allah) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.”

[Surat Al Nahel, ayah 119]

And He also says:

"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped."

[Surat Al Zumar, ayah 54]

Wrong notions concerning acts of worship:

Hence, dear brothers, the concept of hajj needs to be correct, which is that true repentance at hajj won't be enough to be forgiven for all kinds of sins. The same goes for the concept of salah, which is that your salah should make you refrain from committing haram to be accepted. So, you should have the right concept of salah, hajj, zakat, sawm (fasting during the month of Ramadan), as well as bearing witness that there is no god but Allah.

One of the examples of a wrong notion is the one according to which it is enough to bear witness that there is no god but Allah to be granted Paradise, and this is not true as the Prophet, may Allah bless him and grant him peace, said:

((Do you know who a bankrupt is?" They said: "A bankrupt among us is one who has neither money nor property". He said, "The real bankrupt of my ummah will be he who will come on the Day of Resurrection with (having offered) salah, sawm and sadaqah, and yet find himself bankrupt on account of his having reviled, disparaged or slandered (other people), having unlawfully devoured other people's wealth, having shed other people's blood and having oppressed them; so that his good deeds will be credited to the account of those (who suffered at his hand); and if his good deeds fall short of getting even with them, their sins will have been entered into his account and he will be thrown in the Hellfire.))

[Muslim]

Here is another hadith that shows the right concept of sawm:

((Whoever does not give up lying and wrongdoing, Allah is not in need of his giving up food and drink (i.e. Allah will not accept his fast.))

[Bukhari 3/127]

Here is another hadith that shows the right concept of hajj:

((Whoever performs hajj (paying) with haram money, saying "O Allah! Here I am!" Allah the Almighty will answer him: "You are not welcomed and your hajj is not accepted.))

[Shirazee and Abu Mutee'e, narrated by Omar]

Here is an ayah that shows the right concept of sadaqah and spending on the needy. Allah Most High says:

"Say: "Spend willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fasiqun (rebellious, disobedient to Allah).""

[Surat Al Tawbah, ayah 53]

Islam is a complete structure:

Dear brothers, our success, happiness, safety and loftiness are achieved by having the right concept of the Deen. On the other hand, the concept of the Deen can be devastating when it comes down to ritual acts of worship such as salah, sawm, hajj, and zakat whereas everything else in our life is entirely un-Islamic –our houses, our parties, our marriage ceremonies as well as our professional life – cheating at work, using haram resources, lying or stockpiling. This is considered to be the most serious problem of Muslims nowadays –that of imagining the Deen as being the mere application of the five pillars, following the hadith:

((The building of Islam is based on five (pillars).))

[From Ibn Umar]

True, Islam is a structure built upon these five pillars, yet it is, at the same time, a structure of morals, righteousness, chastity, piousness, faithfulness, honesty (when Muslim talks to you), trustfulness (when Muslim deals with you), and chastity (when there is an attempt at seducing a Muslim). The present-day wrong concepts Muslims have is the reason behind being undeveloped in comparison with other nations.

Clearly, Muslims lost their righteousness when their Deen got reduced to ritual acts of worship. Some, for example, hang a copy of the Qur'an in the car yet they stare at female beauty, and some others hang in their shops a sign which says "Verily, We have given you (O Muhammad) a manifest victory", yet they are in the habit of lying, cheating and cunning.

When you firmly believe that it is impossible to disobey Allah Most High and be successful, as it is impossible to obey Him and lose, you will have the right understanding and will reject a sum of haram money, no matter how substantial it is, and will accept a much smaller sum because it is halal.

One of the wrong concepts is to long for a beautiful woman regardless of her religious status, marrying her and living the consequences of such option by having a life from hell, all because one didn't believe what the Prophet, may Allah bless him and grant him peace, said:

**((Choose a religious woman lest your hand gets stuck to dust
(because of destitution).))**

[Al-Bukhaari and Muslim]

Unfortunately Muslims get wrong concepts as regards their Deen by imagining it as a set of ritual acts of worship whereas in fact the Deen is within your clinic (if you are a doctor), in your office (if you are an architect), in your shop, in your factory, in your field (giving little thought to what they are doing, some farmers use cancerous substances on their crops to increase them artificially, hurting thus the consumers, yet they offer salah).

The Deen is also in your hospital (in some hospitals there have been cases of sudden deaths among patients due to medicines past their expiry date, which instead of going to the rubbish bin were given to the patients; yet a sign reading "And when I am ill, it is He who cures me" is hanging there on the walls).

When Muslims separate their behavior from their Deen, they end up having the wrong concept of their Deen and come to imagine it as a set of ritual acts of worship not as a pious way of dealing with others.

On the rules of the entangled life:

Dear brothers, life is an entangled affair and in this kind of life some people come up with rules such as: If you lie, you will profit.

For example, they might import bad fabric and add to it some quantity of a famous brand, then sell it as a high quality fabric for 10 times its price, thinking that they are very clever by doing so and ignoring that later on they will pay a very high price for their cheating. Where does the problem come from? Its origin lies in the notion that Allah Most High does not know about it and won't call them to account.

Dear brothers, watch out for your conceptions, as the wrong one you may have will lead to wrong behavior on your side.

Stories of companions concerning right understanding:

Ka'b Ibn Malik's story:

Dear brothers, as an example of the right understanding I'd like to bring forth a story of Sayyidina Ka'b Ibn Malik, one of the Prophet's companions, which tells us how he lingered behind the Prophet, may Allah bless him and grant him peace, in time of jihad. When the Prophet returned (from the battle of Tabuk), Ka'b realized the tremendous burden he was shouldering and wondered what explanation he should offer.

This companion was an excellent debater, as he described himself, and in the contemporary expression it would be called "powers of persuasion", which is a gift that some people have and which makes them capable of convincing you of any ideas, no matter how wrong they happen to be.

So when the Prophet, may Allah bless him and grant him peace, was about to arrive in Medina, this companion felt torn between lying to the Prophet, as he was capable of forging a false excuse, and telling the truth.

However, his conceptions were correct, so he said: "I speak fluently and eloquently, and if I avoid his anger by lying, Allah will be angry with me, so I decided firmly to speak the truth."

So his conception made it clear to him that there is Allah, Who is watching over him, no matter how clever he could be and how capable of forging a false statement that would properly convince the Prophet, may Allah bless him and grant him peace.

So when the Prophet came back, those who had failed to join the expedition (to Tabuk), over 80 men, came and started offering (false) excuses and taking oaths before him. The Prophet, may Allah bless him and grant him peace, accepted the excuses they had offered, took their pledge of allegiance, asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge.

When Ka'b's turn came, he said: "By Allah, I have been endowed with the power of eloquent and fluent speech, but by Allah, I well know that if today I tell you a lie to seek your favour, Allah will surely make you angry with me in the near future; but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness.

By Allah, there was no excuse for me since I have never been stronger or wealthier than I was when I remained behind." The Prophet, may Allah bless him and grant him peace, said: "As for this man, he is telling the truth."

And you know the rest of the story –those who lied were neglected by the Order of Allah and ended up in the dustbin of history.

Allah Most High revealed:

“... Then He turned to them that they might repent.”

[Surat Al Tawbah, ayah 118]

Right conceptions are based on tawheed:

Dear brothers, you should know that right notions are the outcome of tawheed, as Allah is not neglectful and everything is taken into account.

A bedouin asked the Prophet, may Allah bless him and grant him peace, for advice, asking to be given a brief piece of advice, to which the Messenger of Allah recited the following ayaat:

"So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it."

[Surat Al Zalzalah, ayaat 7-8]

The Bedouin said that it was perfectly enough for him.

Hence, success is to have a right conception of Allah Most High being in control of everything, of Him being the Giver, the Preventer, the Exalter, the Abaser, the Bestower of Honor, the Humiliator, the Guide, the Protector, and the Advocate, so you should obey Him, therefore:

"Nay! But worship Allah (Alone and none else), and be among the grateful."

[Surat Al Zumar, ayah 66]

You have one mission, and that is to worship Him, and Allah Most High will take care of the rest. You don't have to worry about the Deen as it is Allah's Deen; you should worry about your position, whether Allah has allowed you to be one of his soldiers or not.

The wisdom behind purification of the offering:



Dear brothers, it is customary in our lectures to discuss one of the scientifically miraculous issues of the Qur'an. Also in the ahadith you will find something similar. However, rather than "miracles", we could call them "the proofs of the Prophecy".

We were instructed by the Prophet, may Allah bless him and grant him peace, to slaughter cattle by cutting the jugular vein, without cutting off the head. This instruction is exceptionally advanced and yet its wisdom and implications have not been reached by any scientific research institution, their sophistication notwithstanding.

An illiterate Prophet, brought up in the desert, is telling us not to cut off the head of the dhabiha (the sacrificed animal), but to cut their jugular vein only.

This instruction lacked explanation, until about 20 years ago it was found out that the heart, with its beat of 80 times per minute, receives the order of pumping blood from the inner center, independent from all the other body systems, located within the heart itself, whose function is safeguarded by two back-up systems.

Thus, it could be said that the heart is equipped with three sets of emergency batteries.

Allah Most High says:

“Verily, We created man of the best stature (mould),”

[Surat Al Tin, ayah 4]

However, in cases of danger, such as for example confronting a snake, the heartbeat increases up to 180 beats per minute in order to pump more blood to the whole body and help it receive enough energy to get away from danger.

The usual pumping rate of the heart, as we have mentioned, is 80 beats per minute, so if a lamb is slaughtered by cutting off its head, the average heartbeat rate is not enough to force the whole blood out of the body. In fact, only a quarter of it gets released and the rest remains. As a result, the carcass turns dark blue and the meat too hard to be cooked. However, when the jugular vein only is cut, and the head remains attached to the body, the back up system mentioned before gets activated.

Consequently, the brain is alerted; the order is sent to the pituitary gland, which passes it to the adrenal gland, which passes to the heart the order of increasing its beats to more than 180 beats per minute. This being achieved, the whole blood gets pumped out of the animal's body. The carcass gets purified by this way of slaughtering, which means that all its blood is forced out of the body.

Therefore, Allah the Almighty says:

“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.”

[Surat al Najm, ayaat 3-4]

A friend of mine traveled once to a distant country, and in order to buy meat he asked for an animal to be slaughtered in the Islamic way, which resulted in the increase in the price of meat.

That was because an animal slaughtered in any other way retains up to 8 kilograms of blood. By slaughtering it according to the Islamic way it is made to lose this weight.

Hence, this is the instruction received from the Prophet, may Allah bless him and grant him peace.

Basic Factors of the Divine Assignment- Firtah-4- Man's Characteristics before Believing in Allah

the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Dear brothers, we are discussing the twelfth lesson of the series Aqeedah and Inimitability of the Quran. Last meeting we talked about Fitrah (an inborn natural predisposition which cannot change, and which exists at birth in all human beings. It is inclined towards right action and submission to Allah, the One Deity) which is one of the basic factors of the Divine assignment and we will continue with it today.

Forward: Man's characteristics and conditions before knowing Allah:

Dear brothers, the Quran is Allah's Words, the Divine Revelation, the Words of the the All-Aware, the Words of the All-Knowing, the Words of the Creator of man and the Words of the One Who knows the secret and that which is yet more hidden. There are a lot of Ayat in the Quran that tackle the reality of man and the subject matter of these Ayat belongs to the contemporary field of science "Islamic psychology".

What is the reality of man, the foremost creature? What is his essence? What is his nature? What are his characteristics? What are his conditions? What brings happiness to him? What brings misery to him? What are his characteristics before believing? What are his characteristics after believing? When is he safe? When does he rejoice? When does he sublime? When does he fall (morally speaking)? These are delicate issues that are mentioned in the Quran. The scholars suggested that whenever the word "man" is preceded with 'the', it means man before believing in Allah.

1- Impatient:

Take for example the following Ayah, Allah says:

﴿Verily, man (disbeliever) was created very impatient; ﴾

[Al-Ma'arij, 19]

Man's characteristics before believing:

﴿Verily, man (disbeliever) was created very impatient* Irritable (discontented) when evil touches him* And niggardly when good touches him* Except those devoted to Salat (prayers)﴾

[As-Sajdah, 19-22]

Man has certain characteristics before believing and connecting with Allah, and he has different characteristics after believing and connecting with Allah.

There are a lot of Ayat in which these characteristics are mentioned, and I have chosen some of them.

2- Man resorts to Allah in calamities:

Allah says:

﴿And when harm touches man, he invokes Us, lying down on his side, or sitting or standing.﴾

[Yunus, 12]

Faith is an essential part of man's Fitrah, thus whenever harm touches him, he invokes Allah Alone. I have heard a weird story about a group of experts from an atheist country (which doesn't believe in Allah's Existence) who were on a plane, and though all of them didn't believe in Allah, they invoked Allah when the plane started to tremble and was about to crash as a result of flying amid an electric field of storm clouds.

﴿And when harm touches man, he invokes Us, lying down on his side, or sitting or standing.﴾

[Yunus, 12]

This also happens to the person who is sailing in a restless sea. Allah says:

﴿They invoke Allah, making their Faith pure for Him Alone, saying: "If You (Allah) deliver us from this, we shall truly be of the grateful."﴾

[Yunus, 22]



Man instinctively resorts to Allah in hard times, but when is the believer considered a hero?

When he resorts to Allah in prosperity, in his settlements, in his travels by a plane or a ship, when he is healthy and strong and when he is young. Unlike him, the disbeliever resorts to Allah only in hardship.

A brother said to me, "After an earthquake hit a big Islamic capital, there were no enough space in its Masajid for its population,

who are 15 millions, as they started heading to them to offer the five daily prayers. They crowded in the sanctuaries, courtyards, halls and even the areas around the Masajid. As time passed, people forgot the disaster and went back to their lifestyle before the earthquake." Hence, don't be happy about the faith that comes after a disaster, for it fades away quicker than it came, but rather you should be happy about the constant, continuous and solid faith. Allah says:

﴿And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him!﴾

[Yunus, 12]

When the doctors give hints to the father whose son has fever that the son suffers from an intractable disease like meningitis, the father starts to make Du'a to Allah as much as he can, but when his son is cured, he says, "This is an excellent doctor, and the medication is really effective." He totally forgets that his Du'a to the Almighty Allah helps his son to recover.

This is one of the characteristics of man before getting acquainted with Allah.

3- Man is despairing and ungrateful:

Allah mentions another characteristic in the following Ayah:

﴿And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.﴾

[Hud, 9]

His faith is not solid enough to make him understand the wisdom behind whatever calamity befalls him. Some scholars said, "Whoever does not get the moral lesson from whatever calamity befalls him, he himself is the most serious calamity." Allah says:

﴿And if We give man a taste of Mercy from Us﴾

[Hud, 9]

This Mercy is represented in having good health, enough income, a wife, children and a high position.

﴿And if We give man a taste of Mercy from Us, and then withdraw it from him﴾

[Hud, 9]

He doesn't comprehend that there is wisdom behind this withdrawal. The Almighty Allah says:

﴿Say (O Muhammad, peace be upon him): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good.﴾

[Aal-'Imran, 26]

Hence, giving kingdom to someone, taking kingdom from another, enduing someone with honor and humiliating another are for man's own goodness:

﴿In Your Hand is the good. Verily, You are Able to do all things.﴾

[Aal-'Imran, 26]

When the graces are taken from man, he becomes a desperate ungrateful person; he is in despair of Allah's Mercy.

On the other hand, the believer never becomes desperate or frustrated, because he is sure that there is profound wisdom behind whatever harm touches him, and he says, "O Lord, I am satisfied with your Qada' and Qadar (preordainment and predestination), and I am pleased with whatever happens to me. If there is no anger from You on me, I will forever be content, and to You is the supplication until You are pleased."

((O Allah, I appeal to you for the weakness in my strength, and my limited power, and the treatment of contempt and humiliation from people. To you, the most Merciful of all the merciful ones, you are the Lord of the oppressed, and you are my Lord. Under whose care are you leaving me to? To an enemy oppressing me? Or to a friend you have given control of my affair? If there is no anger from you on me I will forever be content. However, your blessing is vastly important for me.))

[At-Tabarani, by Abdullah Ibn Ja'far. There is weakness in his Sanad]

Your heroism should not appear in prosperity, but in hardship, and thus being content with the calamities which Allah decrees is the most exalted rank of certainty:

((If Allah wants to do good to somebody, He afflicts him with trials, so if he remains patient, He favors him over others, if he is grateful to Him, He draws him closer to Him.))

Hence, the believer should never be despairing and ungrateful. Being defeated from within, and being desperate and frustrated by saying all is over is the gravest danger that might afflict this Ummah.

It is not over as long as Allah is with us, and He will never decrease the reward of your good deeds.

Dear brothers:

﴿And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.﴾

[Hud, 9]

Before believing, man tends to be desperate and ungrateful, whereas the believer is optimistic and grateful, because Allah the Almighty pacifies him by saying:

﴿Say: "Nothing shall ever happen to us except what Allah has ordained for us.﴾

[At-Taubah, 51]

He doesn't say, "ordained upon us" but He says, "ordained for us" which indicates that whatever happens to us is for our own advantage.

The graphic line of the believer is ascending continuously even after his death, which is a dot on that line. Hence, one of Allah's great graces upon the believer is that the blessings of the Hereafter are connected with those of the worldly life.

3- Man is an open opponent:

The Almighty Allah says:

﴿He has created man from Nutfah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.﴾

[An-Nahl, 4]

Man is created from Nutfah that is invisible to the human eye, and it makes him shameful of if it stains his cloths. This Nutfah comes out of private parts and goes into private parts, and once again it comes out of private parts as a beautiful whole infant who needs care, hygiene and breastfeeding.

However, after man grows up and becomes a prominent person, he starts spreading the word of Kufr and atheism by saying, "I am so and so, man is the centre of the universe" and so on. Not to mention, he elevates himself to a Divine status. Allah says:

﴿He has created man from Nutfah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.﴾

[An-Nahl, 4]

He uses his eloquence and fluency in refuting some religious facts claiming that he has free thinking and that everything should be rationalized, forgetting that the Almighty Allah says:

﴿Verily, he thought and plotted* So let him be cursed! How he plotted!* And once more let him be cursed, how he plotted!* Then he thought* Then he frowned and he looked in a bad tempered way* Then he turned back and was proud* Then he said: "This is nothing but magic from that of old* "This is nothing but the word of a human being!"* I will cast him into Hell-fire* And what will

make you know exactly what Hell-fire is?* It spares not (any sinner), nor does it leave (anything unburnt)!}

[Al-Muddathir, 18-28]

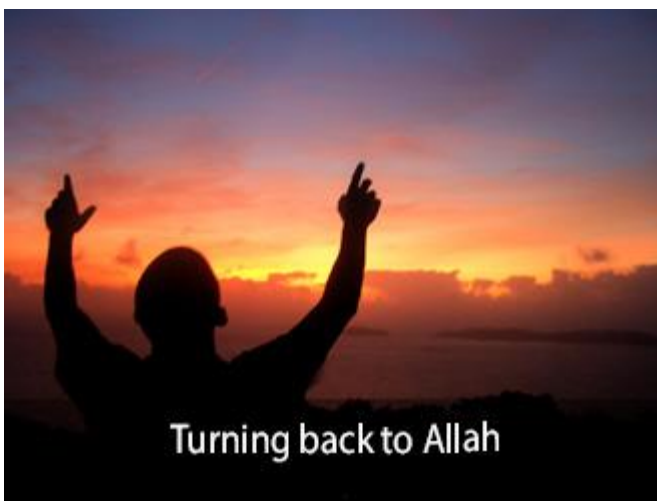
One can go on reading till the end of the Ayah.

4- Man invokes (Allah) for evil as he invokes (Allah) for good:

One of the characteristics of man before believing is mentioned in the following Ayah:

{And man invokes (Allah) for evil as he invokes (Allah) for good }

[Al-Isra', 11]



He seeks making money despite the evil nature that might be within this money, the reckoning in the Hereafter and the punishment that follows it, which might end him up in Hellfire.

{And man invokes (Allah) for evil as he invokes

(Allah) for good }

[Al-Isra', 11]

Engrossment in the worldly life, in its money whether from Halal or Haram source, in its women whether through marriage or Haram affairs and in whatever belongs to it regardless of being Halal or Haram is the meaning of the following Ayah:

﴿And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allah! Curse him, etc." and that one should not do, but one should be patient]. ﴾

[Al-Isra', 11]

The believer seeks long-term goals; he seeks Paradise after death, so he endures the tough life for the sake of his principles, faith and purity.

Also, he refuses the suspicious income, rejects to get married to the woman who is not religious, declines the position through which he can't serve people, avoids running after money and believes in what Allah Has. Because he believes in Allah and in the Hereafter, his goals become Hereafter-oriented which gives him the power to put up with the difficulties of life in order to stay off-returning to Allah and obedient to Him. Allah says:

﴿And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allah! Curse him, etc." and that one should not do, but one should be patient]. ﴾

[Al-Isra', 11]

The believer chooses sublime goals; he chooses to gain the rewards in the Hereafter, unlike the disbeliever who chooses the prompt gains whether they are true or false, good or evil, permitted or unpermitted and whether they please Allah or don't. He is constantly questing for money, positions and pleasures.

This is man before believing, for he chooses to gain the tangible and materialistic things.

5- Man turns away and becomes arrogant when Allah bestows His Grace on him:

The Almighty Allah says:

﴿And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path.﴾

[Al-Isra', 83]

This means that one should be prompt in offering good deeds, the Prophet, peace be upon him, said:

((("Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he, peace be upon him, said, "Are you waiting for such poverty which will make you unmindful of devotion...))

This is what happens when you are taken aback by surprises such as losing your dealership or becoming bankrupt for unexpected causes:

((..."Are you waiting for such poverty which will make you unmindful of devotion...))

Poverty can lead to Kufr:

((...or prosperity which will make you corrupt...))

It is the richness that makes you disobey Allah. I was told that the husband of a notable sister who wears Hijab and who is an upright believer used to have low income, so he travelled abroad for better life and he was able to collect a small fortune. He sent her a letter in which he said, "Unless you come to me wearing latest fad in fashion, don't even think about coming here". What do you call this richness? It is the corrupted richness.

I repeat, be prompt in doing good deeds. Abu Hurairah narrated that the Prophet, peace be upon him, said:

((“Hasten to do good deeds before you are overtaken by one of the seven afflictions.” Then (giving a warning) he, peace be upon him, said, “Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter.”))

[At-Tirmizi and Al-Hakem in his Mustadrak]

Dear brothers, it is impossible to wake up every day the same as yesterday, because one day you will get sick, and it might be the illness which causes your death. I call it "the exit of life", for the illness which causes our death is our terminal exit in life, just like the terminals in airports:

((“Hasten to do good deeds before you are overtaken by one of the seven afflictions.” Then (giving a warning) he, peace be upon him, said, “Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter.”))

[At-Tirmizi and Al-Hakem in his Mustadrak]

﴿And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path.﴾

[Al-Isra', 83]

He turns away from Allah and from his religious duties forgetting all about the Hereafter, sickness, punishment, afflictions, being watched by Allah and being in Allah's Hand:

﴿And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.﴾

[Al-Isra', 83]

The believer heads towards Allah when he is rich and his love to Him increases, so in case he loses these graces due to Divine wisdom, he is pleased with Allah and keeps turning to Him with gratitude and praise. A man was circumambulating the Ka'bah saying, "O Lord, are you pleased with me?" Imam Ash-Shafi'i was just behind him, so he said to him, "Are you pleased with Allah, to have Him pleased with you?" The man was surprised upon hearing those words, and he asked, "Glory be to Allah, who are you?" Ash-Shafi'i said, "I am Muhammad Ibn Idris".

Then the man asked again, "How can I be pleased with Allah while I am asking Him to be pleased with me?" Ash-Shafi'i said, "When you are pleased with calamities the same way

you are pleased with graces, you are pleased with Allah then".

﴿And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair* Say (O Muhammad, peace be upon him, to mankind): "Each one does according to Shaki'latihi (i.e. his way or his religion or his intentions, etc.),﴾

[Al-Isra', 83-84]

6- Man is covetous:

Man is covetous before believing and is keen on the things he possesses to such an extent that he doesn't spend from what he owns, and he leads a poor life till he dies, leaving behind his wealth. Moreover, stinginess is an intractable disease, and it is one of the psychological disorders. Allah says:

﴿And whosoever is saved from his own covetousness, such are they who will be the successful.﴾

[Al-Hashr, 9]

Hence:

﴿and man is ever miserly!﴾

[Al-Isra', 100]

He doesn't spend and his hand is not stretched forth. On the contrary, it is tightly closed, Allah says:

﴿And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴾

[Al-Isra', 29]

Hence, before believing, man doesn't spend, but rather he collects money only. By Allah, there are lots of stories about the indescribable stupidity of misers. Some of them lives poor life to such an extent that others might think that they are poor people and deserve to be helped, while in fact they own millions but they are stingy. Niggardliness is a disease that terminally and deadly afflicts the soul, and it resembles the intractable and fatal diseases which afflict the body.. Allah says:

﴿And man is ever miserly!﴾

[Al-Isra', 100]

Man is keen on what he possesses and holds on to it.

7- Man is ever more quarrelsome than anything:

Another characteristic of man before believing is mentioned in the following Ayah:

﴿But, man is ever more quarrelsome than anything.﴾

[Al-Kahf, 54]

((A Bedouin came to the Prophet, peace be upon him, and said, "O Messenger of Allah, advise me, but do not make it too long." The Prophet, peace be upon him, recited the following Ayat, ﴿So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.﴾ [Az-Zalzalah, 7-8]. Then, the Bedouin said, "Enough said".))

These two Ayaht were enough for him to understand Islam. Allah says:

﴿Surely, Allah is Ever an All-Watcher over you.﴾

[An-Nisa', 1]

Is this Ayah not enough for you? Allah says:

﴿Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself﴾

[Fussilat, 46]

How about this one? Allah says:

﴿And never do We requit in such a way except those who are ungrateful, (disbelievers).﴾

[Saba', 17]

Is this one not enough? Allah says:

﴿But for him who [the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad, and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islam and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).﴾

[Ar-Rahman, 46]

Is the aforementioned not enough? Allah says:

﴿Then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.﴾

[Ta-Ha, 123]

Is this one not enough for you? Allah says:

﴿And whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.﴾

[Al-Baqarah, 38]

Is this not enough?

The Noble Quran is 600 pages, and in every Ayah of it there is a law, a rule, a principle, a method and a norm, but people recite the Quran and don't apply it. The Prophet, peace be upon him, said in that regard:

((There are people who recite the Quran, but are cursed by the Quran, while reciting (because they do not act on what they read).))

[Mentioned in the relic]

﴿But, man is ever more quarrelsome than anything.﴾

[Al-Kahf, 54]

Man is quarrelsome and argumentative. Furthermore, he likes to discuss nonsense matters, and he is preoccupied with the details of minor issues, forgetting about the objectives of Shari'ah the secret and the purpose of his existence. He just keeps quarrelling about minor and trivial matters.

In the olden days, people argued with one another in a Masjid about Taraweeh (extra prayers performed by Muslims at night in the Islamic month of Ramadan). Some of them said that "it is eight Rak'at", while the other ones said that "it is twenty Rak'ah.

They argued, quarreled and casted accusations on each other, so a notable scholar gave a fatwa of closing that Masjid justifying that by saying, "Taraweeh is Sunnah (supererogatory), whereas the unity of Muslims is Fard (obligatory)."

﴿But, man is ever more quarrelsome than anything.﴾

[Al-Kahf, 54]

I delivered a speech once in a wedding ceremony. I said that the Companions of the Prophet, peace be upon him, in Badr Battle were not more than 300, and they were short of riding camels, so what was the solution? The Prophet, peace be upon him, is the Commander of the army, the Leader of this Ummah, the Master of all creations and the beloved to the Haq (Allah), yet, he said:

((Every camel will be shared by three men. As for me, the other two are Ali Ibn Abi Talib and Abu Lubabah.))

What a great suggestion! How humble the Prophet, peace be upon him, was! He is the Commander of the army, the Leader of this Ummah and the most exalted man in the society.

However, he put himself in a level with the soldiers, he said:

((Every camel will be shared by three men. As for me, the other two are Ali Ibn Abi Talib and Abu Lubabah.))

After finishing my speech and sitting down in my seat, a man, who works in Da'wah, was sitting next to me, and he said, "There is a mistake in what you said". I asked, "What is it?" He replied, "The number of the soldiers was 314".

The number is not the point in my speech, I meant to say that the riding camels were one third of the soldiers, and that is why the Prophet, peace be upon him, said:

((Every camel will be shared by three men. As for me the other two are Ali Ibn Abi Talib and Abu Lubabah.))

You can notice how some people are very keen on trivial details which make them forget about the major matters and the objectives of Shari'ah:

﴿But, man is ever more quarrelsome than anything.﴾

[Al-Kahf, 54]

Being argumentative is not praised in the Noble Quran. What we need nowadays is Hiwar (discussion), not the argument, which is based on obstinacy. Imam Al-Ghazali said, "Whenever I argue with a scholar, I win the argument, but whenever an ignorant argues with me, he wins the argument."

It is not mathematics. Saying that "the one-eyed man is half sighted man" is correct, but according to mathematics this fact is analyzed as follows: one-eyed man = $\frac{1}{2}$ sighted man, also we can say that the one-eyed man = $\frac{1}{2}$ blind man, so considering the two equations and according to the transitive property of equations, the result will be that $\frac{1}{2}$ sighted man = $\frac{1}{2}$ blind man. When this result is multiplied by 2, the equation will become:

the blind man = the sighted man, which is not true at all. The Quran is not mathematics to argue about, because what is mentioned in it is the opposite of the previous equation:

﴿Are the blind and the one who sees equal?﴾

[Al-An'am, 50]

However, according to the mathematical logical argument, they are equal to the man who can argue with other people for a long time:

﴿But, man is ever more quarrelsome than anything.﴾

[Al-Kahf, 54]

Man spends nine tenths of his time in pointless arguments. Some people argue about how tall Adam was, was he sixty meters tall or only two meters tall? What can we deduce from knowing that fact? There is a golden rule in Islam, "Every matter in Islam, on which we can't build a ruling, is false (insignificant)".

Someone once asked me while I was interviewed on the radio, "How did Qabil kill Habil?" To which I answered, "By using 6 mm gun". Well who was there to know?" Such ridiculous questions are meaningless.

A brother wrote a book about the illness which caused the death of the Prophet, peace be upon him, and he asked me, "What do you think of it" I said, "Will you allow me to be frank with you? It is a useless book, for the Prophet, peace be upon him, died, and it does not matter to know how he died. If you write a book about the Prophetic pieces of advice about health, we will all benefit from it.

We cannot make use from knowing the illness which caused his death, whether it was meningitis or another disease." Again the golden rule in Islam is that "Every matter in Islam on which we can't build a ruling is false".

Some people think that the entire historical stories shouldn't be subjects of arguments, and let us leave them to historians. Allah says:

﴿That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn.﴾

[Al-Baqarah, 134]

Why do people recall historical events, and quarrel and kill one another because of them? What benefit old conflicts and revolutions can bring to us? Allah says:

﴿That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.﴾

[Al-Baqarah, 134]

The entire history is summarized in this Ayah. We should stop arguing with one another, and we should set clear goals and means, for we will be in the Hereafter where there is Paradise whose bliss is everlasting, and there is Hellfire whose torment is ongoing. Hence:

﴿But, man is ever more quarrelsome than anything.﴾

[Al-Kahf, 54]

8- Man thinks that he will be left neglected:

Dear brothers our topic for this lecture is about the characteristics of man before believing in Allah, Allah says:

﴿Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? ﴾

[Al-Qiyamah, 36]

Will you have sound faith if you see the powerful, the weak, the poor, the tyrants and the oppressed are left neglected?

Reckoning is inevitable:

In the worldly life, there is a man who lives long while someone else's life is cut short in the prime of his age, and there is a woman who is very pretty while another one is not that pretty, so do you think life will just end (with all these paradoxes) without another life after death? Is this reasonable? Will your faith be sound by accepting that there is no life after death? Allah says:

﴿Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? ﴾

[Al-Qiyamah, 36]

Do you think that a tyrant (like Hitler), who was responsible for the death of 50 million people in the Second World War because of a decision he made in starting a world war, will not be held responsible for those dead people? Do you think that life will end just like that?

Do you think that the man, who threw the atomic bomb on Japan, and the one who gave him the order to do so will not be called to account for it, and that everything ends in this life?

﴿Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? ﴾

[Al-Qiyamah, 36]

Do you think there will be no reckoning or standing before the Lord? By Allah the only Deity, whoever caused and will cause the shedding of even one drop of blood since Adam till the Day of Resurrection will be responsible for it:

﴿Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? ﴾

[Al-Qiyamah, 36]

﴿So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.﴾

[Az-Zalzalah, 7-8]

Ibn Umar, may Allah be pleased with them both, narrated that the Prophet, peace be upon him, said:

((A woman was punished in Hell because of a cat which she had confined until it died. She did not give it anything to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth.))

[Agreed upon]

If this is the case in killing a cat, so what about those who annihilated nations like in Iraq where one million were killed and 4 millions became homeless as a result of a false assumption of owning weapons of mass destruction. The Almighty Allah says:

﴿Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? ﴾

[Al-Qiyamah, 36]

Is it rational that an oppressor husband, who excessively humiliates, insults, and hits, his wife, and he takes her money then divorces her, will not be held accountable for his deeds, and that life will end just like that? Is it rational that a drug dealer, who is corrupting the youth of this nation, will not be held accountable for his deeds and life will end just like that? Is it rational that a night club manager, who ruins the youth, men and tourists, will not be held accountable for his deeds and life will end just like that? Allah says:

﴿Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? ﴾

[Al-Qiyamah, 36]

Man thinks that everything can be done by his power, money and decision, and that he will not be held accountable for deeds.

9- When man's Lord tries him by giving him honour and gifts, he says (puffed up): "My Lord has honoured me:

The Almighty Allah says:

﴿As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me." ﴾

[Al-Fajr, 15]

A man goes for tourism around the world and commits sin, might say to you, "Well if Allah wants to do good to his servant, He shows him the Signs of His Kingdom.". Is this how you think of Allah's Love to you? Is Allah's Love manifested in making you stay in many hotels, making you many sin or spend nights in night clubs? This is nonsense. Allah says:

﴿As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."﴾

[Al-Fajr, 15]

Someone may say, "Had Allah not loved me, He would not have made me rich", well to this man we say that Qarun also was rich, but Allah didn't love him. Allah says:

﴿So We caused the earth to swallow him and his dwelling place﴾

[Al-Qasas, 81]

Fir'aun also owned wide kingdom though Allah didn't love him. Hence, the disbeliever thinks naively as he builds his opinion on funny assumptions;

10- Man does transgress all bounds because he considers himself self-sufficient:

Among the other characteristics of man before believing is:

﴿Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.)* Because he considers himself self-sufficient.﴾

[Al-Alaq, 6-7]



As long as man is strong, rich, in control of matters, powerful and has the upper hand, and as long as he can divorce his wife whenever he wishes and can deprive his children from living with their mother (if he divorces her), he forgets that he will be held accountable before Allah.

﴿Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.)* Because he considers himself self-sufficient. ﴾

[Al-Alaq, 6-7]

That is why the believer is in a continuous need to Allah, and even though he might be rich and powerful, he says, "O Allah, I forsook my might, power and knowledge, and I seek Your Might, Power and knowledge, O Owner of Power, the Most Strong." In Badr, the Companions sought Allah's Help, so they were granted victory, but in Hunain, and despite they were the elite of their people, the elect amongst Allah's creations and the ones among whom the Messenger of Allah lived, the Almighty says:

﴿And on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. ﴾

[At-Taubah, 25]

﴿Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient. ﴾

[Al-Alaq, 6-7]

11- Man is in loss:

Man is in loss before getting acquainted with Allah, Allah says:

﴿By Al-'Asr (the time). Verily! Man is in loss,﴾

[Al-Asr, 1-2]

Why is he in loss? Because the passage of time consumes him, "O son of Adam! You are nothing but a number of days; whenever each day passes then part of you has gone." To elaborate on these words consider the example of a man who is 67 years, eight months, three weeks, four days, five hours, 18 minutes and four seconds.

Every second passes will bring him closer to death. Hence, the passage of time takes part of him.

﴿By Al-'Asr (the time). Verily! Man is in loss,﴾

[Al-Asr, 1-2]

The passage of time consumes all of us, and after one hundred years, none of the people who are alive now will exist on earth. We all will be under the ground. The Almighty says:

﴿Has there not been over man a period of time, when he was nothing to be mentioned?﴾

[Al-Insan, 1]

Once I checked an answering machine old tape, in which I found messages from more than ten people who passed away.

You sometimes delete lots of people from the telephone notebook because they died. Hence:

﴿By Al-'Asr (the time)* Verily! Man is in loss,﴾

[Al-Asr, 1-2]

Believers are excluded (from that loss), because they become totally different after believing.

Let me repeat one more time, the subject matter of our lesson today is the reality of man before believing. Man before believing is in loss. Bill Gates owns 90 billion dollars, yet he is in loss. The agent of any giant company with daily profits of 2 million Liras is in loss. These are the words of Allah.

The price of one acre of land used to be 5000, and now it is 5 million Liras, which is a sky-high price, yet the one who owns it is in loss. People consider such a man a lucky as he lives in an earthly paradise, but this is all nonsense.

﴿By Al-'Asr (the time). Verily! Man is in loss,﴾

[Al-Asr, 1-2]

Death will come to every person.

12- Man is created in toil:

﴿Verily, We have created man in toil.﴾

[Al-Balad, 4]

Man is weak; a clot in his blood might paralyze him, so no matter how great, prominent, powerful, rich, educated and well known you are, the bones in your body depend on your blood fluidity.

Furthermore, an invisible tiny clot in brain vessels is enough to paralyze you. Man's power, wealth, prestige, dominance, positions, gains, licenses, CV, memberships and travels (to a number of countries) depend on cellular growth.

The cells may break free from the normal restraints on cell division and begin to follow their own agenda for proliferation causing cancer.

As a result, we read the name of the deceased (out of cancer) in the obituary, and people start offering their adolescences by saying, "Azzama Allahu Ajrakum (may Allah multiply your reward for your patience in this calamity)". Death puts an end to his life. Hence:

﴿Verily, We have created man in toil.﴾

[Al-Balad, 4]

Some people became bed-ridden for thirty years, while others might die in one second without any apparent reason, such as those who die because of a heart attack or a stroke:

﴿Verily, We have created man in toil.﴾

[Al-Balad, 4]

A trivial disorder in man's health can end his life. A relative of mine, who used to be a student at the Faculty of Medicine, and whose family is a very notable educated one, was diagnosed of anemia, though he used to eat nutritional and healthy food. He saw many doctors, and finally he was told that his spleen (the graveyard of red blood cells) was overworking to such an extent that it took the dead and the alive red blood cells, while the spleen of a normal person takes only the dead red blood cells (about two million and a half red cells) and decomposes them to their basic elements, sending the hemoglobin to the bile and reusing the iron in forming new red blood cells in the bone marrow.

That relative died of that disease. Man's life is under the mercy of the hormone which is secreted from the pituitary gland (the queen of glands). This gland weighs only half gram. Whatever disorder happens to the hormone will turn man's life to a living hell.

﴿Verily, We have created man in toil.﴾

[Al-Balad, 4]

Man is fragile.

The respiratory center in the cerebellum of a man I know failed, so he had to stay awake all the night in order to breathe voluntarily. If the patient who suffers from such a disorder sleeps, he will die. Breathing involuntarily while we are sleeping is a great grace.

That man couldn't sleep in order to be able to breathe voluntarily. After a period of time, his family found an expensive medicine which could help him get some sleep, but the pills had to be taken every hour, so he used to set up many alarm clocks to wake him up every hour to take his pill.

His son, who lived in America, visited him, and because that man was so excited about his son's arrival, he couldn't hear the alarm clock, so he was found dead the next morning.

When the respiratory center in the cerebellum fails, one should stay awake in order to breathe.

﴿Verily, We have created man in toil.﴾

[Al-Balad, 4]

Man created in toil, he does transgress all bounds because he considers himself self-sufficient, he is in loss, he is ever hasty and he thinks that he will be left Suda [neglected without being punished or rewarded], because he is heedless before believing in Allah. All these characteristics of man before believing in Allah are summarized in the following Ayah:

﴿Verily, man (disbeliever) was created very impatient* Irritable (discontented) when evil touches him* And niggardly when good touches him* Except those devoted to Salat (prayers)﴾

[Al-Ma'arij, 19-22]

A brother, who was a steward, told me that their plane entered an electric field inside the cloud layer, which wrecked the plane's windshield, and its radar stopped working, so the plane was about to crash. He said to me, "The passengers were terrified.

Some of them were crying, others were cursing their bad luck, some were wailing and others were tearing their clothes, so the pilot asked me to calm the passengers down, but I couldn't have control over them.

Then the pilot asked me to find a calm passenger to help me out, and I found one, but upon approaching him to ask for his help, I found him fainted."

I repeat what I said earlier, man is very impatient:

﴿Verily, man (disbeliever) was created very impatient* Irritable (discontented) when evil touches him* And niggardly when good touches him* Except those devoted to Salat (prayers)﴾

[Al-Ma'arij, 19-22]

13- Man is created weak:

﴿And man was created weak (cannot be patient to leave sexual intercourse with woman). ﴾

[An-Nisa', 28]

﴿But, man is ever more quarrelsome than anything. ﴾

[Al-Kahf, 54]

In this blessed meeting, we tackled the Quranic Ayat in which the characteristics of man before getting acquainted with Allah are mentioned. After knowing his Lord, man becomes totally a new one.

The Basic Factors of Assignment- Fitrah -5- Al-Fitrah is in accord with the Divine Assignment

praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Fitrah -Divine Assignment agreement:



Fitrah and Divine assignment are in agreement

Dear brothers, this is the 13th lesson of the series Aqeedah and Inimitability of the Quran.

In the previous meetings we tackled the topic of Al-Fitrah and man's reality before getting acquainted with Allah the Almighty, but this meeting we are in dire need

to discuss, in details, a relevant issue to the one of Al-Fitrah. It is about the amazing harmony between the Divine Method and Al-Fitrah.

What happens if man follows the Divine Method? What happens if he doesn't? Is there an agreement or a contrast between the two (Al-Fitrah and the Divine Method)?

1- Allah's rulings are in harmony with the human nature:

Dear brothers, I used to give the following example: By pouring clay



on a three dimension map, we will get a 100% compatible mould of the map.

Similarly, man's nature is 100% in accord with Allah's Method.

Thus, when you apply Allah's Orders and Prohibitions, you will feel at

peace with yourself, but if you do not, you will be in hardship.

2- Applying Allah's Orders brings tranquility and peace to the soul:

When you reconcile with Allah by applying His Method, actually you reconcile with yourself at the same time. By Allah, dear brothers, the one who follows Allah's Path will get peace of mind, tranquility, serenity, settlement, content, triumph over one's ownself and the rest, which will be enough for the population of an entire country if it is divided among them. The proof is in the following Ayah:

﴿Verily, in the remembrance of Allah do hearts find rest.﴾

[Ar-Ra'd, 28]



You will find rest, because you do what Allah orders you, such as being honest.

Also, when you are chaste, you avoid looking at forbidden things of people, and when you lower your gaze from looking at a woman who isn't your wife, you will be triumphant over

your ownself. These actions mean that you have a good will and will control your lusts instead of being a slave for them. When you say the truth even if it is bitter, you overcome your ownself and you rejoice your dignity.

Hence, you will be superior as long as you follow Allah's Method.

3- Man is molded to love his own safety, happiness and superiority:



By the way, you, as a human being, are molded to be keen on your safety,

happiness and superiority.

Scholars listed more than ten reasons according to which Yusuf, the Prophet, peace be upon him, could have responded to the temptation of Aziz's wife.

Some of them are his youth, estrangement, celibacy and being tempted by his mistress, who would have been keen on keeping his secret, and thus accepting her temptation might have been justified.

However, he said, "I seek refuge with Allah", and because of this honorable stance, his position from a slave to a king. Whoever fulfills his lust with a woman who tempts him will hit rock bottom, and morally speaking he will be done. What exalts this Noble Prophet, peace be upon him, to the highest ranks? His chastity does.

4- Al-Fitrah inclines towards goodness:



Al-Fitrah likes chastity, honesty, faithfulness, benevolence and mercy.

Hence, you will unconsciously admire whoever shows mercy to other people, whoever is honest with them and whoever scarifies things for

Allah's Sake. In fact what you like to see in people is in accord with your Fitrah. By Allah dear brothers, had Al-Fitrah not been an essential part of man, no one would have repented. Without Al-Fitrah man would have said, when he sins, "What sin have I committed?"

Because of Al-Fitrah, even the most morally deviated person, knows that he is deviated, so sometimes he is in pain, in remorse and in tears.

You should know that your exalted Fitrah is the best help Allah has given you. Therefore, when you sin, you will be in remorse due to the fact that your Fitrah is in accord with Allah's Method.

You might know a man who occupies a low social position, he is poor, his food and clothes are poor and he lives in a hut-like house, yet he is upright, his head is held up high, he is lofty and optimistic and he has trust in Allah the Almighty.

On the other hand, you might meet a rich man who owns millions, yet he is despicable and he despises his ownself.

5- The difference between respecting the self and degrading it:



Dear brothers, we have two terms, "self-respecting" and "self-degrading".

If someone has the best looking, occupies the most powerful position and has the biggest wealth, but he is stamped with betrayal, dishonesty, cheating, hypocrisy and he earns money from blackmailing and scaring people, this person, and the like of him, are defeated from within. Unlike this man, whoever is honest and faithful, he doesn't betray, he doesn't lie and he is not hypocrite, will feel the dignity of perfection and uprightness, though he might be obscure and one of the common people. In this respect consider the Prophetic supplication, which goes as follows:

((...He whom You protect shall never be humiliated and he whom You make enemy shall never be exalted....))

[Abu Dawood, by Al-Hasan Ibn Ali]

6- Being a perfectionist is Fitrah and perfection is part of man's nature:



You should know beyond doubt that you are programmed, tuned, molded and originally have an inclination towards perfection.

Being a perfectionist doesn't mean that you are perfect, for your perfection is one thing (this is your Fitrah),

and to be perfect is another (this is part of your character). All people, with no exceptions, have a natural propensity to strive for perfection, but this doesn't mean that they are perfect. As for the believers, who are connected with the Almighty Allah and who are upright on His Path, they are perfect.

This indicates an outstanding harmony between man's nature and the tiniest details of Shari'ah. Accordingly, we say to whoever obeys the Almighty Allah, "You are reconciled with yourself."

Sometimes you meet a person who shows generosity, chastity and dignity, and to this person I say, "You are a real king".

((Umm Salamah said, "when I met Uthman ibn Talha (He as in charge of looking after the Ka'bah, but did not embrace Islam until the Opening of Makkah). 'Were are you going, Bint Zad ar Rakib?' he asked. 'I am going to my husband in Al-Madinah.' 'And isn't there anyone going with you?' 'No, by Allah, except Allah and my little boy here.' 'By Allah,' he vowed, 'I will not leave you until you reach Medina.' [He did not even look at her.] He then took the reins of my camel and led us on our way. By Allah, I have never met an Arab more generous and noble than he. Whenever we reached a resting-

place, he would make my camel kneel down, wait until I had dismounted and then lead the camel to a tree and tether it. Then he would go and rest in the shade of a different tree to me. When we had rested, he would get the camel ready again and then lead us on our way. This he did every day until we reached Al-Madinah."))

The history will never overlook his stance, for he is a lofty man.

Dear brothers, again, you should know for certain that you have a natural propensity to strive for perfection that is Divinely ordained upon you, so if you do something that makes you perfect, you will find yourself, you will reconcile with her and you will have tranquility that is enough for an entire country.

7- Happiness and success can be achieved by applying the principles of Al-Fitrah:



Harmony occurs when your actions are in accord with your Fitrah; when you are honest with people, when you fulfill your covenant and when you are merciful to people, you implement what Allah orders you:

((Be merciful to those on earth so that Allah will be

Merciful to you in the heavens.))

You will have indescribable feelings; you might call it inspiration, tranquility, serenity, mercy, content, pleasure or satisfaction.

Hence, it is a combined feeling of satisfaction, content, tranquility, serenity, cohesiveness and self-esteem. Moreover, you hold your head up high, because you followed Allah's Path, and at the same time you reconcile with yourself. This is how harmony manifests.

Dear brothers, is there anyone who is not seeking happiness? In fact happiness is gained when you obey Allah, when you implement the principles of your Fitrah and when you reconcile with Allah. Furthermore, when you reconcile with Allah, you are unconsciously reconciling with yourself and vice versa, because the Method of Allah and your characteristics are completely identical. This is the first part of the subject matter of our lesson.

8- Dignity can be achieved by applying the principles of Al-Fitrah:



The second part of this topic is about the consequences of acting upon Allah's Method. When you apply the Divine Method, none can do harm to you due to the dignity you are granted through obeying Allah.

The Almighty Allah says:

﴿For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah ﷻ) Neither darkness nor dust nor any humiliating disgrace shall cover their faces.﴾

[Yunus, 26]

I can give you a lot of examples: You might like to be an employee, a writer, a correspondent, a telephone operator, head of a department, a deputy minister, a millionaire or a man in debt, so regardless of your job, you should be esteemed, generous and merciful, and you should trust in the Almighty Allah.

Harmony means that the believer reconciles with himself and this is why he is described that he is happy, he has a strong personality, he has self-respect and he is humble. Moreover, for Allah's Sake, the believer does not pay attention to the criticism of blamers. This is the harmony I mean.

9- Psychological diseases are the outcome of deviating from the principles of Fitrah:



disharmony (Allah forbid) between Al-Fitrah and the Divine Method will end up in self-destruction, imbalance, self-despising, compunction, melancholy, depression, harsh reactions and unwise actions. All these consequences result from the disharmony with Al-Fitrah. I seek refuge with

Allah, people who build their victory on the wreck of people, who collect their wealth by impoverishing others, who become powerful at the expense of other's weakness and who humiliate people for the sake of their own glory, are the most miserable ones at all, because they are imbalanced, they are always cautious, they are afraid of the unknown, their reactions are harsh and they don't have wisdom.

There are thousands of examples of those people.

The one who is in harmony with his Fitrah is lenient, easy going, leads a simple life, talks nicely, never loses his temper and is patient, whereas the one who is causelessly violent, is someone who is restless from within, who is confused and who has fear of the unknown. There is a hotel in Germany where the following note is hanged on top of every bed in it, "If you are sleepless tonight, it is because of the many sins you have committed, for our mattresses are comfortable".



When man is on the Straight Path he always says, "I went in deep sleep the minute I hit the pillow".

He sleeps well, because he is sinless, he never takes any money that doesn't belong to him, he never oppresses anyone, he never lies to people, he never

dissembles people, he never causes the destruction of any household, he never blackmails people and he never scares them.

Unlike this believer, whoever builds his victory on the wreck of people, he feels distressed the minute he hits the pillow.

Also, he becomes in hardship and unease, he can't breathe and he doesn't feel well. During the day, such man is busy with his job, but at night all his sins and mistakes are there in his mind making him worried and distressed.

Sometimes these worries c narrow the arteries causing high blood pressure and thickness in the walls of the vessels due to the accumulated fats.

The hardship and pain one feels upon going to sleep are the results of a physical problem in the arteries, and the results of having a lot of sins, for the sinner starts holding himself accountable and his Fitrah starts torturing him, so what is going on in this case? Actually, when man goes against the principles of his Fitrah and the Divine Method and when he wrongs people, blackmails them, expropriates someone's house, takes his partners' company and denies his employee's rights (by accusing him of doing something wrong and firing him thereupon without compensating him.

Let Alone, he denies his rights accusing him of betrayal, while other employees are watching silently because they fear him), he will have worries about the unknown, he will have fears without apparent reasons, he becomes unbelievably harsh and his reactions are very cruel. All these things are caused by the imbalance, the deep crack, self-despising, qualm and melancholy the sinner suffers from.

Believe me dear brothers, most psychological diseases are the outcome of opposing Al-Fitrah. Hysteria is a psychological disease which we have studied at the university in psychology and mental health. In our daily life, when we say someone has a hysterical attack, we mean that he becomes insane, but scientifically, hysteria refers to palsy that happens due to psychosocial reasons, not physical ones.

Real stories about deviation from the Straight Path:

The first story: In Britain, a patient who had a pretty young woman asked a doctor to come to his house. When the doctor got there, he betrayed the patient's trust and abused that young woman, sexually. As a result, his hand (the one he used in harassment) was paralyzed. As a doctor whose job is humanitarian, he was supposed to treat the patient, but instead he responded to the young woman's temptation, and he did a shameful action that caused him deep remorse and consequently his hand was paralyzed.

In this case we can say that the paralyzed hand is the outcome of psychological reasons, not physical ones, and it can be cured if the doctor does a heroic deed that will make him forget all about the betrayal he committed.



The second story: A brother from a neighboring country of ours told me that a man sent his son to the store in north Beirut at 2.00 AM, but this child was run over by a speeding car and died immediately.

There were no traffic police at 2. AM, so that accident was considered as "hit and run", and the driver was free of any responsibilities, but the driver couldn't sleep at the first night (following the accident), and the same goes for twenty nights.

He went to a psychiatrist who told him that his condition was the result of compunction that was caused by running over a young child and fleeing out of fear of responsibility.

The psychiatrist said to him, "The only cure for your condition is to send blood money to the family of this child, and you should be generous so that you can sleep again."

By Allah dear brothers, unless you watch yourself, your ownself will torture you whenever you wrong others, take the rights of others or divorce your wife unjustly. By Allah, the most idiot man is the one who underestimates soul-searching, for it brings to him painful anguish.

A questionnaire was given to 100 husbands asking them one question, "Why don't you cheat on your wife?" The answers were taken and classified ethically. The least ethical ones said, "I can't, because she is with me at work", but other exalted answers were as follows, "I can't handle qualms because adultery is a major sin".

The most exalted answers were, "I don't like betrayal".

Some results of being psychologically balanced:

Dear brothers, when man becomes imbalanced he resorts to cling to a corrupted belief which justifies his own corruption and sets him free of responsibilities and consequences. Accordingly, the person, who is selling bad quality commodities to Muslims, bad food or milk that is mixed with water, given he is not educated, and he lives in a village where people are not educated as well, will become gleeful upon listening to the following Hadith which he hears in a religious session he attends:

((My intercession is assured for the sinners of my nation))

[At-Tirmizi, by Anas]



He mistakenly feels secured, and he clings to this Hadith which is sound, but its interpretation is incorrect.

Intercession is a delicate issue that needs to be discussed in details, but some people naively misunderstand it. Allah says:

﴿Is, then one against whom the Word of punishment justified (equal to the one who avoids evil). Will you (O Muhammad, peace be upon him) rescue him who is in the Fire?﴾

[Az-Zumar, 19]

((Abu Hurairah narrated: when the following Ayah was revealed: ﴿And warn your tribe (O Muhammad, peace be upon him) of near kindred. ﴾[Ash-Shu'ara, 214], The Prophet, peace be upon him, asked Quraish to gather, so after they gathered before him he, peace be upon him, addressed them both in general and in specific terms: "O Banu Ka'b Ibn Lu'ayy! Save yourselves from the Fire! O Banu Murrah Ibn Ka'b! Save yourselves from the Fire! O Banu Abdu Shams! Save Yourselfs from the Fire! O Banu 'Abdu Manaf! Save yourselves from the Fire! Banu Hashim! Save yourselves from the Fire! O Banu 'Abdu'l-Muttalib! Save yourselves from the Fire! O Fatima, daughter of Muhammad! Save yourselves from the Fire! I cannot do anything to protect you from the punishment of Allah, but there are ties of kinship between us that I will recognize and uphold.))

[Muslim]

In another Hadith, the Prophet, peace be upon him, said:

((And whoever is slowed down by his actions, will not be hastened forward by his lineage.))

[Muslim, by Abu Hurairah]

The one, who recited this Hadith before people in the Masjid, is not knowledgeable enough, and he doesn't know how to interpret it to the listeners, so he deludes people by saying that all people are included in the Prophet's intercession, and that they will be forgiven even if they sin.

Accordingly, the one who cheats people clings to this Hadith and likes that religious session; better yet he will convey it to another 100 men saying to them, "Have you heard what this scholar said?" What a great religion we have!" This is because the misinterpretation of the Hadith justifies his corruption.

Whoever opposes his Fitrah will cling to every weak text, every wrong concept, every poor interpretation, every deviated opinion and every wrong Fatwa in order to be at ease.

I used to say that man tends to believe incorrect ideas without looking for any evidence that might refute them.

Assume that someone bought a car, but his friends who intended to buy a car too changed his mind.

Two days later a rumor that there would be a law which reduce the custom duty on vehicles to 50 %, went viral, and according to which the owner will pay only 100.000 Liras instead of 200.000 Liras. In this case, the one who bought a car will not believe the rumor saying, "It is not true.

We have been told that million times before, but nothing happened." He says that because disbelieving the rumor gives him comfort, whereas the one who didn't buy a car will say, "This is not a lie, because the country is in need of this.

I am sure that this is not a rumor but a true law". None of the two men sought an evidence to support his claims, but the first man got upset about the news, and he defended himself by denying the rumor, whereas the second one was comfortable with the news, and thus he clung to it.

Much in the same line, a corrupted immoral person clings to every weak religious concept even if it not sound simply because it pleases him.



The one who drinks wine reads the following Ayah:

﴿Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid

(strictly all) that (abomination) in order that you may be successful.﴾

[Al-Ma'idah', 90]

Then he says, "Well, Allah doesn't say wine is Haram, but He says, 'So avoid (strictly all) that (abomination)'.

This is a guiding order, so give me one Ayah that says wine is Haram"? Such a man turns into a scholar, because he reads Allah's Words:

﴿So avoid (strictly all) that (abomination)﴾

He is pleased with the idea that wine is not Haram. Similarly, the man who eats usury says, "Allah forbids only the usury that is doubled and multiplied." He uses the following Ayah as a proof of his claims:

﴿O you who believe! Eat not Riba (usury) doubled and multiplied﴾

[Aal-'Imran, 130]

He says, "I take only 5 % (of the original capital)."

When man deviates from the Right Path and becomes imbalanced, and his deviation is disclosed in front of himself, he tries to regain his balance by clinging to a bizarre opinion, a weak fatwa, a personal



interpretation and a corrupted concept. I would like you to be attention to this fact: I am against any public debate between an atheist and a Muslim, because the atheist will give false proofs about the non-existence of Allah.

Therefore, the one who likes to be an atheist will cling to those proofs and will never listen to the proofs of the Muslim which refute the atheist's claims. Millions are listening to falsehood, which is a big problem, so never get into a debate even if you are more convincing than the other person, because those who tend to like atheism will take the other person's proofs as solid facts.

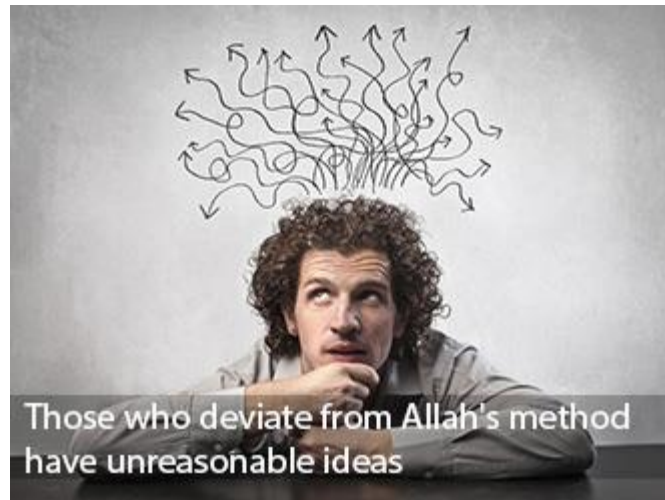
The first manifestation of being imbalanced is to cling to a corrupted belief.

Slandering As-Saliheen (pious people):

In addition to going against his Fitrah, the man who is not upright accuses pious people of being upright too, and this is called slandering pious people.

Once I asked a student, "Show me your homework" to which he answered, "We didn't do the homework." Then I asked him, "How many students are you?" Actually it was only him, but he said "we" to justify his laziness.

The psychiatrist listens to very funny excuses from those who committed sins and mistakes. For instance, someone says, "Had not it been permissible for the woman to show her beauty, Allah would have never asked us to lower our gaze." This man means that since Allah asks us to lower our gaze, the woman is allowed to show her beauty publically without hijab.



This is a new (ironic) Fiqh, and according to it someone's wife can wear indecent clothes and show her beauty to people, because men should lower their gaze, and so they won't see her beauty.

Concerning the man who loves money, he says, "The Almighty Allah has ordained Zakat upon us, in order to become rich."

He means that we stop performing this act of worship if we are poor!!! O Allah, the one who opposes Allah's Method invents eccentric thoughts. A man told me once, "An-Nasb (cheating) is ordained in the Quran." I said, "What are you talking about?" He said, the Almighty Allah says, "So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer)."[Ash-Sharh, 7]." He thought that Insab (stand up) is Insub (cheat)

Notice, dear brothers, how far man can go with his thoughts when he opposes his Fitrah and Allah's Method.

The first thing he does is clinging to corrupted beliefs, refutable rulings, weird Fatawa and poor religious opinions.

The second thing, the morally and religiously deviated man does is slandering pious people.

No matter how well-known, how exalted in the Sight of Allah, how sincere, how devoted or how humble the pious person is, the deviated person will say, "You don't know anything.

He (the pious person) shows this goodness, but he has a hidden agenda." He goes questioning everything. Believe me, such a person, who has doubts about every one and who doesn't believe an upright person or a man who fears Allah, is a devil himself.

The proof is in the following Ayah:

**﴿But the chiefs of those who disbelieved among his people said:
"He is no more than a human being like you, he seeks to make
himself superior to you.﴾**

[Al-Mu'minun, 24]

They questioned the Da'wah of the Noble Prophet, peace be upon him, and they accused him of seeking superiority to people.

I would like to repeat what I said earlier, the first thing the deviated man does is slandering pious people, and the second thing is clinging to corrupted beliefs.

The perfect solution for imbalance:



Is there an effective solution for imbalance?

Absolutely, there is. It is repentance. If you realize the mistakes you have committed and repent to Allah, you will be an upright person.

There are three solutions; one of them is the right

solution which pleases Allah. It is to go back to the Right Path, accept it, repent to Allah and turn back to Him.

Only then, the imbalance you suffer from will be fixed, your blues will go away, you won't need any psychiatrist to cure your condition, you will be relieved from all your doubts and your feeling of destruction will vanish because of repentance and reconciliation with Allah.

However, if you insist on questioning every person and doubting goodness, then you are far from uprightness.

The purification of the animal:(Tazkiyahtul Thabeehah):

Dear brothers, let us move to the scientific topic, and today's topic is about the purification of the animal by having the blood drained completely.

1- Cutting off the animal's head is forbidden for profound wisdom:



The Prophet, peace be upon him, ordered us to purify the slaughtered animal, by having the blood drained completely..

Therefore, he, peace be upon him, forbade us from removing its head, and he ordered us to cut only the jugular vein and keep the

head connected to the body. Do you know why we should do this? No one knew, and most butchers hang the animal from its legs and cut off the head entirely.

No one in the Prophetic era knew the wisdom behind such a Prophetic order, and no one after 100, 200, or 1400 years will know why we are ordered to do so. However, you should believe that the Prophetic guidance is not his personal opinion, it is not an expertise he acquired nor is it the outcome of his environment, of his era or of his culture, but rather it is a Divine Inspiration that is revealed to him.

2- The scientific explanation for not removing the head of the animal:



Why did the Prophet, peace be upon him, tell us not to cut off the head of the animal, and to cut its jugular vein only? The scientific explanation is the following:

The heart is the noblest organ in the body, and if it stops beating, man will die. Thus, because of the vital nature of it, Allah installed a spontaneous electrical conducting system in the heart that orders the heart to beat, and it works separately from the general system of the body. The heart resembles a hospital in which an open heart operation is taking place.

In such an operation, the patient's heart is forced to stop while his blood is connected to the ventricular assist device (VAD) in order to operate on his heart. Following the operation, the surgeon shock the heart to restore a normal rhythm and the blood goes back again to flow in the body normally.

Hospitals use emergency power outlets to power life support systems and monitoring equipment if the electrical power abruptly stops, and this procedure is performed to prevent the death of the patient under the surgery.

When the human heart stops, man dies, so Allah the Almighty has provided the heart with three backup systems in order to keep it pumping.

They are the original spontaneous electrical one and two backup systems which work in case the original one fails.

These three systems generate 80 beats per minute, but if someone climbs the stairs, or lifts weights, he will need 180 beats.

Hence, the heart rate ranges from the minimum (80 beats) to the maximum one (180 beats) per minute, but let me ask you this question: How does the heart rates its maximum?

The exceptional pulse mechanism in the human being:

There is a complicated mechanism in the human being that I should explain, and then I will move to the scientific topic. If man walks in an orchard and he sees a serpent, what will happen? The image of the serpent will be printed on his retina, but the latter doesn't interpret the image, so it transmits the image to the brain in order to interpret it.

The brain, in its turn, knows the danger of a serpent due to the facts it has collected about snakes either by studying or by hearing stories about snakes and serpents. Thus, all these resources help the human being comprehend the concept of "the serpent".

The brain is the king of the nervous system and when man is in grave danger, the brain is alerted and it orders the pituitary gland to take action. The pituitary gland is the queen of all human glands, and although it weighs only half gram, it does nine different functions without which man's life will be unbearable hell.

The order of the brain is given to the adrenal gland. What does the adrenal gland do when one faces danger? It gives its first order to the heart to raise its rate from 80 to 180 beats per minute, it gives another order to the lungs to expand, it gives a third order to the liver to release extra sugar which reaches 200, while in the normal situation it is only 90. Also, it gives the fourth order to have the thrombosis released, and it gives the fifth order to the arteries to narrow its lumen, and so the frightened person turns pale.

Do you know why? That is because the arteries are narrower (in order to save more blood for the sake of the muscles), and the hormone of clotting is released. I repeat again, when someone is terrified, the heart rate increases, the lungs expand and all the above mentioned orders take place in seconds.

The exceptional pulse mechanism in the animal:



An animal is only purified when all its blood is forced out of the body

The animal has the same system and mechanism that of the human being.

If we cut off the sheep's head entirely, we will disturb the exceptional situation that increases the heart beats, whereas by keeping the head attached to the body, this exceptional situation is

ready to take place. When we slaughter the animal (keeping the head attached to the body), the heart rate increases to 180 forcing the blood out of the animal's body, which won't happen if we entirely cut off the head, for 80 beats will force out only quarter the amount of the blood, given the blood is a good medium for germs, bacteria and diseases. Hence, the animal body can never be purified (Tazkiyah) unless the entire blood is forced out of the body, and this is done by keeping the head attached to the body after slaughtering the animal. Who teaches the Prophet, peace be upon him, that?

﴿It is only an Inspiration that is inspired.﴾

[An-Najm, 4]

This way of slaughtering the animal is one of the proofs of the Prophethood of Muhammad, peace be upon him. A friend of mine was assigned by the Syrian government to buy meat from a far country.

When he demanded that the animals should be slaughtered like the abovementioned way, they raised the prices, explaining that by saying, "The cow has eight kilograms of blood and upon slaughtering it that way, we will lose the heavy blood and the cow's weight will lose 8 kilograms, so you have to pay for the lost weight."

I would like repeat: The Prophet, peace be upon him, ordered us not to cut off the animal head entirely in order to force out all its blood.

It is only an Inspiration that is inspired:

Hence, he is the Messenger of Allah, and so he didn't deduce this guidance from his culture or from the findings of that era, and it wasn't a work of his own:

﴿It is only an Inspiration that is inspired.﴾

[An-Najm, 4]

The Constituents of the Divine Assignment – Al Fitrah (man's nature) -6- The Difference between Al-Fitrah and AsSibghah (Attribute) and between the Divine Assignment and Man's Disposition.

praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

(1) The difference between Al-Fitrah and As-Sibghah

Dear brothers, this is lesson No. 14 of the series Aqeedah and the Inimitability in Quran, and today's topic is derived from the main topic "Al-Fitrah" and it is about the difference between Al-Fitrah and AsSibghah (The word "Sibghah" indicates "Color", and in particular, "dye"...like we dye a piece of cloth in various colors to match our outfits. Thus it is used for an attribute that has been adopted by man), and between the Divine Assignment and man's disposition.

1- Al-Fitrah accords with the Divine Method:

Dear brothers, Al-Fitrah is the religion of man installed in him by Allah, and it is manifested in the characteristics of the soul, Allah says:

﴿So set you (O Muhammad, peace be upon him) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind.﴾

[Ar-Rum, 30]

Therefore, the characteristics of the soul are in perfect harmony with Allah's Method and with Shari'ah:



Psychological disorders come from acting against fitrah

﴿So set you (O Muhammad, peace be upon him) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone)﴾

[Ar-Rum, 30]

This means that if you set your face towards the religion of Tawheed, (namely, you abide by all the orders and refrain from all the bans of your religion) you will be acting upon your Fitrah which is installed in you.

﴿So set you (O Muhammad, peace be upon him) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion﴾

[Al-Baqarah, 30]

One might assume that since Fitrah is perfect then man is perfect, but this is not true, because loving perfection is one thing, and being perfectionist is another thing.

Loving to be merciful is one thing and being merciful is another thing. The believer, who got acquainted with Allah, followed His Path, established a connection with Him and derived his mercy from the Divine Mercy, is merciful.

Thus, mercy is Sibghah given to man by His Creator, because he strives to earn it. In other words, even though man might not be a believer, might not know Allah, might not reconcile with Him and might not follow His Straight Path, he loves mercy in his Fitrah. Even those who are very far from Allah, they love to see mercy manifested in others' actions, and they love justice, because they are molded like that. The proof of this fact is that man loves perfection in his Fitrah, because the minute he deviates from it, he will be hunted down with compunction.



Pay attention to this point, had Allah not molded man to have exalted Fitrah, no one would have repented from his sins. Why do you think the sinner repents?

If man's Fitrah had got along with sinning, with committing crimes and with oppression, he would have sinned, committed crimes, oppressed others and taken what does not belong to him with complete self-content, but since man is molded to have an exalted Fitrah and he is programmed (by Allah) to long for perfection, any act which contradicts his Fitrah will bring him to compunction.

In fact the psychological diseases are the effect of Fitrah's punishment for whoever deviates from its values. Furthermore, Fitrah is the main deterrent (from sinning) and the most effective motivation to repent from sins.

Also, it is the reason behind obeying Allah. Why the one who sins becomes depressed? This is because his Fitrah is punishing him for leaving its principles.

We can say when man disobeys Allah and when he acts in a way that contradicts his Fitrah, the result is the same.

2- As-Sibghah is the perfection lies in man:

Al-Fitrah is one thing and As-Sibghah is another, for the latter entails that you are perfect without seeking any help from anyone, without requesting anything from anyone and without fearing anyone, because you are perfect.

Consider the following example: when the Europeans conquered Al-Quds, they slaughtered 70.000 Muslims in two days, but when Salah Ad-Deen, may Allah have mercy on his soul, liberated Al-Quds (from them), no one drop of blood was shed, because the Sibghah of the one who is connected with Allah manifests in the perfection derived from the Divine Perfection, and so he is very certain from his depth of what to do unlike the one who is not connected with Allah, for he always swings between keeping in the Right Path or deviating from it, and between audaciousness and faintheartedness.

Believe me, and I am not exaggerating when I tell you that as long as you are connected with Allah the Almighty, your actions and behavior are the same whether you are alone or in public.

You will keep perfectionist, because perfection becomes Sibghah in you (due to your connection with Allah).

﴿[Our Sibghah (religion) is] the Sibghah (Religion) of Allah (Islam) and which Sibghah (religion) can be better than Allah's?﴾

[Al-Baqarah, 138]

Dear brothers, if faith does not make the believer clearly different from the disbeliever, then this is not the true faith.

The true faith is not about offering the acts of worship, but rather, it is the one that is embodied in all your actions and manners.

Hence, it is present in your honesty when you talk, in your fairness when you judge and in your forgiveness when you are given control over other people.

Nothing attracts people to religion more than perfection which should be the Sibghah of the believers. Be sure that your Salah, Siyam and Hajj are not the reasons behind attracting people to Islam, rather it is your honesty, trustworthiness, mercy, fairness and moral stance which attract people to Islam and which influence them. What did the Prophet, peace be upon him, do to make Abu Sufian (before embracing Islam) say, "I have not seen anyone loves his friend the way the Companions of Muhammad love him."

The Prophet, peace be upon him, was honest, trustworthy, merciful and modest. Moreover, he never asked people to do anything before starting with himself. The deep faith in his heart is shown in his words, and whatever he, peace be upon him, said is true since it is Haqq.

Accordingly, having true faith entails tremendous effort, but after striving, getting acquainted with Allah, applying His Method and establishing a connection with Him, things will become easier, for you will never oppress others and you will never take things which belong to others, whether you are alone or in public and whether you are under others' observance or not.

Once Ibn Umar wanted to test the faith of a shepherd, so he asked him, "Would you like to sell me this sheep and take the price of it?" "No, I cannot, because it is not mine", he answered. Then Ibn Umar said, "Say to its owner that it died". The shepherd said, "By Allah, I am in desperate need for its price, and if I told its owner that it died or a wolf ate it, he would believe me because he knows how honest and faithful I am, but can I escape Allah's Punishment then?".

One might think that I am exaggerating while I am trying to explain to you what true faith is, but believe me if people do not full heartedly love you, as a Muslim, then there is something wrong with your faith.

Stories which manifest the moral Sibghah in the life of Sahabah:

I always used to say, had the Companions, may Allah be pleased with him, understood Islam the way we do, they would never have been able to spread it outside Makkah. What made people embrace Islam in crowds back then? What made people accept Islam as a unique religion? It is the good examples set by the Companions, may Allah be pleased with them, who adopted the most moral principles and who followed Allah's Path.

Ghasasena's King called Jabala Ibn-Al-Aiham embraced Islam, and Umar was pleased, and he admired him for that, but while Jabalah was performing tawaf (circumambulating the Ka'bah) one of Fazara's Bedouins stepped on his garb, and it fell down.

Keep in mind that he was a king, and the man who stepped on his garb was one of the low class people, so the king hit him and broke his nose, but because this Bedouin lived in a society where principles were sacred he complained to Umar who called for that king. A poet wrote the dialogue that took place between the two in verse:

-Umar: Is it true what this hurt Fazari has claimed?

-Jabala: I am not one of those who deny what they do. I disciplined this man with my hands.

-Umar: Make it up for this man that is a must, since your nail is still hooked to his blood, or else he will break your nose, and you will get what your hands committed.

-Jabala: How so, O Commander of the Believers? He is a mob and I am thrown and crown. How do you accept for a star to come down to earth?

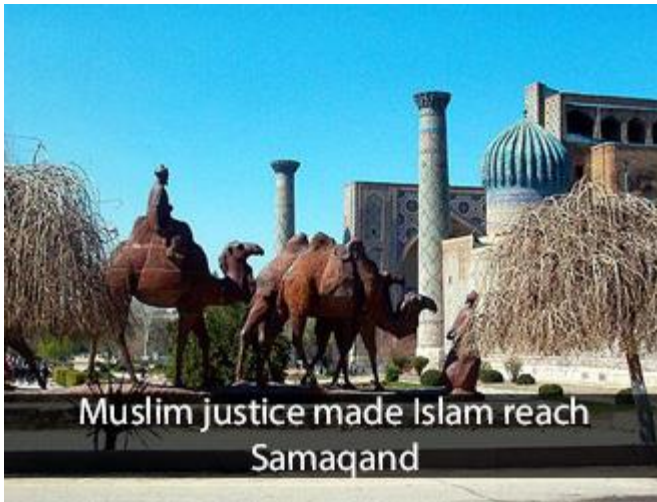
-Umar: Caprices and insolent arrogance of Jahiliyyah (pre-Islamic era) have been buried. We have built an edifice on them. According to us (we Muslims) the slave and the free are alike.

Jabalah: I thought I am stronger and more precious, and if you ask me to apologize I will apostatize.

-Umar: We are building a new world trying to mend every crack, and the noblest man and the vagabond are equal.

This is the true religion.

The story of conquering Samarqand:



After the great army of Islam conquered Samarqand and had the upper hand over there, a delegation from the people of Samarqand went secretly to the Khaliphah Umar Ibn Abdul Aziz. They complained to him that conquering Samarqand was not legal, for the legal way to conquer any country should

have started with telling people about Islam first and upon accepting to embrace it, they would be Muslims like any other Muslims with the same duties and rights, but if they declined, they had to pay Jiziyah (a poll tax levied on those who did not accept Islam, but were willing to live under the protection of Islam). If they refused to do neither of those conditions, only then it was permissible for the Islamic army to fight them.

It seemed that the Islamic army jumped to the third step leaving the first two steps when they conquered Samarqand. According to books of history, our Master Umar Ibn Abdul Aziz wrote on a piece of paper his orders to the commander of the army to get out of Samarqand, and he gave it to that delegation who had their doubts, for such a thing was too good to be true.

However, when the orders reached the commander of the Islamic army, and he read the Khaliphah's words ordering him to retreat and to get out of Samarqad, he carried out the orders. Upon watching that, the people of Samarqand embraced Islam, because they witnessed justice.

By Allah dear brothers, over reading history we find some incidents which are very hard to believe. Countries embraced Islam in the past, because they noticed how just, merciful, honest and trustworthy Muslims were.

Also, many countries embraced Islam, because of the knowledge, the Ihsan (benevolence) and the mercy of Muslims.

The Companions of the Prophet, peace be upon him, used to serve the captive the best food they had, while they used to eat the worst, so some captives embraced Islam because of that.

The difference is substantial between them and us. Do not expect others to be convinced of Islam if you are not perfect, just, merciful and wise. You may claim that you have intellect, but they have intellect too, you can deliver a speech, and they can deliver a speech too and you are able to write a book, and they are able to write 100 books.

Thus, Islam is not an easy matter, such as having information, having discussions or having dialogues, but it is a matter of having morals and heroic stances.

The story of a Companion who stood up to his promise:

A notable Companion was captured by the infidels upon emigrating to AlMadinah Al-Munawarah, so he said to his confiners, "I promise you if you set me free, I will not fight you." They let him go, and he told the Prophet, peace be upon him, about his story which brought joy to the Prophet's heart, peace be upon him.

Two years later, Muslims engaged in a Ghazwah (battle), so that companion enrolled himself as a soldier in the Islamic army forgetting about his promise, but the Prophet, peace be upon him, reminded him of it and asked him to fulfill it.

This is the true religion; it is the religion of honesty and trustworthiness. People will be attracted to Islam when they see your honesty, trustworthiness and uprightness. Before the Mission, the Prophet, peace be upon him, was honest and trustworthy.

Some extremist Muslims nowadays say, "We are permitted to take Kufar's money". Who told them so? The Prophet, peace be upon him, left his cousin Ali, may Allah be pleased with him, in Makkah (before he emigrated to Al-Madinah) to sleep in his bed, but do you know what was his real mission? The Prophet peace be upon him, left him behind so that he would render the trusts back to their owners, and whose trusts are these? They are the trusts of the infidels.

The Prophet, peace be upon him, did not say that those were infidels and so the Companions were permitted to take their money.

﴿And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety﴾

[Al-Ma'idah', 8]

By Allah dear brothers, you should consider your actions and manners before you deal with a non-Muslim, because when you wrong him, he will accuse Islam of wronging him, not only you:

((You are a corner among the many corners of Islam, so do not let Islam be attacked from your side!))

[Mentioned in the relic]

When you wrong a Muslim, he will say, "So and so man wronged me", but when you wrong a non-Muslim, the latter will say, "Muslims are bad", and he will blame Islam for being bad and accuse it of being bad.

A contemporary story of an Imam (scholar):

Dear brothers, I always repeat the following story because of its moral: An imam used to lead prayers in London, where he lived, but after a period of time he was asked to lead the prayers in Manchester.

Therefore, every day, and this is a true story, he used to commute by a car driven by the same driver. One day, he paid the driver a high-denomination banknote and the driver gave him the change. When he counted it, he found he had been given 20 pence more.

As a pious person, he said to himself that he should return this money. However, when he was seated, he had a satanic idea.

He said to himself that it was a huge company with a huge income and he needed this money more than its employees, so why he could not take it.

As the Imam was about to get out of the vehicle, he spontaneously put his hand in his pocket and gave the driver the 20 pence.

At that moment the driver smiled and asked if he was the Imam at that Masjid. He answered that he was, and then the driver declared, "Two days ago I was thinking about meeting you in the Masjid to worship Allah, but I wanted to test you first." The person who sent me this email said, "This Imam passed out when he realized the deadly mistake he would have been committed if he had kept this money.

When he came round he said, "O Allah! I was about this close to selling the whole Islam for 20 pennies".

When Muslims outsold their religion for a forged signature or a false statement, and when Muslims started oppressing one another whether at home or at work, they no longer belong to Islam. If we take Islam as ideas, there are ideas in the Kufr's side, if we take Islam as books, there are books published by the other party and if we take Islam as lectures, there are lectures given by the non-Muslims. Therefore, unless you, as a Muslim, show your good conducts, your honesty,

your trustworthiness, your fairness and your mercy, no one will take Islam seriously.

The path to Islam is very clear and people should see the greatness of Islam through your behavior, as a Muslim, and you should be a beacon. Moreover, people should say about you, "How wonderful this man is! How exalted his conducts are!" Unless people say so about you, then you can never convince others of Islam.

A story of a leaseholder with the landlord:

Let me tell you a story about two friends who shared one desk in the classroom. One of them is a Muslim, but the other is not. When they grew up, the Muslim worked as a grocer in a small grocery, whereas the non-Muslim became one of the richest building contractors. When the Muslim was about to get married, it crossed his mind to ask his friend to find him a house for rent, but his friend apologized and told him that he did not rent houses, but he sold houses. He asked him again and for the second time he apologized.

Under the pressure of the need for a house as he was getting married, the Muslim said to his non-Muslim friend, "I give you my pledge, if you lease me a house of yours, and someone come to buy it, I will leave it in three days" The non-Muslim friend was touched, and he leased him a house in Damascus. Time passed and the prices of houses went up, so the house became very expensive and someone wanted to buy it. Accordingly, the non-Muslim came to his friend and said, "You promised me to get out of the house in three days, and I have a buyer for this house, so I will give you six months to leave it". The Muslim said, "I will leave it."

After three days, the Muslim came to his friend and brought him the key of the house.

Astonished and surprised, the owner of the house could not believe his eyes, because according to the leasing laws, it was very hard to find a house for lease, so he had to buy a house.

Thus, his chances were almost zero in finding a house to live in, yet he gave him the key in three days. The owner of the house went to his house, and he was stunned, for the house was empty, clean and neat, and it was ready to have people moved to live in.

Upon leaving the house, one of the neighbors opened his door and asked the owner, "How much did you pay the man to leave the house?" The owner said, "Nothing, but he promised me to leave the house when I need it, and he just fulfilled his promise.

Why are you asking?" The neighbor said, "He sold his furniture at low prices and he lived in a hotel." This Muslim fulfilled his promise and his story is like fiction. The non-Muslim friend paid him a visit and said to him, "This house is yours, and I will sell it to you at the same price when you leased it.

Also, I will cut off all the rents you paid all these years from its price and I will buy you new furniture." If only Muslims behaved like this man, we would never reached deadlock in housing and trust.

As-Sibghah is the practical side of what you know:

By Allah dear brothers, if only we apply this great religion, our lives will become like Paradise on earth. Read the history and read the stances taken by the Companions, may Allah be pleased with them.

Read about the followers of the Companions and read about their piety, mercy and benevolence.

Islam did not spread on earth because of giving information, giving lectures and holding conferences, for this is not the way to spread the word of Islam, yet Islam spread when Muslims' good examples were very distinguished and obvious.

In fact herein lies the difference between Al-Fitrah and As-Sibghah. Al-Fitrah makes people appreciate success, justice and mercy, but they are not successful, just or merciful. In contrast to Al-Fitrah, As-Sibghah is to adopt the good conducts and moral values that you admire.

We will be impressed only by the stories which manifest the adherence of the Muslim to his religion.

We have contemporary experiences like that. I mentioned once that an Islamic country, whose laws are secular ones, hanged one of the ministers when he gave his orders that Azan should have been in Arabic, also the citizenship of a female member in the Parliament was withdrawn from her upon putting Hijab on, and she was fired from the assembly. This is but violence practised against Muslims.

However, the good Muslim members in that country started to serve Muslims very well through the municipalities which made people convinced of Islam, for this group of devoted Muslims eliminated any kind of bribery, they built dams and they offered people great services.

It is a long a story, and as a result of their actions, prices went down, the country lessened its debts and the value of their currency went up, and because of them 13.000 prostitutes repented and got married. That group of good Muslims made a breakthrough, and now they have the upper hand, they have been able to change the constitution and to promulgate laws. They did all that without saying one word about Islam, but all they said was, "We are secular just like you, so chill out". However, their Islamic example was like the sun in the middle of the day. Words, conferences and books about Islam will not impress people, but when the Muslims keep upright, and when they refrain from violating Islamic limitation, only then they will be able to defeat the other party.



Dear brothers, do not ever assume that Allah will lift this hardship we, as Muslims, are in unless we go back to the gist of Islam, and all our striving in media, in politics and in economics are not enough reasons to be victorious by Allah. I would like to repeat that Al-Fitrah is different from As-Sibghah,

for the latter is to adopt the moral stance, to apply justice, to be honest, to be trustworthy and to be pious.

((Two Rak'at (of prayer performed) by a pious person are far better than a thousand Rak'at by someone who mingles (good deeds with evil ones).))

[Ash-Shirazi and Baihaqi, by Anas]

AsSibghah comes from establishing a connection with Allah, it is derived from the Perfection of the Almighty Allah and it is all about piety, mercy, justice, love and good deeds. Whereas Al-Fitrah is to love good conducts.

Even the thieves love good conducts, so when they steal something what do they say to their leader? They say, "Be just with us and distribute the loots fairly among us", given they are thieves, but Al-Fitrah is installed in all of them and no one would brag about it, because all mankind are molded to love good conducts. However, man will become superior upon adopting all these conducts, and making them his Sibghah.

Thus, the difference between Al-Fitrah and As-Sibghah is very big; it can be noticed in the difference between loving goodness and adopting it, between loving justice and being just and between loving fairness and being fair to others.

The justice of the Prophet, peace be upon him, at its best:

The stories about true faith are so many and here is another one about a corrupted Ansari and a Jew.

There was a man from the Ansar (Taimah) who stole a suit of armor from a neighbor (Qatadah Ibn An-Nu'man) of his. The suit of armor had been in a sack in which there was some flour, and some of the flour leaked out of the sack through a hole, leaving a trail to his home. He hid the suit of mail in the home of a Jewish man.

When people searched for the stolen suit or armor they followed the trail to his house but could not find it there. Yet, at the same time, the owners of the suit of armor swore that they had recognized this Ansari, that he broke into their home at night, and that they had followed the trail of flour that had led them to his house.

The Ansari swore to them that he did not take it they left him, searched for more clues, found the trail of flour again and arrived at the house of the Jewish man.

The Jewish man said that the Ansari had left the suit of armor with him, and some of the Jewish people who were there at the time collaborated his statement.

When news reached the tribe of this thief, they sent a few of their tribesmen to Prophet Muhammad, peace be upon him, and they asked the Prophet, peace be upon him, to defend their man.

They said, "If you do not defend him, our clansmen will lose his reputation and be punished severely, and the Jew will go free." Under pressure, the Prophet, peace be upon him, believed them and was about to punish the Jewish man. However, Allah intervened and sent down the Quran to absolve the Jew from the crime:

﴿so be not a pleader for the treacherous.﴾

[An-Nisa', 144]

This is Islam, for the Revelation defended the enemy and accused the Muslim, and this is but justice. Unless we are just, we should never wait for Allah's Promise of victory, because victory has a price which must be paid.

The summary of the difference between Al-Fitrah and As-Sibghah:

Al-Fitrah is manifested in loving goodness, whereas As-Sibghah is to be good, and Al-Fitrah is to love justice, whereas As-Sibghah is to be just. As-Sibghah is the best fruit of faith, because you are dyed by the perfection that is derived from the Divine Perfection.

Dear brothers, Allah says:

﴿And (all) the Most Beautiful Names belong to Allah, so call on Him by them﴾

[Al-A'raf, 180]

This means that you will not draw closer to Allah with a means better than adopting the Divine Perfection. For example, you should have mercy on those who are weaker than you if you really want to adopt Allah's Mercy. The Prophet, peace be upon him, said:

﴿(You are given help and provision because of your weak))﴾

[Al-Bukhari by Sahl bin Sa'd]

You have the ability to neglect the one who is weaker than you, you can crush him or keep him in the shadow, as he owns no support of any kind whether a support from media or powerful parties, but he is an oppressed person.

Therefore, as a believer, you are supposed to be just to the weak man, to feed him when he is hungry, to cloth him when he is worn-out, to teach him if he is ignorant, to give him a shelter when he is homeless and to honor him by helping him as you are powerful.

You dispense with such a man because you are powerful, and you help him, because he needs your help, manifesting by your support the exalted conducts you have adopted. Furthermore, Allah will compensate you with a reward of the same nature of your deeds, so Allah will make you victorious over the ones who are more powerful than you, because you protect the one who is weaker than you. This is the path towards victory.

((You are given help and provision only because of the weak amongst you.))

When you support and help the poor, when you meet his needs and protect him, Allah will grant you victory.

((You are given help and provision only because of the weak amongst))

The Prophet, peace be upon him, taught us a lot through his Sunnah: Once a Companion, may Allah be pleased with him, brought to the Prophet, peace be upon him, an intruder who entered his garden and ate from it without getting his permission, so the garden's owner accused him of being a thief; do you know what the ? The Prophet, peace be upon him, said to him? He, peace be upon him, said:

((You did not teach him when he was ignorant, nor did you feed him when he was hungry (hungry or tired).))

[Mentioned in the relic]

Pay attention how the Prophet, peace be upon him, taught us through this Hadith to look for the reasons of any problem.

Before you punish someone for a mistake he made, before you get angry with him and before you threaten him, do you ask yourself why he did it? One might say, "I caught that man red handed stealing", but have you given it any thought that you give him a salary which suffices him for two days only. How can he meet his needs till the end of the month with such an income?

There is a reason behind his wrongdoings, and I am not justifying them, but every bad deed or wrongdoing has a reason. You, as a believer, should look for the reasons, and when a reason of any error is known, nothing will surprise you anymore.

Some managers oppress their labor by giving them low salaries, and they accept because of their need to the job, but those with weak faith will not miss any chance to take what does not belong to them.

Thus, when you catch someone red handed, then what he does is a big mistake, but you too will be accused of making a mistake since you do not give him the income he deserves.

Therefore, you should reconsider the way you treat him and the income you give him.

Dear brothers, there is a big defect in our life, and we, as Muslims, are suffering great danger as we are lurked by fierce enemy and all the big countries are racing with one another to despoil our treasures.

Narrated Thawban, he said that the Prophet, peace be upon him, said:

((“The people will soon summon one another to attack you from every horizon as people when eating invite others to share their dish.” We asked: “Will that be because of our small numbers at that time?” He, peace be upon him, replied: “No, you will be numerous at that time, but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last wahn (enervation) into your hearts.” They asked: “What is wahn (enervation)?” Messenger of Allah, peace be upon him, replied: “Love of life and dislike of death.”))

[Abu Dawood]

Unfortunately, this already happened to Muslims, for there are 30 Islamic states under occupation, among which are Iraq, Somalia and Palestine.

((“The people will soon summon one another to attack you from every horizon as people when eating invite others to share their dish.” We asked: “Will that be because of our small numbers at that time?” He, peace be upon him, replied: “No, you will be numerous at that time, but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last wahn (enervation) into your hearts.” They asked: “What is wahn (enervation)?” Messenger of Allah, peace be upon him, replied: “Love of life and dislike of death.”))

[Abu Dawood]

This is the problem we have, and Muslims' situation is very obvious. We are the Ummah of Islam, the Ummah of the Noble Quran and the Ummah of the two Revelations (the Quran and Sunnah).

Thus, upon turning back to this great religion, we will be fine again. Though the majority of Muslims pray, fast and perform Hajj (4 millions every year), and despite of what the Prophet, peace be upon him, said, Muslims are not victorious as they used to be:

((Twelve thousand men will not be defeated as a result of smallness of number.))

[Abu Dawood, At-Tirmizi and AlHakem in AlMustadrak by Ibn Abbas]

What really counts is quality, not quantity.

(2) The Divine Assignment and man's disposition:

1- There is a severe contradiction between the Divine Assignment and man's disposition:

Dear brothers, the contradiction between man's disposition and the Divine Assignment is what left for us to discuss. The disposition has been installed in you.

For example, man loves sleeping, especially in chilly days of winter where the bed is cozy, and it is very hard to remove the blanket and offer Wudu using cold water then offer Salah. In this case the disposition of man incites him to stay in bed, whereas the Divine Assignment orders him to leave bed and wake up in order to offer Salah.

Also man's disposition makes man love taking money, whereas the Divine Assignment encourages him to give it to the needy. Moreover, man's disposition urges him to set his eyes at women, while the Divine Assignment asks him to lower his gaze. Man's disposition encourages him to spread scandals, whereas the Divine Assignment forbids him from doing that.

Thus, man's disposition contradicts the Divine Assignment.

2- The disposition is physical, whereas the Divine Assignment is Fitrah-oriented:



The tendencies of man's disposition are related to his physical needs, whereas the Divine Assignment is closer to his Fitrah.

In other words, the body gets rest in sleeping, so if man hears Azan Al-Fajr, but he does not offer Salah, he wakes up distressed and

bothered although his body is in best shape, because it gets some rest. On the other hand, if he wakes up and offers Fajr then goes back to sleep, his soul is at peace and indescribably comfortable upon waking up at 9.00 AM, for instance, because he offers Fajr on time.

Hence, the disposition goes along with the physical tendencies of man, whereas the Divine Assignment goes along with his spiritual ones.

When someone has the power which enables him to take astronomical sum of money that is not his, and without the knowledge of anyone, he can spend this money on buying a new car or changing his house, yet he will become distressed because he takes ill-gotten money.

He will have the same feeling if he violates others' rights by taking bigger share of inheritance, for example, instead of distributing it fairly between the heirs.

On the other hand, when man gives the rights to their owner, he will be granted rest in his heart. Therefore, the Divine Assignment accords with man's Fitrah, whereas man's disposition accords with his physical needs.

3- Contradiction between the Divine Assignment and man's disposition:

The price one pays to be admitted to Paradise is the contradiction between his disposition and the Divine Assignment.

﴿But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode. ﴾

[An-Nazi'aat, 40-41]

Because of this contradiction between the disposition and the Divine Assignment, man deserves to be admitted to Paradise (upon fulfilling the Divine Assignment at the expense of his disposition).

Allah, Glorified and Sublime be He, tests His servants on important matters. For instance, man can be tested when he is tempted to accept a profitable bargain which is suspicious.

In this case, if man refuses it, his decision makes him pass the Divine Test, and Allah will compensate him for that missed bargain by granting him manifold profits.

Allah's tests are very difficult and success lies in passing them with flying colors.

As I said earlier, man's disposition contradicts the Divine Assignment, and it fulfills his physical needs, while the Divine Assignment fulfills man's spiritual needs. Thus, when man carries out the Divine Assignment, he will be at peace, he will please Allah and will gain

Allah's Love, but when he fulfills his physical needs at the expense of the Divine Assignment, melancholy will be his fair punishment.

Let me tell you this: The true believer never ever needs to see a psychiatrist, because he is blessed with tranquility from Allah as a reward for obeying Him. This tranquility brings happiness even though man might lose everything else, and without this tranquility man will be in misery even though he might own everything. This is the difference between man's disposition and the Divine Assignment, and between As-Sibghah and Al-Fitrah.

In one of the coming lecture insha' Allah, I will continue tackling the topics of the constituents of the Divine Assignment which are closely related to Aqeedah.

The scientific inimitability of Quran:

1- "And We turned them on their right and on their left sides":



Let us move to some topics indicatig the inimitability of the Quran:

Dear brothers, when man sleeps in his bed, what exactly happens?

Man's skeleton has a weight, so do his muscles and the other bones like the spinal column, the thigh bone, the shinbone, the thoracic cage and the skull.

All this weight applies pressure on the skin beneath the sleeping person, and this pressure causes poor blood circulation in the area which causes numbness.

This also happens when someone sits on his knees for quite a time, for his legs will become numb, and he might not feel them for a while.

The Almighty Allah created this complicated mechanism in man's body, and He puts in every inch of the body sensitive points to pressure, so in case these points are under pressure while man is sleeping on his right side, for example, they send signals to the brain while man is sleeping, which in turn sends orders to the body to reposition.

As a result, the sleeping man turns to his left side though he is in deep sleep. Man repositions his body when he is on his left side and so forth. Imagine, man repositions his body 38 times during 8 hours of sleep. Allah the Almighty says:

﴿And We turned them on their right and on their left sides﴾

[Al-Kahf, 18]



Had the people of the cave never been turned from side to side, their bodies would have completely decomposed.

Some people go into coma, and if the patient is not repositioned by his family, his

flesh will fall off his body because of bedsores, and this might lead to death if he is not repositioned.

﴿And We turned them on their right and on their left sides﴾

[Al-Kahf, 18]

What is the wisdom behind turning them on their right and left sides?

﴿And We turned them on their right and on their left sides﴾

[Al-Kahf, 18]

The wisdom is to save their bodies from becoming decomposed. When man is asleep, the brain is awake, and his pressure points work.

Therefore, they send signals to the brain in case they are under pressure, and the brain in turn sends orders to the sleeping person to reposition his body.

This Ayah about the people of the cave manifests the inimitability of the Noble Quran:

﴿And We turned them on their right and on their left sides﴾

[Al-Kahf, 18]

2- Swallowing the saliva whilst sleeping:

While man is in deep sleep, his saliva accumulates in his mouth, and this accumulation sends signal to the brain that there are excessive amounts of saliva, so the brain in turn sends his orders to the epiglottis which clears the path to the esophagus and closes the path of the bronchus.

As a result, the sleeping person swallows his saliva every 15 minutes, as the epiglottis opens again the breathing path allowing the sleeping man to breath.

This process is repeated every 15 minutes. Who created this process? Who designed it like that? Whose Knowledge is this? Whose Wisdom is this? Whose Power is this? Allah created this mechanism.



Dear brothers, Allah says:

﴿And We turned them on their right and on their left sides﴾

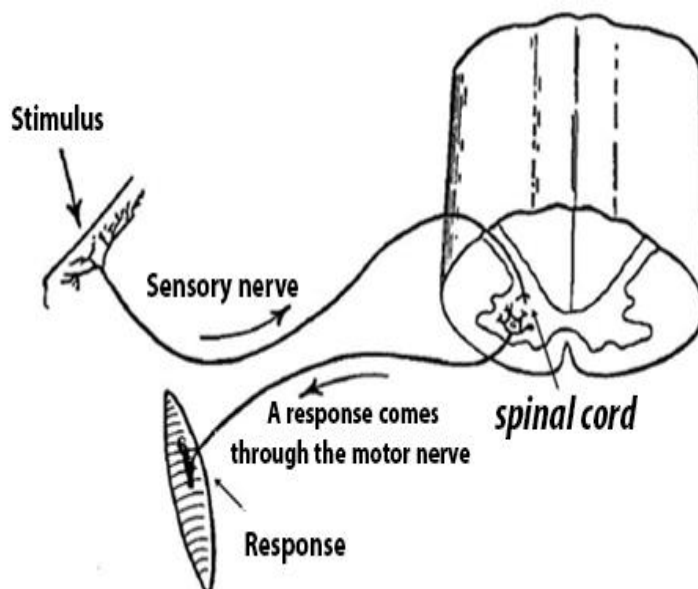
[Al-Kahf, 18]

In another Ayah, Allah says:

﴿Verily, We created man of the best stature (mould)* Then We reduced him to the lowest of the low,﴾

[At-Tin, 4-5]

3- The ability of man to know the direction of any sound:



When you walk in the street you jump to the left side upon hearing the horn of a car coming from your right side, but how does this happen?

Man has the skill of recognizing the direction of any sound because of a mechanism in his body that is called binaural hearing, which essentially means "hearing with two ears".

Because the ears are on opposite sides of the head, the sounds heard with either ear varies in timing, volume, and frequency balance.

These differences are the clues your brain uses to decode a sound's location.

Hence, for example, when a sound comes from the left, the travel distance to your left ear is slightly shorter than the travel distance to your right ear by 1 to 620 parts of a second, and the brain interprets this difference and knows the direction of the sound. Thus, it gives the orders to the body to move to the other direction. Allah says:

﴿And also in your ownelves. Will you not then see?﴾

[Adh-Dhariyat, 21]

You think you are an insignificant creature Whereas in you lies the greater world.

Allah's wonders in human body are obvious and among which are the ability of man to disposition his body and the ability to swallow his saliva while he is asleep, which is the reason why the dentist uses intake pipe to suck the excessive saliva while man opens his mouth for a long time, but while man is asleep he does not use any pipes to suck the excessive saliva since Allah created a complicated mechanism in his body to swallow these amounts of saliva by closing the breathing path and opening the path of the stomach by the epiglottis.

﴿This is the creation of Allah. So show Me that which those (whom you worship), besides Him have created﴾

[Luqman, 11]

The Main Factors of Divine Assignment-Lust -1- Lusts can Become Acts of Worship Through which Man Exalts by Being Patient and Grateful to Allah.

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Lust is one of the main factors of the Divine Assignment:

Dear brothers, this is the 15th lesson of the series "Aqeedah and the Inimitability of the Quran", and today's topic is "Lust". We finished the following main factors of the Divine Assignment in the previous lectures: "The Universe", "Reasoning" and "Al-Fitrah (human nature)". Today we move to "Lust".

1- Our desires are our means to exalt in the Sight of the Lord of heavens and earth:

Dear brothers, someone may assume that sins and wrongdoings would not be committed if lusts were not installed in man, and thus there wouldn't be Hellfire as a punishment for those who disobey Allah in the worldly life, while the truth is if there were no lusts, we, as human beings, would not be exalted in the Sight of the Lord of the heavens and the earth, but how can we exalt in the Sight of Allah?

How do we draw close to Him?

How do we gain the confidence that He loves us? How do we long for His Mercy?

How do we make Munajat to Him (talking to Allah secretly) if we are not disciplined? Allah has installed lusts and has given us the free will.



Therefore, we are allowed to fulfill any desire in a range of 100 degrees out of 180 degrees. The religion is all about discipline and forbearing, and these two factors limit the range through which we are allowed

to fulfill our desires.

2- Every lust can be fulfilled by a lawful Islamic way:



Man tends to like the opposite sex and vice versa, and this is something Allah has installed in every man and woman. However, Allah gives mankind a permissible way to fulfill this desire, which is marriage, and through it man and woman Exalt in the Sight of Allah.

Also, Allah has installed in man the love of money, but He guided him to earn it through permissible ways, such like commerce, industry, agriculture.

establishments, services, inheritance, donation or Sadaqah. There are a lot of ways to earn money all of which are permissible. On the other hand, there are impermissible easy ways to earn it, such like stealing, cheating, swindling, fraud and lying, so what is "religion"? It is the Divinely allowed range in which you are permitted to move. This meaning of religion is indicated in the following Ayah:

﴿"That which is left by Allah for you (after giving the rights of the people) is better for you﴾

[Hud, 86]

"That which is left" is the Divinely permitted way through which every lust can be fulfilled and bring us happiness and safety. Allah the Almighty says:

﴿And who is more astray than one who follows his own lusts, without guidance from Allah?﴾

[Al-Qasas, 50]

In Usul Al-Fiqh (fundamentals of the jurisprudence), there is a term called "the opposite meaning", and according to which when Allah says:

﴿And who is more astray than one who follows his own lusts, without guidance from Allah?﴾

The implied opposite meaning is "It is fine to follow our lusts according to Allah's Guidance."

When someone is engaged to a woman, and he gets married to her, this happens publically by the content of both sides (the bride and the groom).

Also, there will be witnesses, Wali (guardian), dowry, ceremony, congratulations and gifts, because marriage is a permissible matter. Think about it, what is the definition of the marriage contract? It is the legal paper which permits the married couple to have a sexual intercourse, and because it occurs according to the Divine Method, it is the couple's means to exalt in the Sight of Allah.

This couple will have a son who will fill the house with joy, he will be well-raised and he will grow up to become a notable person, a scholar, a university professor, a successful merchant or an industrial. Since this son is raised according to Islam and good conducts, he will become generous, benevolent, disciplined, honest and trustworthy man, and so the family, who has children like this young man is ideal. This is the fruit of a permitted sexual intercourse (marriage), unlike the one of illicit affair which ends up with nothing but disgrace, backsliding, scandal and destruction.

A friend told me that one day he heard a knock on his door at 4 AM, and when he opened the door he didn't see anyone, but down on the ground there was a sack with something moving inside it, and it turned out to be a newborn baby from an unlawful relationship, and the one who gave birth to it put it in the sack and left it outside his door.

By comparing this newborn baby to the one of a father and a mother who are lawfully married, you will find a big difference.

Joy, congratulations, blessings, gifts and pleasure will overwhelm both families (of the father and the mother), while the newborn baby who comes from adultery, is a disgrace and unbearable scandal, although the lust in both situations is the same.

The most accurate example I can give about the way lusts can be fulfilled lawfully or unlawfully is the one about the difference between the safe and unsafe usage of the fuel of the car.

If it is put in the fuel tank, runs in the tubes and is ignited at the right time, the car will move safely. Hence, when the fuel is used properly, you can go with your family on a nice spring day to a park and have a good time. How do we reach this result? We reach it by a series of controlled combustions in the essential design of the car.

However the same fuel can be poured on the car and by giving it a light, the car and the people inside it will be burnt. The fuel is the same in both cases, but in the first case it gives us a useful movement, whereas in the second it turns into a destructive power.

Similarly, lusts can be the means either to exalt in Allah's Sight or to hit rock bottom.

I was invited few days ago to the house of one of the most notable scholars of the Noble Quran whose age is more than 95. He said to me, "I have 13 of my grandchildren who are doctors".

This offspring came from a sexual intercourse, which is a lust. If we had no lusts, we wouldn't be able to sublime to the Lord of the heavens and the earth. When someone lowers his gaze, on his way to the Masjid while he is passed by a lot of women, who are dressed but appear to be naked and inviting to evil, yet he says, "I seek refuge with Allah, and I fear the Lord of Worlds", he will be in tears of devotion while offering his Salah and he be totally submitted (to His Lord). This man exalts because of his lust; loving women is installed in his nature, but instead of feasting his eyes on their beauty, he obeys Allah's Order by lowering his gaze.

Unless he does so, he will not be able to be submitted to His Lord in his Salah nor will he be able to shed tears while performing it:

((Look at My servant; he gave up his lust for the sake of Me.))

[Ibn As-Sinni Ad-Dailami in Musnad AlFirdaws, by Talha]

Our Master Yusuf, peace be upon him, was a slave, and he was tempted by his mistress who owned beauty and position:

﴿He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable!﴾

[Yusuf, 23]

He was imprisoned because of his stance, and thus he was rewarded of becoming the Aziz of Egypt.

Hence, you should pay attention to this point: if we had no lusts, we would never be able to exalt in the Sight of the Lord of the heavens and the earth, and there would be no Paradise, no ongoing bliss, no connection with Allah and no feeling of superiority.

As a human being, you are able to do whatever you like, but the Almighty Allah orders you to follow a method.

A man said to Umar, "O Commander of the Believers, do you like me". Umar, may Allah be pleased with him, said, "No by Allah, I don't." Then, the man said, "Would your hatred prevent you from giving me my rights?" Umar said, "No by Allah, (your rights will be given to you)".

The man said, "Then only women are harmed by hatred." Only the undisciplined ruler would harm him when he hates him, while our Master Umar could not do that to anyone (even if he didn't like him), because of the following Hadith:

((Faith is a restraint against all violence.))

[Al-Bukhari by Abu Hurairah, Ahmad and Abu Dawood, by Mu'awiyah]

The believer is powerful and rich, but he is controlled by his faith.

A believing rich man will not go to night clubs if he travels to a Western country. Instead, he will stay in a hotel in the evening, and in the morning he will go to the commercial companies.

Unlike him, the deviated rich man will go to night clubs every night. The believer can't do this because he is controlled:

((Faith is a restraint against all violence.))

He will exalt because of that.

Dear brothers, each one of us has connected with Allah due to his refusal of a job which doesn't please Allah, of a commodity that is unlawful, of an unpermitted affair with a woman or of taking millions of ill-gotten money and being satisfied with only thousands of money saying, "This is Halal money".

Hence, without lusts, no one would be exalted in the Sight of the Lord of the heavens and the earth.

3- Lusts can be our means to exalt in the Sight of Allah by being patient and grateful:

There is something wonderful about lusts, dear brothers. We can exalt to the Lord twice through them. Take for example the Muslim who lowers his gaze while passing by women who are dressed yet appear to be naked and inviting to evil. Instead of staring at them, he says:

﴿He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable!﴾

He lowers his gaze, and so his patience is the reason behind his exaltedness in the Sight of Allah.

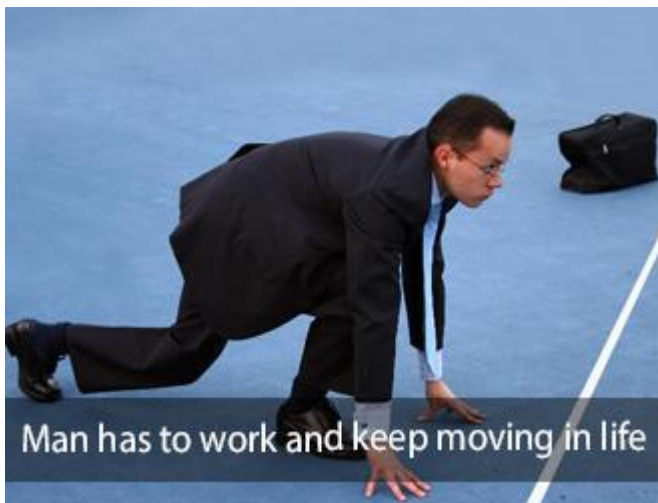
When this man gets married to a woman who fulfills his desires, with whom he finds happiness and on whose beauty he feasts his eyes lawfully, and so he can pray his night prayers submissively, he will be exalted in the Sight of Allah because his relationship with her.

Hence, this man and the like of him are exalted twice, once by being patient (in refraining from unlawful look or affair), and the second by being grateful to Allah (because he fulfills his lust in the frame of the marriage by the Help of Allah).

You will be exalted when you turn a job you are offered with income down is high but is based on hurting people or scaring them, I seek refuge with Allah from that, and accept instead a job whose income is one fourth of the first one but it is Halal, and from which you can spend on educating your children, feeding them and buying them gifts which will make them kiss you and love you more.

This is the truth about money; it will veil you from Allah if it is earned through unlawful ways, but it will bring you closer to Him if it is earned through lawful ways.

4- Man needs to endeavor in life:



Based on the aforementioned points, don't even think that man backslides because of lusts, or that without lusts, there would be no hellfire in which sinners are burnt.

Lusts are man's driving power just like the engine in the car, and it is the means

through which he is exalted in Allah's Sight.

This table will never move its place even for a hundred years, because it has no lusts, whereas man is in need of food and water, so do you think man can stay in one place without moving? He needs to eat,

to work, to study and to go to his job every morning. Thus, lusts are man's driving power in life, so without which there will be no life on earth, no bridges, no universities, no buildings, no orchards, no agriculture, no factories, no ships or no car. Why do you work? You work because you have to make a living in order to eat.

Hence, when Allah describes the Prophets, peace be upon them, affirming that they are human beings, not gods He says:

﴿Verily, they ate food﴾

[Al-Furqan, 20]

Because you eat food, you are a human being:

﴿And walked in the markets.﴾

[Al-Furqan, 20]

Though they are Prophets, peace be upon them, they are in need of food to keep strong physically and in need of job, such as working in the market to afford that food they eat.

Therefore, the reason why Allah has installed lusts in mankind, is to make them their means to exalt in the Sight of the Lord of the heavens and the earth, to be their stairs through which they sublime to Allah, but if they are fulfilled improperly, they become traps into which man fall. In other words, they can be either a driving power or a destructive one.

5- Everything in life is neutral:

The precise point is the following: Because you have the free will, everything in your life is neutral, but what does that mean? It means that your lusts are neutral.

For instance, money is neutral since it can be earned and spent in lawful ways, and thus one will be exalted to the highest ranks (in the Sight of Allah), or can be earned and spent unlawfully and thus one will hit rock bottom, given money is the same factor in both cases.

If someone builds a Masjid, an orphanage, a religious institute or a charitable organization, but after a period of time he dies, this goodness will continue till the Day of Resurrection, and he will be rewarded for it as a Sadaqah Jariyah (ceaseless charity).

On the other hand, if someone builds a night club, it is also considered as an ongoing deed but from a different kind, for after one hundred years following his death, every sin that is committed in this night club will be in his record.

I was invited once to the inauguration of a new Masjid in Ya'foor (in Damascus Countryside).

Glory be to Allah! The one who built it welcomed us one by one, and he invited scholars of Damascus, who delivered speeches in that occasion, and then he invited us to very luxurious food.

I will never forget his radiant face... O Lord, this man built a Masjid! It seemed that he spent on building it alone without any help from anyone including building, cladding and furnishing it, glory be to Allah! After the ceremony was over, I went out of the Masjid and due to profound wisdom, I noticed that on the other side of the street, where the Masjid is, there was a night club.

I was told that all sorts of sins were committed in that night club, and that his owner built it and died 7 days later. Upon hearing that I said, "O Lord! A man is exalted to the highest ranks (in the Sight of Allah), whereas the other is hit rock bottom, given both men spent money, which is so much endearing to man, but one of them spent it on something against Fitrah, while the other spent it on building a Masjid, which will be his means to exalt to best levels. This is the truth about lusts.

Allah's bestowal is not a reward and His withdrawal is not a punishment:



This is why the Almighty Allah says:

﴿As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."﴾

[Al-Fajr, 15]

The Almighty Allah does not accept these words of man:

﴿As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."* But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"﴾

[Al-Fajr, 15-16]

The response is the following:

﴿Nay!﴾

[Al-Fajr, 17]

"Nay" is a word of negation and denial, and it means, "No My servants, My Graces are not always meant to honor you, and my withdrawal is not always meant to deprive you from My Blessings." Allah gives money to the one He loves and to the one He doesn't; He gave money to Qarun, whom He doesn't love and to our Master Uthman, whom He loves.

Also, Allah gave the kingdom to Fir'aun, whom He does not love, and He gave it to our Master Sulaiman, peace be upon him, whom He loves.

﴿He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me"﴾

[Saad, 35]

Hence, lusts are neutral:

﴿As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."* But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"﴾

The Divine Response is:

﴿Nay!﴾

[Al-Fajr, 17]

My bestowal is not honoring and my withdrawal is not deprivation, but both are means of trial. How does Allah try His servants?

Allah tries you by money, so either you pass or you fail in the test.

If you spend it on lawful ways you will exalt and money will be your means to sublime, but if you spend it unlawfully, you will fall in Allah's Sight, although money is the same in both cases.

Likewise, the fuel which is the same factor that is used for the car may produce a driving power in the car, or it may burn the car and the people inside it.

Lusts are the driving power in man. If we make an analogy between man and the vehicle, the engine will be lusts, the steering wheel will be the reason and the road will be Shari'ah.

The engine is the driving power of the car and the reason will keep it on the road. Your heroism lies in using your reason in controlling the movement of the car, which is running by the power of lusts, and keeping it on the road.

6- Contemplating death doubles our speed towards Allah:



I was once at Chicago airport where there was a moving walkway, so I stand on it, and it was so comfortable for it does the walking for you, and if you walk on it, your speed will double while you are holding on to its two moving handrails.

Glory be to Allah! That moving walkway reminded me of pondering death, for it doubles your speed to Allah and prevents you from slipping to the right or to the left sides.

Study, get a PhD, establish a big industrial or agricultural project and occupy a prominent social position, but let all these things be achieved by following Allah's Method. I repeat, pondering death doubles your speed to Allah and prevents you from disobeying Him, but don't neglect working in order to make a living, because it is necessary.

((The Prophet, peace be upon him, saw a young man reciting the Quran (or may be worshiping Allah) at the time of working, so he asked him, "Who supports you (financially)?" He answered, "My brother does." Then the Prophet, peace be upon him, said, "Your brother is a better worshiper than you."))

Believe me dear brothers, the young man who perfects his job, acquires a scientific degree, learns a talent or masters a craft and heads to his job early in the morning and comes back at night tired of working is performing an act of worship.

When he gains money with which he can get married, have children, feed his family and buy them food and cloths, and he honors his wife, he fulfills his mission. Umar Ibn Al-Khattab said, "I may admire someone at the first sight, but when I know that he is jobless, I despise him."

The importance of all kinds of Jihad (striving)

When we tackle the topic of Jihad, you should know that there is Jihad Al-Nafs (striving against oneself (evil ideas, lusts and desires), which is about controlling evil ideas, lusts and desires, Al-Jihad Ad-Da'awi (the call to Allah) and Al-Jihad At-Tarbawi (the educational striving).

((The best of you is the one who learns the Quran and teaches it.))

[Al-Bukhari and At-Tirmizi, by Ali, and Ahmad, Abu Dawood, At-Tirmizi and Ibn Majah, by Uthman]

Needless to say there is also Al-Jihad Al-Bina'i (the constructive Jihad) through which you improve your career, your expertise, your information and your craft, and through which you serve your Ummah. This is the Al-Jihad Al-Bina'i.

The following Ayah is the proof of the Jihad of Da'wah:

﴿And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴾

[Fussilat, 33]

The proof of Jihad An-Nafs:

﴿As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism) ﴾

[Al-Ankabut, 69]

The Jihad Al-Bina'i and its evidence:

﴿And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy ﴾

[Al-Anfal, 60]

The most recent sort of Jihad is the electronic Jihad, through which we destroy the enemy's websites. Finally there is Jihad Al-Qitali (fighting against the enemies of Islam in Allah's Cause).

If we succeed in the Jihad An-Nafs (which is the basic one), in Al-Jihad Ad-Da'awi and Al-Jihad Al-Bina'i (by developing our industry, using our natural resources, building dams, doing soil reclamation, enriching our potentials and expertise, becoming self-sufficient instead of importing goods, exporting and getting rich, making ready against our enemies all we can of power and manufacturing the weapons which we use to protect our dignity, land and countries), we will manage to succeed in Al-Jihad Al-Qitali.

Hence, we should start with Jihad An-Nafs, Al-Jihad Ad-Da'awai and Al-Jihad Al-Bina'i. Consequently, we will succeed in Al-Jihad Al-Qitali. However, starting with Al-Jihad Al-Qitali, will end in failure.

Doing so is like asking the Sorbonne University to issue a doctorate degree to an illiterate man. He should learn writing and reading before thinking of having a PhD in the French language.

Al-Jihad Al-Qitali should be preceded by a delicate preparation and by building a believing, devoted and upright generation who put their lusts under their feet and worship Allah Alone.

These prerequisites are the most needed ones:

﴿And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy ﴾



We should not complain about lusts, because without them we wouldn't be able to exalt to the Lord of the heavens and the earth.

Every one of you, esteemed young men, will feel the love of Allah upon controlling himself, his desires, his sight, his language, his

hearing and his money.

You will feel Allah's Love to you when you refrain from taking Haram money, when you control your spending and when you control your hearing, sight, language, movement, hand and leg. As a result, Allah will honor you in the worldly life and in the Hereafter.

Hence, lusts are our means to follow the path towards Allah, and don't you ever detest the word "lusts", for the more man is exalted, the more his lusts will become exalted.

Man loves women, but after becoming exalted he loves the truth, heroism, sacrifice, devotion, offering his acts of worship perfectly and spending his money on the needy.

Psychologists call this transformation sublimation. According to this concept, man stops loving the Dirham and Dinar and starts to love giving Sadaqah instead.

The contrast between the natural disposition and the Divine Assignment:



By the way, we move to tackle a very delicate issue. Man has a natural disposition, but he is ordained to perform the Divine Assignment, and due to very profound wisdom, they contradict one another:

﴿But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode.﴾

[An-Nazi'aat, 40-41]

Your natural disposition tends to love sleeping and staying in your cozy bed in the chilly nights keeping yourself comfortable under your covers, whereas the Divine Assignment entails that you uncover yourself and head to the bathroom in order to offer Wudu using cold water so that you can stay awake and offer Salah.

Hence, natural disposition contradicts the Divine Assignment. Furthermore, your natural disposition has the tendency to take money, whereas the Divine Assignment commands you to spend it.

Also, your natural disposition inclines towards feasting your eyes on the beauty of a woman, other than your wife, whereas the Divine Assignment orders you to lower your gaze. Your natural disposition has the tendency to gossip, whereas the Divine Assignment commands you to watch your language. This is the truth about lusts; they can be our means to exalt in the Sight of the Almighty Allah:

((Allah, the Exalted, takes pride in a worshipping young man before the angels and says, "Look at My servant; he gave up his lust for the sake of Me.))

Believe me dear brothers and young men, no one is dearer to Allah than the repentant young man, for Allah takes pride in him before His angels.

Would Prophet Yusuf, peace be upon him, have become the exalted person he was if he had responded to the temptations of Aziz's wife? He would never have been prominent. What made him so exalted? It is the phrase he said:

﴿He said: "I seek refuge in Allah (or Allah forbid)!﴾

[Yusuf, 23]

By Allah, sometimes taking a specific stand, which is very hard to you to take, will be the cause of an everlasting bliss you are granted, because it is an honorable stance.

Hence, natural disposition contradicts the Divine Assignment, but the latter is in accord with Al-Fitrah, whereas the natural disposition is in accord with the body needs, and thus it tends to be keen on comfort and sleep.

Al-Fitrah tends to establish a profound connection with the Almighty Allah, so it makes man wake up (to offer his Salah).

You should comprehend lusts as driving powers, not destruction ones, because only then you will become prudent.

My question is the following: How do you comprehend any prohibition in the Quran when you read it? Suppose there is an extended field with a sign in it that says "Mine field. Stay away!".

will you upon reading the sign as a civilized educated person, bear grudge against the one who put that sign? Definitely not! On the contrary, you will be grateful to him because he is keen on your safety, but the minute you consider this sign as a restriction to your freedom, you are not a knowledgeable person.

You will be prudent when you know beyond doubt that this sign is put for your own safety.

Dear brothers, the topic of lusts is very delicate and lusts are the secret behind your connection with Allah, behind being admitted to Paradise and behind approaching Allah.

If man longs for nothing, how will he draw closer to Allah? The Almighty Allah has installed these lusts to be our means to exalt in His Sight, and this does not mean that there is deprivation in Islam (since man can fulfill his lusts lawfully).

There is nothing wrong about fulfilling lusts according to Allah's Method:

The precise fact is that every lust has a lawful way through which it is fulfilled. Every person longs for being famous, for occupying powerful position and for being at the top of the world. Gaining a prominent position can be achieved by excelling in a scientific specialization, scientific knowledge or a craft, by occupying a high social position, by having a handsome look, by owning a big house, by owning a luxurious vehicle or by seeking superiority. All these tendencies and desires are basic needs of mankind, so one can be superior by knowing Allah, by offering good deeds, by calling people to Allah and by spreading the truth. Thus, he can win the hearts of thousands yet millions or hundreds of millions of people, and he can be a well-known beacon.

On the other hand, when someone is indulged in mundane sins, such like building a night club, and skillfully displaying all sorts of immortality in it, he also can be famous and rich, and he might own a big house, a luxurious car or may be 50 cars and a private jet (actually most of those, who are among top richest people, are drug dealers).

This is superiority as well. Hence, the tendencies are neutral but they can be means to exalt or to hit rock bottom.

Is Salah Adeen not a beacon? He faced 27 European armies and he opened Al-Quds, did not he? Is our Master Umar not a beacon? There are a lot of beacons in our history who proved themselves and were among the sublime great people and their names are written on the plate of honor.

Hujjaj stand before the grave of the Prophet, peace be upon him, then they move to the grave of our Master As-Siddeeq. Is he not a great man?

((The sun never rises or sets on any better man than Abu Bakr except a Prophet))

[Mentioned in the relic]

Abu Bakr proved himself in serving the Cause of Allah, whereas Abu Jahl proved himself as an opponent to Islam, so he ended up in the dump of history.

You can prove yourself in goodness and become a beacon, or, Allah forbid, in evil and become famous as well, just like Hitler and the like of powerful people. He caused two world wars, each of which claimed 50 million people and left another 50 million disabled.

You can also be like the one who threw the nuclear bomb on Hiroshima and Nagasaki, for he became a very famous man.

He made a decision causing the death of 300. 000 people in three seconds, and World War II was over because of these two bombs.

Proving one's self and superiority are neutral, so one can prove himself by committing a sin.

An Arab dancer said, "Allah gave me the help to perform this dance", while this is a disgraceful job. Lots of authors write pornographic literature, and believe me these books are best sellers.

On the other side, we have also authors who have good conduct, and they write books of best quality. Notice how writing books is a neutral matter, so is loving women; you can be the happiest husband on earth and you can have pious children from your wife.

Some couples have about 25 grandchildren in their 60 or 70s, and among those grandchildren there is a doctor, an engineer, and so on.

The grandmother has been a great Islamic missionary and she got married and had children of her own and raised pious daughters.

Those grandchildren are the fruit of a lust as marriage is the lawful fulfillment of a lust.

Superiority is basically a lust as well, but it is neutral like all other lusts. These lusts are the means through which we either exalt to best levels or reach the worst levels. Don't get upset about saying the word "lust", for it is our path to Allah either by refraining from fulfilling it unlawfully or by fulfilling it according to Allah's Method. When one works hard to earn Halal money and buys a suit for Eid from this money in order to put it on when he visits his relatives, they will flatter him by saying how elegant he is. By buying this suit and be elegant he fulfills a lust in a permissible way:

((...repair your saddles and make sure that you are dressed well, so that you will stand out among people like an adornment))

[Ahmad]

Abu Ad-Darda' said: We were once with the Prophet, peace be upon him, and he said to us:

((You are going to visit your brothers, so repair your saddles and make sure that you are dressed well, so that you will stand out among people like an adornment, for Allah does not like ugliness.))

[Ahmad]

To sum up dear brothers, lust is one of the main factors of the Divine Assignment which help you reach Allah and Paradise. Allah has installed lusts in you in order to make them your means to exalt in the Sight of the Lord of the heavens and the earth either by being patient (by refraining from sinning) or by being grateful to Allah (as He helps you fulfill them according His Method), and keep in mind that every lust which has been Divinely installed in man has a lawful way through which it can be fulfilled.

The Introduction of the scientific topic of inimitability:

Dear brothers, let us move to the scientific topic, let me start with a brief introduction to the subject.

1- Every Prophet is provided with a miracle to verify the authenticity of his Message:

The Prophet, peace be upon him, was sent by Allah to all nations and people:

﴿And We have sent you (O Muhammad, peace be upon him) not but as a mercy for the 'Alamin (mankind, jinns and all that exists)﴾

[Al-Anbiya', 107]

All Prophets, peace be upon them, were sent exclusively to their people, and due to the Divine profound Wisdom, the Divine miracle of every Prophet, is Allah's proof to His creations that this man is His Messenger.

2- The miracles of previous Prophets are tangible:

The previous Prophets, peace be upon them, were provided with tangible miracles. Musa's miracle, peace be upon him, was:

﴿Then [Musa (Moses)] threw his stick and behold! it was a serpent, manifest!* And he drew out his hand, and behold! it was white (with radiance) for the beholders. ﴾

[Al-A'raf, 107-108]

He struck the sea with his stick and it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain. Prophet Ibrahim, peace be upon him, was thrown in fire, but it didn't burn him.

﴿We (Allah) said: "O fire! Be you coolness and safety for Ibrahim (Abraham)!" ﴾

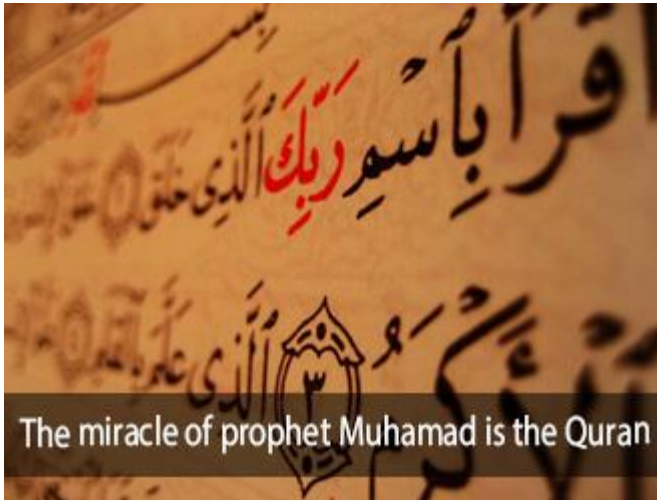
One of the miracles of Prophet Isa, peace be upon him, was:

﴿and I bring the dead to life by Allah's Leave ﴾

[Aal-'Imran, 49]

These miracles are Allah's Testimony to His servants that these men are His Prophets and Messengers, peace be upon them.

3- Quran is the miracle of Prophet Muhammad PBUH, because he is the Messenger of all mankind:



Unlike those Prophets, peace be upon them, our Prophet Muhammad, peace be upon him, was sent to all nations and people till the end of days, and the Quran is the seal of all Divine Book, so Allah's Testimony should be continuous, not temporary like the light of a matchstick, which is

extinguished soon after it is lit. The miracles of the other Prophet, peace be upon them, have become news that are believed or disbelieved by the succeeding nations.

The Divine Revelation to the Prophet Muhammad, peace be upon him, addresses all nations and people and His Quran is the seal of all Divine Books. Thus, this miracle should be of scientific and intellectual nature.

This is the reason behind the inimitability of the Quran and Sunnah, and this is why many scientific facts which are mentioned in the Quran (which was sent down 1400 years ago), have been discovered lately. The Almighty Allah says:

**﴿We will show them Our Signs in the universe, and in their
ownelves﴾**

[Fussilat, 53]

This is exactly what happened.

The Divine Inimitability in the human body:

1- The brain cells are irreplaceable:

Pay attention to this delicate fact: Every cell in the human body has a life cycle, the shortest of which last for 48 hours only.

The cell of the small intestine villus has the shortest life cycle. It is the layer which absorbs the chyle (a milky bodily fluid consisting of lymph and emulsified fats).

Hence, the intestine villus of yours is automatically renewed every 48 hours. The longest life cycle of a cell lasts for five years, and this is the one of the bone cell.

Therefore, all your body cells are renewed every 5 years including the ones of your skin, hair, bones, eyes, ears, tongue, nose, esophagus, windpipe, lungs,

tomach and intestine. However, due to profound wisdom, the brain cells are irreplaceable, and if they were replaced, man's situation would be disastrous. A doctor, for instance, would forget that he is a doctor.

Glory be to Allah! If the brain cells were replaceable, one would will go back to be illiterate, he would forget that he was an architect or a tailor and he would forget all about his talents. Where are all these things stored? They are stored in the memory in the brain.

If the brain cells were replaced, and someone asked you, "Who are you?", you would answer, "I don't know", and you would forget your own son, daughter and identity.

If brain cells were replaceable, knowledge, expertise, talent or ability, would be erased. Whose Wisdom prevents this from being like that? Whose Omnipotence is that? Whose Mercy is that? Our memories are constant. However, partial amnesia is an exception of this fact.

An honorable brother said to me, "One day my father went out of his factory heading home, but he wasn't able to know where it was.

However, he remembered where I live, so he came to me and said, 'Where is my house?'" Another man lost his memory, so he couldn't recognize his own son who came from USA to visit him.

In rare cases, the Almighty Allah shows us how precious the grace of the brain and its memory are.

The memory is not bigger than a lentil grain, yet it stores about 70 billion images.

A bomb blew up once in a hotel in a city in an Arab country, and I glanced the piece of news in which the accident was mentioned and the photo of the hotel was displayed. After five years, I could recall the image of that hotel when I checked in it, because its image had been stored in my brain, and upon checking in it the image which I glanced on TV matched the one of the hotel where I was.

I said to myself, "It is the same hotel". The memory is a great grace and the brain will never be replaced so do not panic, for your memory, expertise, talents, knowledge, friends, children, relatives and abilities are all safely archived in your memory.

Once a man entered a Masjid, and he was about to put his shoes in the place where he used to put them in, but because he was talking to his friends when he put the, he couldn't remember where he put his shoes after he finished his Salah.

2- The heart cells are irreplaceable:

By Allah, these are amazing clear signs that indicate Allah's Greatness. The heart cells are obviously irreplaceable, but why? The heart stays as it is in every person. Allah says:

﴿and have they hearts wherewith to understand﴾

[Al-Hajj, 46]

We all say, "Allah knows better" (for mentioning the heart as means of understanding).

It has been discovered recently that the heart is the center of emotions, sentiments and manners, but how had this fact been proven? After transplanting the heart for 73 patients, doctors noticed a change in the hobbies and emotions of the recipients, as they adopted those of the donors.

I will explain this fact in details next lecture Insha' Allah, for it is a breakthrough unto itself. Therefore, when the Almighty Allah says:

﴿and have they hearts wherewith to understand﴾

This indicates that the pine-like heart has perceiving abilities and has nervous cells that can store information 500 times more than the brain cells. This is a very recent scientific breakthrough.

The Constituents of the Divine Assignment – Lust-2- When Man is Overcome by His Lust- The Properties of Water.

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Lust as a constituent of the Divine Assignment:

1- Who is the slave of lust?

Dear brothers, this is lesson number 16 of the series "Creed and the Inimitability of Quran". In the previous lecture we started the topic of "Lust" which is one of the constituents of the Divine Assignment. The majority of people believe that without lusts people would never sin and they support their claims with proofs.

((Abu Huraira narrated that the Prophet (PBUH) said, "Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him."))

Man might be a slave of Dinar, Dirham, his stomach, his private parts or his clothes (appearance). In fact, this Hadith describes those who worship their lusts instead of worshiping Allah, and this concept is mentioned in the Quran in the following Ayah where Allah says:

﴿Have you (O Muhammad PBUH) seen him who has taken as his ilah (god) his own desire?﴾

[Al-Furqan, 43]



As you all know, in Arabic we refer to worshipers by using two words:

either Abeed, or Ibad, and while the former is the plural of Abd (servant) who submits to Allah compulsorily, the

latter is the plural of Abd (a devoted servant) who submits to Allah willingly out of gratitude. When man gets acquainted with Allah willingly, loves Him, obeys Him, submits to Him, adheres to His Method and becomes charitable towards His creations, he is entitled to be Abd (a grateful devoted servant), whose plural is Ibad.

﴿And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness﴾

[Al-Furqan, 63]

On the other hand, the one, who is unwieldy, whose desires control him and who worships his lusts instead of worshiping Allah, is Abd out of compulsory in the sense that he has no option but to be under the control of Allah, because he is in His Hand and at any second Allah might put an end to his life, so this person is Abd out of compulsory and the plural of this word is Abeed.

﴿and your Lord is not at all unjust to (His) slaves.﴾

[Fussilat, 46]

2- Lusts are neutral:

As I mentioned in the previous lecture, lusts are neutral because man owns the free will. Moreover, lusts can be means to sublime to the highest ranks, or means to hit rock bottom and reach the lowest of low, thus lusts are neutral. Consider the following example which I mention a lot: The fuel in the car is located in its sealed tank, it flows through confined pipes and it ignites at the right time and place in order to produce a useful movement.

This same fuel can be poured on the vehicle and by giving it a light, it turns into a destructive power to the car and the people inside it.

The fuel is the same in both cases yet it can be useful or destructive. Likewise, lusts are neutral, so they can be means to exalt to the highest ranks or means to fall to the lowest of the low.



When man gets married to a pious woman, who is easy on the eye, who obeys him, who honors him in his absence and who gives him dutiful sons and daughters who will grow up and get married to pious husbands and wives,

he is actually starting a family. This extended family of grandparents, children and grandchildren start with a very notable man and a sexual intercourse, isn't it?

This same sexual intercourse can be done in a very corrupted place like a night club which is built by a deviated man and where sins of all sorts are committed and Zina (fornication) is allowed.

This indicates that lusts are neutral and they can be means to exalt to the highest ranks, or means to fall to the lowest of the low, and it is the same lust in both cases.

3- Fortunes in life are neutral:

The desires, fortunes in life and intelligence are neutral. Man can be clever, and he use his cleverness in spreading the word of truth, whereas another man with the same cleverness might use it to misguide people and to earn tremendous amounts of money unlawfully. Handsomeness can be used in serving the truth, because it helps man in achieving his goals in life.

However, it can be a destructive means to the person who uses it in committing thousands of sins.



Eloquence, fortunes, desires and Divinely bestowed skills are neutral.

If Allah gives you money, either you spend it in obeying Allah and exalt to the highest ranks thusly, or you spend it in corrupting other people and fulfilling

your desires unlawfully, which displeases Allah. As for the prestige, it can be gained because of an official social position through which one can enforce the truth and prevent falsehood.

As a result, he will exalt to the highest ranks, or he will hit rock bottom if he uses his position to collect unlawful hefty wealth.

Therefore, fortunes, desires and Divinely granted skills are neutral because man owns the free will and all of that can be means to exalt or to fall. Allah says:

﴿As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."* But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"﴾

[Al-Fajr, 15-16]

The Divine deterrent Response is the following:

﴿Nay!﴾

[Al-Fajr, 17]

Allah denies that His bestowal is means to honor man, or that His withdrawal is means to humiliate him, because in fact His bestowal is a test, whereas His withdrawal is a Divine Treatment.

Let me ask this question which I repeatedly ask: Is money a grace? The answer to that question is yes and no. Is poverty a grace? The answer also is yes and no, but how? Money is a grace only if it is earned and spent lawfully.

By Allah, I visited once the father of my friend in Eid many years ago, and he said to me, "I am 96 years old, and yesterday I had tests and everything in my body was normal". Then he said, "By Allah I never committed Haram in earning money or with regard to women". Indeed whoever leads a pious life, will have good health.

4- Obeying Allah guarantees man security, happiness and tranquility:



Dear brothers, the worldly life becomes beautiful by obeying Allah, and the one who obeys Allah will acquire a right given to Him by Allah the Almighty. Narrated Mu'adh bin Jabal:

((The Prophet BPUH said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet PBUH said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet PBUH said, "Not to punish them (if they do so)."))

[Agreed upon]

I am addressing every believer who attends this religious session and who listens to it: If you obey Allah in all His orders, He will grant you a right upon Him, and this right is that you will not be Divinely tortured.

﴿Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve!﴾

[Fussilat, 30]

By Allah dear brothers, I cannot believe that the heart of the believer have any fears, worries, despair or pessimism, simply because the believer is appeased in the Noble Quran where Allah assured him that He will help and defend him. Allah says:

﴿Truly, Allah defends those who believe.﴾

[Al-Hajj, 38]

﴿and he, to whom Hikmah is granted, is indeed granted abundant good.﴾

[Al-Baqarah, 269]

This abundant good you are granted is manifested in being pleased with Allah and in being secured, which is the mother of all graces.

﴿(He) Who has fed them against hunger, and has made them safe from fear.﴾

[Quraish, 4]

Allah will grant you happiness and tranquility.



I would like to repeat again dear brothers, lusts are neutral, better yet, had man had no lusts, he would not have exalted to the Lord of the heavens and the earth and there would not have been Paradise. Suppose that there are no prohibitions, how would you get closer to Allah?

In fact prohibitions draw you closer to Allah when you abstain from doing them. For instance, when you lower your gaze from looking at forbidden things, when you reject any suspicious money and when control your tongue from backbiting, calumny, sowing dissension between people,

bragging and other fifty sins committed by the tongue, you will get closer to Allah. Hence, when you abstain from committing sins and control your hearing, sight, tongue, movement and hand, you will exalt in the Sight of Allah.

Therefore, I assure you that without lusts we will not exalt to the Lord of the heavens and the earth, and there will not be Paradise under which rivers flows.

﴿Its provision is eternal and so is its shade,﴾

[Ar-Ra'd, 35]

﴿Then as for him who will be given his Record in his right hand will say: "Take, read my Record!" "Surely, I did believe that I shall meet my Account!"* So he shall be in a life, well-pleasing* In a lofty Paradise* The fruits in bunches whereof will be low and near at hand* Eat and drink at ease for that which you have sent on before you in days past! ﴾

[Al-Haqqah, 19-24]

5- Lusts have lawful ways to be fulfilled and there is no deprivation in Islam:

Dear brothers, hereby I am addressing the youth: When you are young, beware of believing or mistakenly claiming that there is deprivation in Islam, because this is not true. There is no deprivation in Islam, but rather Islam organizes your desires, in the sense that every lust, installed in man, has a lawful way to be fulfilled.

Deprivation has no grounds in Islam, because Islam is the religion of Fitrah (an inborn natural predisposition which cannot change, and which exists at birth in all human beings).

It is inclined towards right action and submission to Allah, the One Deity), and every lust installed in you has a lawful way to fulfill it even the lust for ruling which exists in every human being.

This lust has so many terms (according to psychologists) like self-esteem, superiority or mastery and which can be fulfilled and satisfied by seeking knowledge and offering good deeds, and so man will be honored by Allah. Allah says:

**﴿Have We not opened your breast for you (O Muhammad PBUH?*)
And removed from you your burden* Which weighed down your
back?* And raised high your fame?﴾**

[Ash-Sharh, 1-4]



Whosoever seeks knowledge will acquire a special rank in the Sight of Allah the Almighty.

The fame of the Prophet PBUH is indeed raised high. In Umrah, millions visit the Prophet's Masjid in Al-Madinah and supplicate, "O Messenger of Allah, I bear

witness that you have conveyed the Message, fulfilled the trust, advised the Ummah, strived for the Sake of Allah as He deserves and guided His servants to the Right Path".

The Prophet PBUH knew Allah and carried the burden of Da'wah (call to Allah).

﴿O Prophet (Muhammad PBUH)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner* And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah the legal ways of the Prophet). ﴾

[Al-Ahzab, 45-46]

Allah also raised high the fame of Abu Bakr, may Allah be pleased with him, and millions of visitors stand before his grave and say, "O companion of the Prophet PBUH, O you, about whom the Prophet said:

((The sun never rises or sets on any better man than Abu Bakr except for a Prophet.))

Millions of visitors stand before the grave of Umar, may Allah be pleased with him, and say, "O Farooq, you are the one about whom the Prophet PBUH said:

((If there were a Prophet after me, he would be Umar.))

Allah raised high their fame, because they were honest, they were believers, they were righteous, they were sincere and they were good doers.

On the other hand, where are those who stood up against Islam? They are in the dumpster of history, like Abu Jahl. Will anyone say O Master Abu Jahl? Absolutely, none will.

Dear brothers, lust is the same for any human being. However, it can be means to exalt or to hit rock bottom.

Lusts are neutral and man owns the free will, so every lust Allah has installed in you might be your means to exalt to the highest ranks.

6- Lusts can only be fulfilled in certain ways defined in Islamic laws:

There is another point concerning the fact that every installed lust in you has a lawful way to be fulfilled. This point is that if you obey Allah, it is thousand times impossible to lose, and you will never win if you disobey Him. You have been provided with a Divine Method, and in general every lust in you can be fulfilled in a range of an angle of 180 degrees (some areas are lawful [and are defined in the Divine Method] and others are unlawful).



In order to clarify this issue, consider the example of driving your car on a road where there is a deep valley on the right side of it and another deep valley on the left side of it, and the range within which you can direct your steering wheel is wide and cover an angle of 180 degrees. However, only an

angle of 30 degrees of the right 90 degree angle will keep you safe but directing it within the next 60 degrees of the right 90 degree angle will lead you straight to the right valley, and the same goes for the left 90 degree angle.

Hence, the allowed safe area where you can direct your steering wheel safely in is only 60 degrees (30 degrees on the left and 30 degrees on the right), while directing your steering wheel more to the left or more to the right will cause your death (by ending up in one of the valleys).



This same example is applicable to lusts, for there is a wide range in which desires can be fulfilled. However, the Divine Method allows a limited range for them to be fulfilled, and actually this is the concept of the entire religion, for the philosophy of the religion is about moving only in this

limited area.

Take for example earning money, there is a wide range of ways to earn it like earning money by stealing, extortion, swindling, forging, cunning, deceiving or lying. On the other hand, the lawful money is earned only by being honest and by perfecting your job.

It is like when you drive your car within the safe 60 degrees I have already mentioned, while using other unlawful ways are like directing your steering wheel within the danger zone which will lead you to the valley. Accordingly, how can we define religion?

Religion is mere control, it is controlling your movement which is motivated by your lusts in order to put it on the right track defined by the Divine Method and allowed by Allah. This is the religion, this is uprightness and this is the good deed. Allah says:

﴿Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life ﴾

[Aal-'Imran, 14]

Paradise is the price for controlling our desires. It is said that the Islamic civilization is based on self-control, whereas the western civilization is based on despotism and controlling nature.

Controlling nature is manifested in their achievement when they were able to drill an oil well in the middle of the sea in order to bring out the oil from the bottom of it.

How were they able to dig these wells in the bottom of the sea? How did they do that without allowing the salty water to leak into it? How were the wells enforced? How were the pipes put? How were they able to pour concrete despite of water? How amazing thing job is.

The westerners were able to bring out oil from the bottom of the North Sea, and they reached the moon, Mars and Jupiter. Furthermore, they were able to transmit images and sounds to the entire globe till the world became one small village, beside many other scientific amazing breakthroughs.

After making the entire world one small village on a desktop, they controlled it, and by pressing one button you can talk to the entire world.

I was once in Mount Arafat, and I was asked to deliver a speech on the Syrian satellite channel. While I was doing so, my speech was heard in the five continents.

By pressing one button I was able to transmit my speech to five continents, and this is a remarkable breakthrough and unbelievable matter.

7- Controlling one's desires is the price he pays for Paradise:

Dear brothers, every lust installed in man has a lawful way to be fulfilled through it, and the believer's movement should be in the allowed limited range defined by Allah through His Method. Allah says:

﴿But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts* Verily, Paradise will be his abode. ﴾

[An-Nazi'aat, 40-41]

Paradise is a reward deserved by those who are able to control their desires, and it is the reward of keeping your movement within the Divinely allowed range.

Hence, you can eat Halal food after buying it with your lawful money which is earned because of your honesty and hard working not because of lying and fraud.

((Make your living in Halal ways, and your supplicating will be answered))

[At-Tabarani by Ibn Abbas]

You are allowed to marry a woman, and this relation will never bring shame to you, because it is lawful. The Prophet PBUH said:

((In the sexual act of each of you there is a sadaqa." The Companions replied: "O Messenger of Allah! When one of us fulfils his sexual desire, will he be given a reward for that?" And he PBUH said, "Do you not think that were he to act upon it unlawfully, he would be sinning? Likewise, if he acts upon it lawfully he will be rewarded.))

[Muslim by Abi Dhar]

This is unbelievable! However, the same sexual desire can bring Divine Punishment or Divine Reward. The believer can exalt through his desires twice; once by being grateful to Allah, and once by being patient. Thus, the believer will gain rewards in both cases..

If you are in the street and a half-naked woman passes by you, but you lower your gaze and say, "I fear Allah, Lord of the Worlds", you will be exalted once by being patient (because you strived hard to keep your eyes away from her), and you will be exalted another time because you are satisfied with looking at your wife, and you thanked Allah for giving this grace to you.

Hence, you will exalt by being thankful to Allah. Similarly, when you reject unlawful money you will exalt because you remain patient, and when you start a business and make lawful money with which you buy food and clothes, you will exalt because you are thankful to Allah. As I have just said, the believer exalts to Allah twice, once by being patient (because of abstaining from Haram) and other time by being grateful to Allah (for all His Graces).

Let me remind you again that man will not reach the Lord of the heavens and the earth and will not deserve Paradise without the lusts installed in him.



You should leave a space between you and sins, and this space is a safety zone for you. The subtopic here is as follows:

Zina is impermissible, and when Allah forbids it, He puts it in the following words:

﴿And come not near to the unlawful sexual intercourse﴾

[Al-Isra', 32]

Allah does not say, "Do not commit unlawful sexual intercourse" but rather He says, "Do not come near to the unlawful sexual intercourse" due to Divine Wisdom:

﴿And come not near to the unlawful sexual intercourse﴾

This means that you should leave a space between you and this major sin and this space is the safety zone for you (from fornicating).

The best example to clarify this point is to consider the 8000 volt power lines. Since this electric power is fatal, the minister of electricity puts a sign which says, "Do not approach, high power", but this sign is put 8 meters away from the power lines because the range of the power covers 8 meters where it can be fatal and can burn man instantly.

Hence, this safe area around the electric lines is a safe zone to protect people from being gravitated by electricity and carbonized. The same goes for lusts, as they have a tremendous gravitating power, so there should be a safe area between man and sins, and this safe area is manifested in so many forbidden matters like being alone with a woman (Khalwah), befriending vile people or feasting eyes on women's beauty, for all of which make man come near to Zina.

Therefore, whosoever refrains from the introductions of Zina, will be honored by Allah by protecting him from Zina.

**((Anyone who hovers around the Hima-foyer (where prohibited)
to fear of falling into it.))**

[Agreed upon]

**((Truly every king has a sanctuary, and truly Allah's sanctuary is
His prohibitions.))**

[Agreed upon]



You should leave a safe area between you and Zina. You can imagine the forbidden lusts as a deep scary river with a slant slippery bank, and a dry plain shore next to it. In this case, your safety is maintained by walking on the dry shore, but walking on the slant slippery bank will most

likely cause your fall in the river. Jesus PBUH said,

((The chaste is the one who stays away from the causes of sins.))

﴿And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).﴾

[Al-Isra', 32]

﴿These are the limits (set) by Allah, so approach them not.﴾

[Al-Baqarah, 187]

﴿"And come not near to the orphan's property, except to improve it﴾

[Al-An'am, 152]

You should be aware of the Divine Status, for the entire faith is all about fearing that Status.

﴿But for him who [the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad, and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islam and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). ﴾

[Ar-Rahman, 46]

One Paradise is in the worldly life and the other one is in the Hereafter.

﴿But for him who [the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad, and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islam and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). ﴾

One of the scholars said, "I feel pity for the people who come to this worldly life and leave it without tasting the sweetest thing in it which is being close to Allah the Almighty." The proof is in the following Ayah:

﴿They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.)﴾

[Ar-Rum, 7]

Allah confirms that some people know the outside appearance of the worldly life (which means there is another lofty side of it which is to be close to Allah).

Another scholar (Ibn Taymiyyah) said, "What can my enemies do to me, my paradise and garden are in my chest, and they are with me wherever I go.

My expulsion from my homeland is tourism, my imprisonment is my privacy with Allāh, and my killing is martyrdom."

The difference between the believer and the disbeliever is very big:

Frankly, the difference between the believer and the disbeliever is not a difference between two men one of whom offers Salah, while the other does not.

Absolutely not, but rather the difference is deeper than that, for it is a difference between a stable, happy, optimistic, prosper, protected, supported, advanced and evolving person and a lazy, desperate, worried, cautious, dispirited and frustrated one, so the difference between the two is very big.



I hope that all of you know beyond doubt that the difference has nothing to do with the physical appearance.

People vary in their appearance, for some of them have unattractive physical appearance, or they might vary in height which is

an insignificant difference.

As for the believer and the disbeliever, the difference is substantial, and it is about the quality, the psychological state, the trust in Allah, the stability and the happiness.

There is a subtle meaning for the following Ayah:

﴿Then as for him who will be given his Record in his right hand will say: "Take, read my Record!"* "Surely, I did believe that I shall meet my Account!"* So he shall be in a life, well-pleasing* In a lofty Paradise* The fruits in bunches whereof will be low and near at hand* Eat and drink at ease for that which you have sent on before you in days past!* But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!"* "And that I had never known, how my Account is?"* "I wish, would that it had been my end (death)!"* "My wealth has not availed me* "My power and arguments (to defend myself) have gone from me!"* (It will be said): "Seize him and fetter him* Then throw him in the blazing Fire* "Then fasten him with a chain whereof the length is seventy cubits!"* Verily, He used not to believe in Allah, the Most Great,﴾

[Al-Haqqah, 19-33]

The main issue is unless you believe in Allah the Great (by glorifying Him and following His Path) you will not follow His Straight Path, because even Satan believed in Allah yet He did not glorify Him.

Satan said as mentioned in the Quran:

﴿By Your Might﴾

[Saad, 82]

﴿"Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." ﴾

[Al-A'raf, 14]

Satan said:

﴿You created me from fire, and him You created from clay ﴾

[Al-A'raf, 12]

Success lies in believing in Allah the Great and glorifying Him.



therwise, man will deserve Hellfire, because his disbelief in Allah will lead to disobeying Him, and as a result it will be easy for him to commit violations against others.

The clearest example is the dissolute man who never minds having an illicit affair with a young woman, who might have become a mother or a pious wife, but because of what he does, she will deviate from the Right Path and deserve thereby misery in the worldly life and in the Hereafter, given he is the reason behind her misery. Allah says:

﴿And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islamic Monotheism).﴾

[Al-Mu'minun, 74]

When you believe in Allah and remain steadfast, there will be no problems, but when man does not believe in Allah the Great, he will most likely deviate from the Straight Path.

This deviation will be manifested in committing violations towards against and taking what does not belong to him.

Thus, this is the delicate indication in the Ayah; unless man believes in Allah the Great, he will definitely deviate from the Right Path.

Man owns the free will in everything he does:

People usually say, "Satan tempts us, Satan corrupts us or Satan whispers to us", but there is a very clear decisive Ayah which denies this:

﴿And Shaitan (Satan) will say when the matter has been decided:

"Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). ﴾

[Ibrahim, 22]



Accordingly, there is not a man who misguides another one though it apparently seems so, but actually there is a man who has the desire to be deviated, because basically man owns the free will. The second Ayah is the following:

﴿"Certainly, you shall have no authority over My slaves ﴾

[Al-Hijr, 42]

Dear brothers, these lusts are means for us to exalt to Allah and the reason for entering Paradise.

These lusts are our ladder to sublime and they are neutral. Though Allah has installed lusts in man, Allah has made lawful ways to fulfill them. Hence, without lusts we will not deserve to be admitted to Paradise. Do you think that lusts are a grace or a disgrace? Well, they are a grace.

A poet who does not believe in the Quran or Sunnah said the following:

You created beauty to be Fitnah (to distract people) Yet, You said, "O servants fear Me".

This is but poet's words:

﴿As for the poets, the erring follow them,﴾

[Ash-Shu'ara', 224]

Quick comparison between two kinds of people:

Let us read about this quick comparison:

﴿Is he whom We have promised an excellent promise (Paradise)﴾

[Al-Qasas, 61]



The one who lowers his gaze, controls his tongue, is keen on earning a lawful money, spends his money in lawful ways, moves within the Divinely allowed range and is adherent to the Right Path then died, this man will be honored by Allah. Allah says:

﴿Is he whom We have promised an excellent promise (Paradise), which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?﴾

[Al-Qasas, 61]

The difference between the two is very big.

﴿Is he whom We have promised an excellent promise (Paradise), which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?﴾

Lusts bring pleasure to man, yet these pleasures are temporary, and they are followed by remorse, whereas faith brings happiness as well but it comes from within not from outside (like the pleasure of lusts).

Dear brothers, when man gets acquainted with Allah the Almighty, he fulfills his lusts within the Divinely allowed range, and this is what secures him (from Allah's Punishment).

The good deed has a useful outcome in the future:

By the way man usually longs to safety and happiness, and he can achieve safety by following Allah's Path, whereas by offering good deeds he can achieve happiness, and as you know there is a big difference between safety and happiness.

If man, on the other hand, longs for lusts he will be in agony eventually.

A philosopher once said, "If lust becomes one of man's principles, it will turn into agony".

Actually people who are keen only on fulfilling their desires and focus on nothing else are the most miserable ones.

You should know that the most miserable man in the worldly life is the one who is attached to it most, whereas the happiest man is the one who is the furthest from it, because this person lives for a noble, substantial and great purpose which can be summarized in two things: knowing Allah and offering good deeds for this Ummah. This purpose and the deed that matter, because they exalt man till he feels that he is special in the Sight of Allah and close to Him.

Unlike this man, whoever lives to fulfill his desires should know that desires have no future (they do not last), and all the pleasures, the tasty food, the picnics and other tangible pleasant matters will not bring him any position, value or future.

Will anyone who fills the bathtub with warm water, sits in it and enjoys being in it learn anything? Will he become a doctor by doing so? Will he become a successful merchant?

Hence, enjoying life does not last, unlike offering good deeds which has beneficial effects in the future.

Man again will become miserable upon living to fulfill his desires only, and the most miserable man in the worldly life is the one who loves it most, whereas the happiest man is the one who is detached from it. A reported Hadith goes as follows: Narrated by Mu'ath Ibn Jabal that the Prophet PBUH said to him upon sending him to Yemen:

((Beware of luxury. Verily the servants of Allah do not live luxuriously.))

[Ahmad]

Leading an easy life makes man miserable, and this is why the highest rates of suicides take place among the rich people. I can say that the mother of disasters is living an aimless life. Allah the Almighty says:

﴿Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islamic Monotheism)﴾

[Al-Mulk, 22]

Define your goals in life:

I hope that each one of you defines his purpose in life, and the best purpose is longing to know Allah, as it is mentioned in this supplication, "O Allah getting closer to you is my purpose and pleasing you is what I long for".

Choosing to achieve a purpose that is lesser than your abilities will bring you misery, boredom and emptiness after achieving it.

Be aware that choosing a worldly oriented purpose will make you dream of achieving it as long as it is far from reach, but the minute you fulfill it, enjoy it and get done with it, its effect will fade away and misery starts from that point.

Hence, the one who chooses pleasing Allah the Almighty to be his purpose in life is actually choosing the everlasting eternal Haqq (truth).

The scientific inimitability in the Quran: Water:

1- From water every living thing is made:

Let us move to the scientific topic. Actually there are three different topics; one of these topics is something has to do with life on earth and without which there will be no life, and I am talking about water.

﴿And We have made from water every living thing. Will they not then believe?﴾

[Al-Anbiya', 30]

2- Shrinking and expanding are properties in water:

The water has a property that does not exist in any other substance in the universe. Water, like any other element, expands by heating and shrinks by freezing, and this property is applicable to all substances like metals, gases, liquids or even stones as heat accelerates the movement of atoms which sets them apart.

As a result, the solid becomes liquid and the liquid becomes gas where atoms are very far from one another and their movement is very fast, and this is why gases have no shape or volume unlike liquids which have a specific volume but an unspecific shape.

Unlike them, solid materials have specific shape and volume. Hence, shape and volume are specific in solids, the shape is unspecific but the volume is specific in liquids, while both shape and volume are unspecific in gases.



Water expands by heating and shrinks by cooling

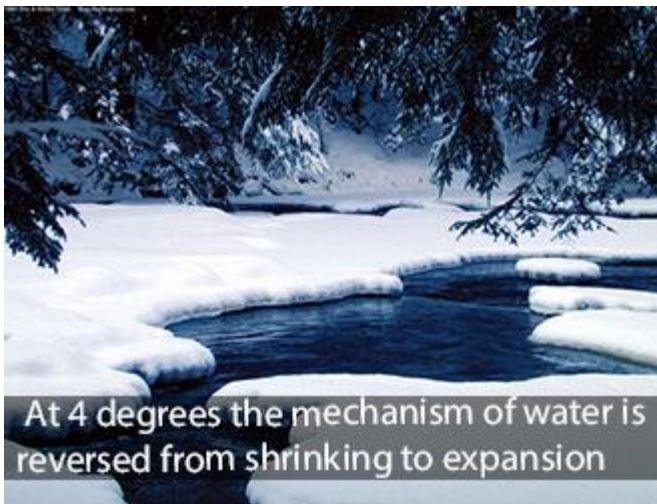
Solids turn into liquids then into gases because of heating, and by freezing liquids become solid, just like water when it is frozen it turns into ice.

Also upon freezing gases, they turn into liquids, and this is observed in the gas cylinders in which methane/argon mixture is frozen (and a high pressure is applied), so it turns into liquid.

Freezing equals applying pressure, whereas heating equals removing pressure.

Thus, every element on earth will expand upon heating and removing pressure, while it will shrink upon freezing and applying pressure, except for one element which is water.

Water has exceptional property, for upon freezing, it shrinks like any other substance till it reaches 4 degrees centigrade and at this temperature the frozen water starts expanding.



Life continues on earth because of this property, but how? If water of seas and oceans shrinks in chilly weather and its density increases accordingly (density increases according to weight not volume so if you take an iron nail and piece of cork the former will

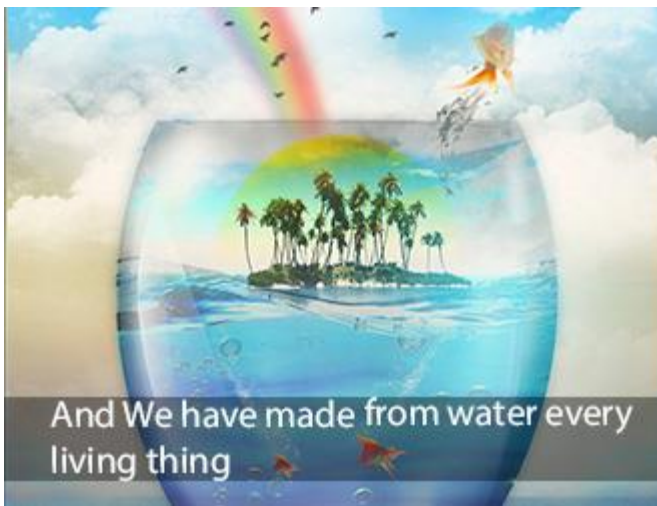
sink deep in water due to its high density and weight, whereas the latter will float on surface of water due to its light weight), the iced layer will sink in the deep sea (due to its high weight) then another layer will freeze and sink till the entire sea or ocean turns into a frozen water (This happened in some stages of earth and the entire seas were frozen from bottom to top).

If this happened, the process of evaporation of seawater would have stopped, rain would have stopped accordingly and all plants, animals and mankind would have died, but because of this property water will shrink in freezing weather like any other substance till it reaches 4 degrees centigrade, then the whole process is remarkably reversed and it starts to expand lessening its density in the process and floating on the surface of water as a result.

By the way, when water expands (because of freezing) no power on earth can stop it. Freezing water is used to remove rocks from a road, for they dig 4 holes in the rock, they put water in the holes and they freeze the water, and by this technique a marble big square rock can be uprooted from the base of a mountain.

Also, though the best metal qualities are used in the engine of cars, when water gets frozen in it, it is able to bring the engine apart and crack it.

3- Water is one of the greatest Divine graces:



Hence dear brothers, water is one of the greatest graces of Allah.

Water is transparent, tasteless and odorless. Had water had a taste, all food, stews and drinks would have been tanned with that taste, and it could have even been smelled of your skin.

Water is tasteless, odorless and colorless and if it had a pink color everything would have turned into pink.

Water evaporates at 14 degrees centigrade, it is penetrable through pores regardless how tiny they are, it evaporates at low temperature and it boils at a moderate temperature.

Water with all its properties is considered one of the Greatest Signs of Allah the Almighty, because without it there will be no life, and if it had not expanded upon freezing, there would have been no life either. Allah says:

﴿And We have made from water every living thing. Will they not then believe?﴾

70% of the weight of the human being consists of water.

4- Man's body consists of 70 % of water:



The following is a funny thought: if we compress man, he will lose the 70% of his weight of water, and we can make of the rest a bar of soap (from his fat), one iron nail and one match stick and if we sell this stuff, man will not worth more than 20 Liras because these stuff are cheap. Allah swears by the

life of the Prophet PBUH, He says:

﴿Verily, by your life (O Muhammad PBUH), in their wild intoxication, they were wandering blindly.﴾

[Al-Hijr, 72]

Conclusion



Man can be great because of his heart so that you cannot see how great he is due to his loftiness, but when he acts cheap, he will be lower than any despicable person. Listen to the following:

When man gets acquainted with Allah, he will become greater than any crucial matter in life, but when he does not know Allah, he will be weaker than any insignificant hardship befell his life.

I hope you will sweeten in a bitter life and I hope you are satisfied even if people are not and I wish that the relationship between us has solid ground even if my relationship with the people is nothing but ruin If your intimacy is fulfilled then everything is less import and everything above this ground is nothing but dust

Constituents of the Divine Assignment – Lust-3- Probity (Al Adalah) and Self-possession (Al Dabtt)- Foramen Ovale (Pottal opening)- The Suckling Reflex in Infants-Water Properties (the property)

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise.

Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Probity and Self-possession are two characteristics related to lust:

Dear brothers, this is lesson number 17 of the series “Creed and The inimitability of Quran”.

Last lecture we tackled the topic of lusts and we will continue talking in this lecture about other subjects of the same topic.

1- Probity (Al Adalah):

First of all, the prophet PBUH said:

((One who dealt with people and did not do injustice to them; talked with them and did not tell lies to them; and made a covenant with them and did not break it, such a person is a perfect gentleman; and his probity is known (and accepted), his brotherhood is worth seeking and backbiting him is forbidden))

[A weak Hadeeth]

Therefore, the one, who deals with people and is unjust with them, talks to people and tells lies to them and makes covenant with people and breaks it, is someone whose Al Adalah is lapsed.

1- The concept of Al Adalah:



Al Adalah is the character that should be found in the believer because he is upright and he doesn't tell lies, he doesn't scam, doesn't get arrogant, doesn't badmouth others and his Adalah is obvious to all people.

The significant difference between the believer and the disbeliever shows in the way the believer thinks, assumes, feels and visualizes matters.

That's because the believer sees what others can't see, as he sees the Hereafter, he sees what is awaiting after death, he sees the Greatness of Allah, he sees the misery that befalls those who disobey Allah. He sees the everlasting happiness which is Allah's reward to his believing servants.

He sees the eternal afterlife.

He sees that the importance of his life comes from believing in Allah, and that the most important thing in life is to offer good deeds.

He sees that his intelligence leads him to give others not to take from them and that his success lies in serving people not using them.

Thus he sees what others can't see, and he feels what others are unable to feel.

2- Racism has nothing to do with Probity:



The believer can't be racists, but what is the meaning of being racist?

I believe that the entire world is divided into two groups; a humane one and a racist one.

Some countries are racist enough to treat their population with equality, but when it comes to other

nations, it is easy for them to kill, oppress, humiliate, extort their natural resources and treat them in the worst manners.

In such a case we say: those people might be considered patriotic in their own countries, but when it comes to treating other nations they are inhumane and racists.

Racism can be practiced by individuals as well, for when the husband, for example, believes that he has rights to which his wife is not entitled or when he believes that she has duties from which he is free, he is considered a racist.

Allah says:

﴿And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them﴾

[Al-Baqarah, 228]

Moreover, the father, who mistreats his daughter in law, but doesn't want his son in law to mistreat his own daughter, is a racist.

The employee, who treats people in a way that he doesn't want others to treat him with, is a racist.

When you assume that you are entitled to some rights and others are not, or that they have duties that you are free from, you are a racist.

The country which treats its own people in civilized manners, but treats other nations oppressively is a racist country.

The country, which gives its citizens unlimited freedom but doesn't allow a Muslim women to put on Hijab in their European county, is a racist one.

The country, which allows women to show up naked or half-naked but they don't allow the Muslim woman to put Hijab, is a racist one.

So I can almost say that the entire world is divided into two groups: Humane and racist.

To which category do you think you belong?

If you were a factory manager, an owner of a company or a corporation and you treated the people who work for you in a way that you don't allow others to treat your son with, then you are a racist.

The mother, who treats her son in a special way and treats her daughter differently, is a racist.

As long as there is racism on earth, violence will never stop.

It is narrated on the authority of Abu Huraira that a black woman used to sweep the mosque. The Messenger of Allah (PBUH) missed her and inquired about her.

The people told him that she had died. He asked why they did not inform him. They had treated her or her affairs as of little account. He (the Prophet) said:

"Lead me to her grave. They led him to that place and he said prayer over her and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by reason of my prayer over them."

[Agreed upon]

When you consider other human beings as your brothers, then you are humane. When you have mercy on the young man who works in your store, then you are humane and when you treat your daughter in law as your own daughter then you are humane.

On a higher level, VETO is considered as a racist right (which is owned by five countries only) and the economic siege manifests racism, for when the powerful advanced countries prevent a developing country from enhancing the life of its people then this practice is a kind of racism.

Therefore, the believer has Adalah in the sense that he is upright, humane, honest, trustworthy, chaste, humble and just.

A man once said to Umar (when he was Khalifa) while he was among other companions: “By Allah we have never seen any person better than you after the prophet PBUH”

I think this man made a big mistake to say that to Umar.

Umar started staring at the companions one by one in a way that brought fear to their hearts, till one of them said: “No by Allah, there was another man who was better than you Umar” to which Umar asked: “Who was he?” The man said: “He was Abu Bakr Assideeq” Umar then said: “This man told the truth and you all lied”.

He considered their silent (to what the man said) as telling lies. Then he said: “By Allah I was more heedless than my camel, whereas Abu Bakr was better than the scent of musk”

((One who dealt with people and did not do injustice to them; talked with them and did not tell lies to them; and made a covenant with them and did not break it, such a person is a perfect gentleman; and his probity is known (and accepted), his brotherhood is worth seeking and backbiting him is forbidden))

3- What are the matters which affect one's Adalah?

Al Adalah of man will be affected if he treats people and oppresses them, talks to them then tells lies and promises them then breaks his promise.

We call this “The lapsing of Adalah”.



There is another term according to scholars which is: “Jarh Al Adalah”

(affecting Adalah), and it is like having a crack in a cup of glass because you drop it,

whereas “the lapsing of Adalah” is like smashing it with a hammer. Therefore,

Jarh Al Adalah is not a complete lapsing of the Adalah.

Among the cases which affect one’s Adalah is to walk bare feet in the street, to urinate in public, to eat in the street, to give full rein to the horse, to drive the car in high speed, to ride a jade, to walk with a scary animal like rapacious dog (given dogs usually scares little children), to talk with a loud voice at home (to such an extent that the people in the street are able to hear you).

Other examples of things that affect one's Adalah include giving a deficient measure (by taking



a date off the weight [while you are ordered by the prophet PBUH to give little more of the weight according to the following Hadith: ((When you weigh, allow more.))] or by using a fan directed towards the scale pan to give lesser weight or by putting the

scale in a high place where the customer can’t see it and all of these ways make this man earn unlawful bite of food).

to earn a bite of food unlawfully. To befriend despicable people like pervert and drunk people.

You can't go in a picnic with someone who commits Zina. This doesn't befit the believer because they are so different to wander in the streets (especially in summer when some women are half-naked, yet he wanders to feast his eyes on their beauty).

A friend of mine told me about a neighbor of his who is retired, his daughters are married, his sons are married and he has no job.

This man has a bad habit; he goes every day to the market where women's clothes are sold in order to feast his eyes on women's beauty.

My friend told me that this man was afflicted with a disease that caused looseness in his eyelids, and if he wanted to look at a person, he had to lift his eyelid with his hand in order to see.

This wandering in streets to look at women is one of the acts which affect one's Adalah.

Scholars mentioned close to 30 cases by which one's Adalah is affected.

2- Self-possession (Al Dabtt):



Believers have two characteristics
self possession and probity

Al Dabtt is a mind oriented character:

Does the believer have only this character or is it associated with another character?

Adalah is a character of the soul in the sense that the believer is honest,

trustworthy, chaste and he lowers his gaze, he controls his tongue, he doesn't tell you lies when he speaks with you, he is trustworthy when he treats you and he is chaste when his desires are incited, but there is another character which is inseparable from the character of Adalah, and that is Dabtt (Self-possession).

Therefore, the believer has two characters; the first one is mind-oriented which is Ad Dabtt, and the second one is soul-oriented which is Al Adalah.

According to the character of Adalah, the believer never reports a forged Hadith, but first he makes sure that it is authentic and the believer makes sure he understands every Ayah he reads because he is mindful, punctual and seeks proofs, because he refuses to accept or reject anything without proof.

((O Ibn Umar, Your religion, your religion is your flesh and blood, take it from the pious ones, and don't take it from those who are deviated))

[Kanz Al Ummal by Ibn Umar]

Hence, Adalah is different from Ad Dabtt, for the latter is a mind-oriented character, whereas the former is a soul-oriented one. Believing entails that the believer should own these two characters (i.e. Al Adalah and Al Dabtt).

((O Ibn Umar, Your religion, your religion is your flesh and blood, take it from the pious ones, and don't take it from those who are deviated))

[Kanz Al Ummal by Ibn Umar]

Dear brothers, as I always say: There is a scientific connection between obeying Allah and the results of this obedience, and it is the relation between the reason and the result.

Obedying Allah is obligatory.

Every order in the Quran entails obligation unless evidence proves otherwise:

Allah says:

﴿Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah)﴾

[Aal-'Imran, 31]

Therefore, following the prophet PBUH is a Divine order, but this order has requirements.

What does that mean?

Allah says:

﴿and perform As-Salat ﴾

[Al-Ankabut, 45]

Performing Salah needs some requirements. It requires Wudu (ablution), and as a result, Wudu is obligatory just like Salah because Salah can't be right without Wudu.

Thus the latter is Fard according to the rule in Fiqh that says: Whatever deemed necessary to offer the act of worship, is an act of worship itself, whatever deemed necessary to complete an obligatory, is an obligatory itself, and whatever deemed necessary to perform Sunnah, is a Sunnah itself.

In another Ayah Allah says:

﴿And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it)﴾

[Al-Hashr, 7]

Does this order of “take it” have requirements?

To answer this question, consider the following example: When do you take a pill to lower your high blood pressure (the silent killer)? You do that when you become aware that you have high blood pressure.

Therefore, having a blood pressure monitor (so that you can check on your blood pressure every now and then) is deemed necessary to treat the high blood pressure.

Now pay attention:

﴿And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it)﴾

[Al-Hashr, 7]

What is the thing that is deemed necessary in order to carry out the order “take it”? What did he (i.e. the prophet PBUH) give us? How can someone take something which he has no idea about?

Hence, in order to take what the prophet PBUH gave us, we should know His Sunnah, and as a result, knowing Sunnah is Fard Ayn (an individual obligation) because every order in the Quran, according to scholars of the principles of Islamic law, entails obligation unless evidence proves otherwise.

Allah says:

﴿Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.﴾

[Al-Kahf, 29]

What is the meaning of “let” here in the second part of the Ayah? Does it mean that Allah is ordering us to disbelieve? Of course not! The order here is in the sense of menace.

In order to consider a Divine order as an order, it should entail obligation, but in the previous Ayah, the order “let him disbelieve” does not entail obligation, but rather it is out of Divine menace and alarming.

﴿Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.﴾

[Al-Kahf, 29]

Allah says:

﴿and eat and drink but waste not by extravagance﴾

[Al-A'raf, 31]

“Eat” seems like an order, but man might not eat, so “Eat” here is not an order which entails obligation, but it is an order of recommend something).

Hence not every order entails obligation, but every order in Quran entails obligation unless evidence proves the otherwise.

Consider this example: What does the word Zahra (flower) mean? It is a plant, but if you say: Zahra is playing in our house, this gives you an evidence that Zahrah here doesn't refer to a plant but rather it refers to a little lovely girl who is playing in the house.

In this case we say that there is an evidence that prevents the listener from imagining the real meaning of the word “Zahrah”.

Again, every order in the Quran entails obligation unless evidence proves otherwise.

After this explanation let us go back to the Ayah where Allah the Almighty says:

﴿And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it)﴾

[Al-Hashr, 7]

Knowing the Prophetic Sunnah is required:

The order “take it” entails that you should know what the prophet PBUH gave you (i.e. his Sunnah of orders and bans).

Thus, we can say: Knowing the prophetic Sunnah is Fard Ayn on every individual Muslim because it is one of the needed requirements to apply this Ayah and carry out the order in it which is “take it”.

Allah says:

﴿Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.﴾

[Al-Ahzab, 21]

How can we take the prophet PBUH as an example for us to follow if we don't know how he lived? How he was in his house? How he dealt with his companions? How he was in times of peace? How he was in times of war? How he behaved when he was poor, rich and victorious or when he was oppressed by the people of Ta'ef?

In order to take the prophet PBUH as an example for us, we should read his biography, and thus knowing his Sunnah is deemed a necessary requirement for faith.

We are still in the main topic “Lust” and Al Adalah and Al Dabtt are secondary subjects of that topic. While Al Adalah is a character of the soul, Al Dabtt is a mind oriented character, and in order to have those two characters, one should know the verbal and practical Sunnah of the prophet PBUH (i.e. his biography).

Seeking the religious knowledge is required:

All of you know that this table in front of me is an inanimate object, but what is the meaning of inanimate? It means that it occupies space, has length, width, height and weight.

Similarly, plants occupy space, have length, width, height and weight but, unlike inanimate objects, they grow. Animals (like elephants for example) occupy space, have length, width, height, weight, and they grow and move.

As for man (who is the supreme creature), he occupies space, has length, width, height, weight, and he grows, moves and thinks.

Therefore, Allah installed perceptive power in man, given knowledge feeds this power. This power motivates man to seek knowledge, but if man doesn't do that, he will descend his humane level to a level which doesn't benefit him.



Man is installed with comprehending power that make them seek knowledge

Hence, seeking knowledge is an obligation on every Muslim.

You can't help not attending this religious session in order to get acquainted with Allah and with His Method, because attending such sessions comes from a craving power inside you which can't be fulfilled but by

attending these sessions.

Better yet, there is a deeper need that is fulfilled by attending religious sessions, and this need is to know the purpose you were created for.

Allah created you to know Him, and when you know Him you will worship Him, and this will lead you to safety and happiness in worldly life and in the Hereafter because you fulfilled the purpose of your existence.

Seeking knowledge is one of the requirements in order to control man's lusts, because by seeking knowledge he will know Halal (permissible matters) and Haram (impermissible matters), what religiously should be and what should not be, good and evil, truth and falsehood, the reality of worldly life and the Hereafter and the spiritual matters and materialistic matters.

On the other hand, the one who is ignorant will think as described by Allah in the following Ayah:

﴿Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? Was he not a Nutfah (mixed male and female discharge of semen) poured forth? Then he became an 'Alaqa (a clot); then (Allah) shaped and fashioned (him) in due proportion. And made him in two sexes, male and female.﴾

[Al-Qiyamah, 36-39]

﴿"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" So Exalted be Allah, the True King﴾

[Al-Mu'minun, 115-116]

Exalted is Allah above the claim that He created man in vain.

Dear brothers, we are still tackling the topic of “Lust”.

Lust is a motivating power, for man longs for food, drink, sex and superiority in land.

All these lusts need a method in order to be controlled, thus seeking knowledge is deemed important to acquire the character of Al Dabtt, and establishing a connection with Allah is deemed important to acquire the character of Al Adalah, for Al Dabtt is a mind-oriented character, whereas Al Adalah is soul-oriented one.

Man should know the reason and the purpose behind his existence, and he should purify his soul by establishing a connection with Allah, so man needs both in order to control his lusts and keep them on the right track of The Divine Method.

When man is deviated from the right path and when he falls short in seeking (religious) knowledge, he will commit sins, he will drop religious duties and he will violate Allah’s orders, so how will Allah discipline such person? Calamities are the Divine discipline.

Calamities for the deviated man are like the breaks for the car. Although the car is manufactured originally to run, it is provided with breaks (which contradict its function), but those breaks are the safety means, so are calamities in the worldly life. They work like breaks to insure the safety of the vehicle.

The Divine Follow up and the Divine Punishment:

There is something called “The Divine follow up” and “The Divine punishment”. While the powerful oppressive man is punished by Allah, the merciful person is followed up by the Divine providence.

Therefore, the Divine follow up is different from the Divine punishment. Allah the Almighty says:

﴿And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam).﴾

[As-Sajdah, 21]

There is a Divine follow up.

One can feel the Divine providence following up on him when he commits some sins and then Allah afflicts him, when he feels superior on earth (and take pride in it) and Allah brings to him an incident which shows him his real size, when he spends lavishly and Allah makes things tight on him, when he abandons his duties and Allah afflicts him with domestic conflicts, or when he doesn't fulfill his duty towards his parents and Allah makes his son acts rudely with him.

Allah the Almighty treats His servants, and if man understands that treatment, he will cover four fifths of the way to Allah.

((When Allah loves His servant, He afflicts him))

I used to give this example repeatedly: there is a big difference between two patients, one of them has curable acute inflammation in his stomach, but it needs strict diet, and another patient with incurable cancerous spreading tumor, so if the first patient asked his doctor: "What should I eat? He will answer:

"Only milk", but if the second patient asked his doctor: "What should I eat?" He will answer: "Eat whatever you like" because there is no hope."

Much in the same line, you are a curable case (i.e. there is hope) as long as you are included in the Divine providence, as long as you are Divinely followed up, as long as you are reckoned, as long as you receive wake up calls, as long as you have hardship, as long as things get tight, as long as you are afflicted with calamities and as long as

you are tested with diseases or poverty, because all that are but Divine messages to you from Allah the Almighty.

Allah the Almighty is The Lord of Worlds.

Scholars of Aqidah tended to believe that it is not proper to say that Allah is The Abaser (alone), or to say that Allah is The Afflicter, or to say that Allah is The Humiliator, but one should say: Allah is The Humiliator and The Bestower of Honor, Allah is The Afflicter and The Propitious, Allah is The Abaser and The Exalter, and Allah is The Bestower and The Preventer.

That is because Allah withholds in order to bestow man, abases in order to exalt man and, Allah humiliates in order to bestow man with honor.

Therefore, these Beautiful Names should be mentioned in pairs.

Ibn Ata'a Al Sakandari said: "Allah might bestow you in order to withdraw from you, and He might withdraw from you in order to bestow you.

Had you known the wisdom behind the Divine withdrawal, you would have known beyond doubt that Allah's withdrawal was the very Divine bestowal."

Some countries own a lot of natural treasures and their people lead extravagant life that might be seen by some people as graces, but what they don't know is that these are but curses rather than being graces, because these countries don't have any civilization or scientific superiority, and what people do there is just consuming.

Moreover, the abundance of wealth was the barrier between them and seeking knowledge, how?

Sometimes an orphan poor child is motivated (by his need) to seek knowledge so he works hard, and as a result he excels, he acquires PHD and occupies a very important position which gives him hefty income. On the other hand, another child, whose father is very rich, would find everything available.

He has a car, tasty food and a house.

Thus, he has no motivation to study at all. In this case isn't poverty considered as a disguised grace which makes a successful scientist out of the orphan poor child?

Isn't the richness of the second child considered as a curse?

Hence, "Allah might bestow you in order to withdraw from you, and He might withdraw from you in order to bestow you. Had you known the wisdom behind the Divine withdrawal, you would have known beyond doubt that Allah's withdrawal was the very Divine bestowal."

The absolute evil does not exist in the universe:

One last important point: the absolute evil does not exist in the universe because it contradicts the existence of Allah.

If a drunken man is driving a car, and because of his condition the car went into a ditch and is broken, will anyone think, upon seeing the crashed car, that it is manufactured that way? No one will think so, because factories manufacture the vehicles in a perfect shape with it only needs a drunken driver.

Much in the same line, evil is not positive but it is negative and it is the outcome of misusing.

This is the exact meaning of the following Hadith when the prophet PBUH said:

((And evil is not attributed to You (Allah)))

[Muslim by Ali Ibn Abi Talib]

This means evil doesn't need a creator, because it is only the outcome of misusing.

It is like salt which is very important in food, but putting it in sweets is considered as misusing of this substance.

Detergents are expensive and important for cleaning, but using them in cooking will spoil food.

Each one of these substances (sugar, salt or detergent) has a different usage.

Evil is the outcome of misusing and it doesn't need a creator.

This is how man should perceive evil in the universe.

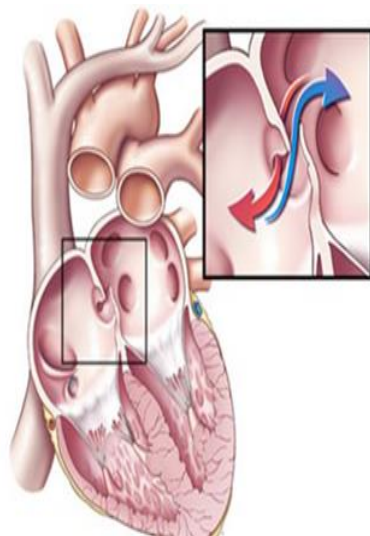
Again, this is the precise meaning of the following Hadith:

((And evil is not attributed to You (Allah)))

Dear brothers, we will continue this topic next lecture inshallah.

Let us move now to the scientific topic.

Foramen Ovale is a Divine wonder in man's creation:



In the previous meeting I told you about a property in water without which there would have been no lecture, no Damascus, no Syria and no life on earth.

This property allows water to expand instead of shrinking when it reaches the temperature +4 degrees centigrade.

In the human heart there are two auricles. When man is an embryo in his mother's womb there is an opening between the auricles which is discovered by a scientist called Botal and it is named after him.

The embryo in the mother's womb doesn't use its lungs because it doesn't breathe (due to the absence of air), thus the lungs don't work, so how does its blood get cleaned (from carbon dioxide)? How does the embryo get the needed oxygen for living? It gets it from the mother's blood through the placenta, for the blue blood of the embryo goes to the mother's lungs and it gets back as red blood holding oxygen to the embryo.

Unlike the embryo, whose lungs don't work and whose heart doesn't pump blood to the lungs, the human being has the minor circulation between the heart and the lungs because man breathes air and thus the blue blood (because of carbon dioxide in it) is pumped to the lungs to turn back again to the red color (Because of Oxygen).

For a reason, one finds it hard to breathe while sleeping upon putting his head under the covers because of the accumulated carbon dioxide, and he goes back to breathing normally after he inhales Oxygen.

Since the embryo doesn't have air to breathe, its lungs don't work, and the heart thereby doesn't pump blood to the lungs, in this exceptional situation, Allah created this opening between the two auricles so that the blood would move back and forth from one auricle to the other.

A university professor told me that after the baby is born, a clot would seal this foramen. Whose Hand created that? Who ordered this clot to seal this foramen?

The minute this foramen is closed the baby starts crying because it is now breathing air.

If this opening isn't sealed the baby will have what is called "Synosis" (turning blue) and it causes death many years later because the blood stays blue.

To explain that you have to know that the human being has two circulations between the heart and the lungs a long one (the major circulation) and a short one (the minor circulation).

When the foramen is not closed the heart tends always to use the short cut than using the long one just like any pump attached to a hose which has a hole in its closest part to the pump, in this case the water will come out of this opening instead of the other side of the hose because the hole is the closest way out to the pump for water.

This is what happens if the foramen isn't sealed. As a result, the blood never reaches the lungs and accordingly, it never takes Oxygen and this is why it stays blue.

In normal cases, this foramen is sealed after the baby's birth, so Whose Hand seals this foramen?

Closing this foramen afterbirth is but a sign of the Greatness of Allah. However, the foramen of one baby out of 400-500 thousand newborn babies would not be sealed and the operation to seal it costs 400 thousand SP, and the percentage of its success is only 50 %.

A brother of ours said to me once: "Whoever is blessed with a healthy newborn son, has actually received a gift of one million SP".

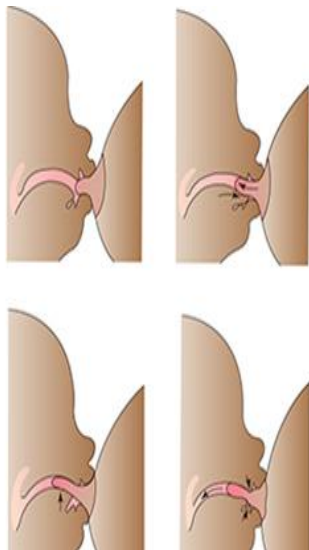
I didn't get it so I asked: "How is that?" He said: "My grandson is born with a defect in his artery, and to fix the problem there is only one doctor in a neighboring country who can do the operation.

This operation costs one million SP (400 thousand to the doctor, 300 thousand to the hospital and the rest for transportation), and it should be done within the first two hours after birth. Otherwise the newborn baby would die.

Had this foramen not been sealed, no one would have exists and we wouldn't have had this session.

I am accused sometimes of being edgy in my thoughts, like when I say without this property of water there will be no life, or had this opening not sealed there will be no life.

The Suckling Reflex in Infants



One more thing: when the baby is born and the nurse is cleaning it, if her finger comes near its mouth, the baby will open its mouth to suckle her finger because it has the suckling reflex which is a very complicated process.

A new born baby latches on to the breast areola of his mother's breast and then sucks air, and by which the milk comes out.

After birth, infants gets a substance called colostrums which is darker than milk, and this substance melts the grease in the baby's intestine which was important before birth to keep the walls of the intestine apart because if they stick to one another, the embryo will die.

This greasy substance is melt by the colostrum and this is the reason behind having black stool during the baby's first day after birth, then when milk comes out of the breast, everything gets back to normal.

My question now: is there any power on earth or any university which can teach a newborn infant how to suckle milk? It is a very complicated process and it is a reflex according to psychologists, just like your reflex when you pull your hand spontaneously without thinking if someone's cigarette touches it.

Once I was driving my car in a very narrow alley and it was raining, so I passed by a fallen water from a waterspout. When the water hit the windscreen my friend, who was in the passenger seat, moved his head back though the water will not reach him because it hit the car from outside, but it is a reflex which is faster than thinking.

Man is born with the suckling reflex without which there will be no lecture, no Nabulsi Masjid, no Damascus, no Syria and no life on earth.

Conclusion

Let me repeat again, we talked about three Divine graces: the water property, Botal foramen and the suckling reflex.

One infant out of every 500 thousand infants is born without this reflex and he dies because of hunger, for no one can teach the infant how to be breastfed from his mother's breast.

The suckling reflex is a complicated process the infant is born with and it is one of the signs of Allah the Almighty:

﴿Fir'aun (Pharaoh) said: "Who then, O Musa (Moses), is the Lord of you two?" [Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." ﴾

[Ta-Ha, 49-50]

﴿Verily, We created man of the best stature (mould), ﴾

[At-Tin, 4]



The Work of Allah, Who perfected all things ﴾

[An-Naml, 88]

Pondering over the creation of the heavens and the earth is considered the shortest path to Allah and the widest gate through which we will be able to reach Him.

T

the Main Factors of the Divine Assignment- Desire -4- Interpretation of Calamities- The Cow is a Complete Silent Factory.

praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Forward:

Dear brothers, this is the 18th lesson of the series "Aqeedah and the Inimitability of the Quran". We tackled "Lust" as the primary topic in the previous lecture besides "Justic and Discipline" as secondary topics. Today we are moving to another topic which is related to "lust".

1- Allah is the Lord of the worlds:



When man's life is driven by his lusts away from the Divine Method, what will happen to him? Let me first tell you the fact that the Almighty Allah is the Lord of the Worlds, and His Lordship is manifested in looking after us physically and spiritually, and in order to make this point clear to

you I would like to give you the following example: When the manager of a company appoints a new employee in his company, he will first test his capabilities for six month, and so his mission in this period is to count the mistakes made by this employee.

If this employee makes many deadly mistakes,, the manager is supposed to fire as it is his mission to so.

However, if this employee is his son, he will treat him in a different way, will not he? Instead of counting his son's mistakes, the father will just direct his son trying to draws his attention to the mistakes he commits, explain to him how he can avoid them, offer him a piece of advice and guide him to the right way of managing things.

The father does these things out of his parental mercy and keenness on his son's success in his position, so he follows every move he makes, he checks every error, he guides him, he advises him and sometimes he punishes him and be strict with him.

The father's supervision and strictness are out of his mercy that is aimed at making this newly appointed employee a successful man.

2- lusts are neutral:

The Almighty Allah is the Lord of the Worlds, and He created us to bestow His Mercy upon us, just like the father who is merciful to his son. Lusts, as I mentioned in a previous lecture, are neutral; they are the means through which we either sublime to the highest levels or hit rock bottom.

Moreover, because man owns the free will, all his lusts, fortunes and characteristics are neutral and they are his means to sublime or to hit rock bottom.

How does Allah treat whoever is driven by his lusts which are against the Method of Allah, either by making his living unlawfully or by having illicit affairs with women?

The Almighty Allah, the Lord of the Worlds, brings His servant's attention to the wrongdoings he commits, like making him listen to a friend's advice, making him attend a religious lesson in which the Sheikh say something relevant to the sin he commits or afflicting him with calamities which are related to the his sin.

In fact the connection between the calamity and the sin is a Divine educational Method by which Allah seems to be saying to his servant, "'O My servant, this hardship, you are in, is because of such and such sin", and in this case the servant is monitored by the Almighty Allah.

3- The Divine Observation is part of Allah's Mercy upon His servants:

By the way, when you feel Allah watching over you, you should know that this is a great grace bestowed upon you.

Hence, when you feel Allah's prompt response to the sin you have committed, by sending someone to advise you, by a calamity you are afflicted with, by making you feel that something disastrous will happen to you, by impoverishing you or by an embarrassing situation He puts you in, this means that you are under the Divine Protection, which in its turn implies that your sin can be avoided, and so you will be spiritually healthy again as you should be.

I would like to repeat what I've just said, when you feel that Allah monitors you, punishes you, brings your attention to your sins, disciplines you and puts you in hardship inspiring you that the hardship in which you are is the effect of the sin you have committed, only then you will reconsider your deeds.



A man was about to pay the Zakat of his money, but his wife put pressure on him asking him not to do so and to buy new furniture to the house instead.

He responded to her request and used the Zakat money in that cause although Zakat is an obligatory act of worship.

This man told me that he had a car accident, and repairing his car cost him an amount of money that was as much as what he was supposed to pay for the Zakat.

In this case the amount of money he paid is Allah's Message to this man reminding him of his error, and this accident was meant to draw his attention to it. Allah says:

﴿And as for those who are Fasiqun (disbelievers and disobedient to Allah), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾

[As-Sajdah, 21]

Moreover, the Almighty Allah says:

﴿And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.)* Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."* They are those on whom are the Salawat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, ﴾

[Al-Baqarah, 155-157]

Dear brothers,

﴿Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon). ﴾

[Ar-Rum, 41]

One might ask: What is the philosophy of afflictions in Islam?

4- The calamity is the guarantee of the believer's safety:

One can ask a simple question: Why is the car manufactured? The Answer is: In order to drive us from one place to another.

In other words, the purpose of manufacturing it is to make it move, but why does it have breaks, then? The breaks stop the movement of the car, so it contradicts the purpose of manufacturing it.

Thus, there is an obvious conflict between the two, but don't you agree with me that the breaks are the most crucial part of the car? Absolutely, they are! That is because they guarantee its safety.

Much in the same line, calamities in the worldly life guarantee the safety of the believer.



In the coming lectures, I will explain to you the meaning of the calamities which befall the heedless, the deviated, the tyrants and the criminals, for these calamities are the dooming kind, whereas the calamities that befall the believers are their means through which they exalt in the Sight of Allah.

As for the calamities of Prophets, peace be upon them, they are meant to manifest their perfection.

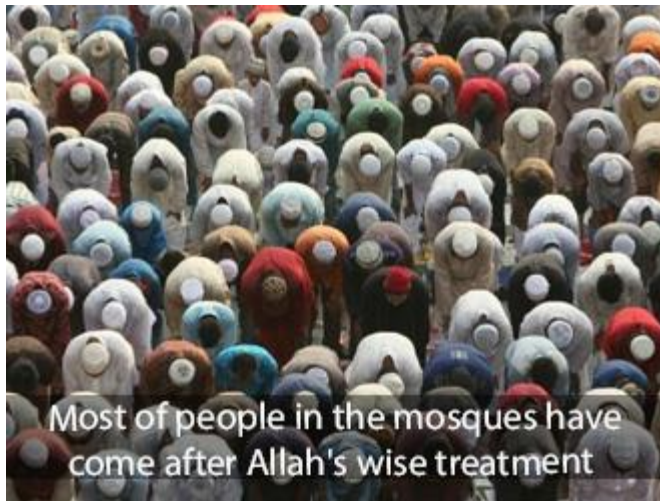
If we get back to the breaks of the car, we will notice that they are the most dangerous device in the car, because they guarantee its safety.

Similarly, the calamities though they bring pain and melancholy, they guarantee the safety of man. Furthermore, the Almighty Allah considers the calamities in the Quran "The hidden graces":

﴿And has completed and perfected His Graces upon you, (both) apparent (i.e Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]]?﴾

[Luqman, 20]

When you enter the Masjid and you find thousands of people in it, you should believe beyond doubt that most of them are Divinely dragged to Allah's House Masjid) after a wise Divine Treatment.



Moreover, on the Day of Resurrection, and when all the hidden wisdom, behind the hardships in life, are unfolded before you, you will melt out of love to Allah, for the calamities you have been afflicted with in the worldly life. You have the free will in performing the Divine Assignment, but you

do not have it when it comes to choosing your parents, the place you are born in, the date of your birth, the look and the physical characteristics you have or the talents you have.

All these Divine Choices are for your own benefit, and on the Day of Resurrection, the secret behind Qada' and Qadar (the Divine Preordainment and Predestination) will be unfolded, and you will realize that what you have got in the worldly life is the best for you and the situations you are in is the most perfect.

Hence, these afflictions and hardship are wise Divine Means to teach you, and when you read the following incident in Surat Al-Qalam:

﴿We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning* Without saying: Insha' Allah (If Allah will).﴾

[Al-Qalam, 17-18]

Because they have never given the poor any fruits of their gardens, the Almighty Allah says:

﴿Then there passed by on the (garden) something (fire) from your Lord at night and burnt it while they were asleep.﴾

[Al-Qalam, 19]

According to contemporary terms, the gardens are hit by frost:

﴿So the (garden) became black by the morning, like a pitch dark night (in complete ruins).﴾

[Al-Qalam, 20]

They looked like gardens where their fruits had been reaped:

﴿But when they saw the (garden), they said: "Verily, we have gone astray," ﴾

[Al-Qalam, 26]

They couldn't recognize their own gardens, but after they made sure that they were their gardens they said:

﴿(Then they said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you: why do you not say: Insha' Allah (If Allah will)." They said: "Glory to Our Lord! Verily, we have been Zalimun (wrong-doers, etc.)."﴾

[Al-Qalam, 27-29]

The moral lesson of the story lies in the following Ayah:

﴿Such is the punishment (in this life) ﴾

[Al-Qalam, 33]

As if Allah says to us, "O My servants, all kinds of similar calamities, you are afflicted with in the worldly life are but a Divine Message and a wake-up call so pay heed."

Hence, when man is deviated from Allah's Path, or when he is driven by his lusts which are against the Divine Method, he deserves the Divine Treatment and Discipline, and surely Allah will draw his attention to the mistakes he has committed, and in such a case the believer's heroism lies in understanding the purpose of Allah's Reactions to his actions. The Almighty Allah says:

﴿Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.﴾

[An-Nisa', 147]

In a Sahih Qudsi Hadith, the Almighty Allah says:

((O My slaves, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it. O My slaves, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah and let him who finds other than that blame no one but himself.))

[Muslim by Abu Dhar, May Allah be pleased with him]

These words are crystal clear:

((...so let him who finds good praise Allah and let him who finds other than that blame no one but himself))

These are facts which are mentioned in the Quranic Ayat, Sahih Hadith and Prophetic guidance, and they all indicate that calamities hide profound wisdom within and they are meant to serve man. Not to mention that afflictions are hidden graces for the believers.

5- Fulfilling lusts according to Shari'ah is permissible:



Following one's desires according to Allah's method is permissible

Dear brothers, being driven by lusts in the worldly life in a way that is against the Divine Method is unacceptable, but you should know for certain that fulfilling lusts according to the Divine Method is fine.

The effect of following one's lusts without the Divine

Guidance is mentioned in the following Ayah:

﴿And who is more astray than one who follows his own lusts, without guidance from Allah?﴾

[Al-Qasas, 50]

The opposite situation of the astray is that the one who fulfills his lust according to Allah's Guidance is on the safe side. This means that there is no deprivation in Islam because it is the religion of Al-Fitrah and reality.

Islam takes into consideration man's needs and values, Islam looks after man's body and soul and Islam takes care of man's worldly life and Hereafter. Thus, deprivation does not exist in Islam, and Islam is a religion which puts things in order.

Accordingly, every lust, which has been installed in mankind, has a lawful way through which it is fulfilled.

How does Allah treat the heedless servant?

Dear brothers, how does the Great, Merciful, Benevolent and Educator Lord treat the heedless? In fact there are stages in the Quran in Sunnah according to which this heedless person is treated.

1- The indicative guidance:



The first stage is the guidance man gets while he is healthy, sound and is in his house and amongst his family members without being under any pressure or facing any problems. According to this first stage, man gets the advice either from a sermon, a missionary, a religious session, a book, a

CD, a piece of advice, a lecture or a symposium. This is the indicative guidance and it is considered the most exalted Divine Treatment of the heedless, and in return, man's best stance towards this guidance is to respond to it:

﴿You who believe! Answer Allah (by obeying Him) and (His) Messenger when he (peace be upon him) calls you to that which will give you life ﴾

[Al-Anfal, 24]

It is guidance to the Right Path and it is Divine Advice:

﴿O you who believe! Turn to Allah with sincere repentance!﴾

[At-Tahrim, 8]

﴿Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth﴾

[Al-Hadid, 16]

Till when will you stay indulged in pleasures
although you will be held responsible for all your deeds?

The most fortunate man on earth is the one who responds to the wake-up call of the indicative guidance, Divine Advice, the Noble Quran, the Prophetic Hadith, a sermon, a religious lesson, a religious debate or a religious symposium.

When this man realizes such an indication, he says, "O Lord, I am turning back to you".

This is the most perfect type of guidance which comes to you from the Quran, the Sunnah, a scholar, a missionary a sermon or a religious session, while you are healthy in your house and amongst your children and family members, your dignity is preserved and your conditions at work are good.

If you don't respond to this wake-up call and you continue sinning, following your lusts, turning a deaf ear to the Divine Call, disregarding all the Divine Alerts and keeping overcome by his lusts, there will be other Divine Stages:

﴿They will say: "Our Lord! Our wretchedness overcame us﴾

[Al-Mu'minun, 106]

What will happen next?

I would like to repeat what I've just said, the first stage is the indicative guidance which is nice, easy on you and peaceful.

Every one of you should adopt this method if you want to punish someone who makes a mistake; you should offer him a piece of advice before punishing, bashing and flaming up with rage.

2- The disciplinary guidance:



When man doesn't respond to the indicative guidance, there will be the disciplinary guidance and this one is so much harder.

The situation of the sinner who goes through this stage resembles the one of the patient whose doctor says to him, "You have an ulcer or an acute inflammation in your stomach. There are two ways to treat it; you should follow a strict diet on milk only for an entire month, and so you won't need a surgical procedure, or you should go under the knife if you eat whatever you want. It is totally up to you." The Almighty Allah says:

﴿To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things.﴾

[Al-Baqarah, 284]

{To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownelves }

It is a reference to the diseases:

{or conceal it, }

Allah is the Almighty Merciful Lord:

{Allah will call you to account for it.}

Whether you mention it or not, whether you admit it or not or whether you hide it or disclose it:

{To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownelves or conceal it, Allah will call you to account for it. }

The choice is yours, O believer:

{Then He forgives whom He wills }

After repenting, responding to the wake-up call and becoming straight on Allah's Path:

{and punishes whom He wills }

This punishment is through the disciplinary guidance.

Hence, the first stage is the indicative guidance, but if you don't respond, you will go through a tougher stage, which is the disciplinary guidance.

You should believe beyond doubt that Allah loves you, and he will not let you do whatever you like without disciplining you, so you will come to him either willingly, or unwillingly.

A man asked me once about the core of my Da'wah (Call to Allah), and I answered him with a sense of humor, saying, "The core of Da'wah is that either you come to Allah running or He makes you run to him." You should take initiative by turning in repentance to Allah and regret all your sins, or else Allah will compulsorily bring you to Him.

A man told me that one year he made good money in the seventies. He said, "I wanted to travel abroad without my wife in order to spend hefty money on pleasures and whims", and that was his plan then.

After getting there, he had severe pain in his back, and when he was admitted to the hospital, he was told that according to the diagnosis of his pain, he suffered from a tumor in the spinal cord.

He cut his trip short and came back to Syria, and he spent his time in the Masajid and the clinics of doctors till the Almighty Allah cured him from his disease. The Almighty Allah is All-Wise. Each one of us has shortcomings, so our money has no weight in the Sight of Allah unlike our dignity.

Besides, the Almighty Allah treats us in order to bring us closer to Him, because He loves us, and because he created us to grant us happiness, have mercy upon us and admit us to a Paradise as wide as the heavens and the earth.

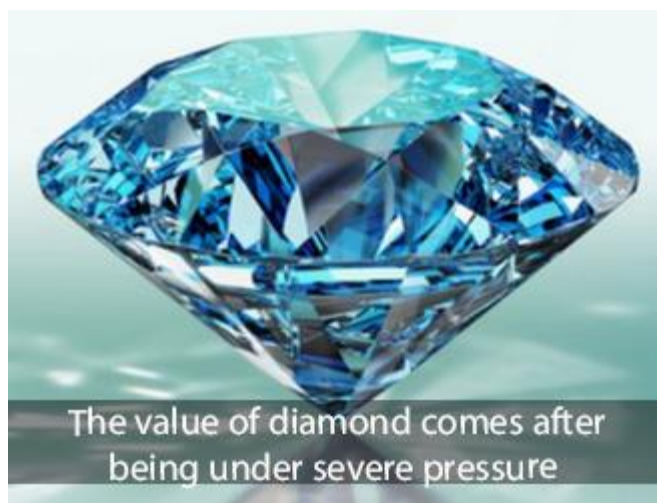
By Allah dear brothers, when all facts are unfolded on the Day of Resurrection, the believer will melt out of love to the Almighty Allah because of all the calamities He afflicted him with in the worldly life.

Allah might bestow things upon you which may make you away from Him, and He might withdraw things from you in order to bring you closer to Him, and if only Allah unfolds the wisdom behind His withdrawal, you will realize that it is but bestowal. I used to say to you that diamond is charcoal that is exposed to pressure and heat.

There is a big diamond in Istanbul that is worth 150 million dollars, but I wonder, how much does a charcoal of the same size cost? It costs five cents.

The difference between the two is that the diamond is a charcoal that is exposed to pressure and heat. Much in the same line, unless you are pure you will never be admitted to Paradise, and the purification in the worldly life is gained through the Divine Treatment (calamities which resemble the pressure and heat in my example), and so you should be pleased whenever Allah afflicts you.

A man was circumambulating the Ka'bah and saying, "O Lord, are you pleased with me?" Imam Ash-Shafi'i was right behind him, so upon hearing the man saying that, he said, "Are you pleased with Allah, so that Allah will be pleased with you?" The man asked, "Glory be to Allah! Who are



you?" Imam Ash-Shafi'i said, "I am Muhammad Ibn Idrees". The man asked again, "How can I be pleased with Him, and He is the One Whom I am seeking His content?" Imam Ash-Shafi'i said, "You can be pleased with Him when you are pleased with calamities the same way you are with graces." It is said: "Being pleased with the worst of Qada' is the highest level of certainty.

Your heroism lies in saying, "Alhamdulillah Rabil Alameen (Praise be to Allah, the Lord of the worlds)" whenever Allah afflicts you with a calamity, Allah forbid.

You should deeply believe that all the Divine Actions are merciful, wise and just, so if you do not respond to Allah when He wants to bring you closer to Him (by calamities), you will go through the disciplinary stage, through which Allah will afflict you with calamities tough enough to make you obey Him. This is the meaning of the following Ayah:

﴿Then, He accepted their repentance, that they might repent (unto Him).﴾

[At-Taubah, 118]

This means that they repented and Allah accepted their repentance:

﴿Then, He accepted their repentance, that they might repent (unto Him).﴾

One of the interpretations of the Ayah is: Allah afflicts them with calamities that are tough enough to make them repent.

Heroism lies in approaching Allah before He afflicts you with hardship, in offering Salah before a disaster befalls you and in resorting to Allah while you are healthy, wealthy, powerful, rich and sound. The most important thing in the Divine Discipline is to turn to Allah with sincere repentance.

When Allah calls you through the indicative guidance, you should respond to Him, otherwise you will go through the Divine Disciplinary Stage after which you should repent, but if you don't, there is a third stage.

3- Istidraj:

The third stage can be survived by few people only and it is called Istidraj (it is defined as a situation where someone is kept getting blessing from Allah in terms of success, money and all sort of worldly things abundantly and continuously in his life).

According to it Allah gives you the worldly life; money, positions, pleasures and lusts, so that you might be humble to Allah, you might repent and you might be grateful to Him. The perfect stance of you (to be a survival of this stage) is to be grateful to Allah and to repent.

4- Destruction and demise:



If Allah guides you, but you don't respond to His Guidance, if Allah disciplines you, but you don't repent and if Allah bestows graces upon you, but you don't thank him, then you will be put into the fourth stage, I seek refuge with Allah from it, because it is "destruction":

﴿So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.﴾

[Al-An'am, 44]

Dear brothers, these are the four stages. Let me repeat them:

- The first stage: The indicative guidance and your perfect stance towards it is to respond to Allah, because He calls you to that which will give you life.
- The second stage: The disciplinary guidance and your perfect stance towards it is to repent.

- The third stage: Istidraj and your perfect stance towards it is to be grateful to Allah.
- The fourth stage: Destruction.

Beware of reaching a deadlock between you and the Almighty Allah:



The gravest thing in man's life is to reach a deadlock between him and Allah, but how does this happen?

Suppose, Allah forbid, that someone committed a murder, and was taken to prison, prosecuted in the criminal court and sentenced to death.

Then this sentence was taken to the supreme court of appeals which approved the sentence of the criminal court. After that, the sentence was taken to the president who approved the sentence as well, and they appointed the date on which this man would be executed, so whatever he does before he meets his doom, will change nothing.

If he wants to laugh, let him laugh, if he wants to cry, let him cry and if he wants to beg for forgiveness let him do that, but none of which will stop the execution, because this man reached a deadlock.

Hence, I advise myself and those who are around me to beware of reaching a deadlock.

Beware of oppressing and hurting people, because destruction and revenge will be the effect of doing that, so leave a room for reconciliation and call yourself to account before you are called to do so and then ask yourself, "Do my deeds please Allah? Am I oppressing anyone? Am I gaining my triumph at the expense of destroying people? Am I building my life on the death of others? Am I establishing my glory on their humiliation? Do I collect my wealth by impoverishing people? Call yourselves to account before you are called to do so and weigh your own deeds before they are weighed against you.

The prudent learns from words, whereas animals learn from reality:

Allah's Sunnah (way of dealing with His creations) starts with the indicative guidance, then the disciplinary guidance, then Istidraj and finally destruction.

Your heroism lies in responding to Allah in the first stage by listening and reacting positively, which is the most perfect stance man can take, and the more exalted he is, the quicker he learns his lesson from words, not from reality.

If someone reads a scientific essay about the dangerous effects of smoking on health, or he understands the Shari'ah ruling on smoking cigarettes, and he quits smoking accordingly, he is considered in the highest levels (of comprehending), but if he quits smoking after he had a cancerous tumor, he then dealt with smoking emotionally, not rationally.



Consider the following example: If someone drove his car to Homs (Syrian city) in winter, and after he left Damascus he read a sign on the road that says "The street to Homs is closed due to snow accumulation in Nabk".

He was heading to Homs and he was about to cash lots of money there, but the road is closed and the man is still close to Damascus, so what should he do? Should he go back to Damascus? What did make him hesitant? The sign made him change his mind and went back to Damascus, whereas the only way for an animal to stop is to feel and see the snow (not to read the sign).

We can say that the actions of the prudent are based on the words, while the ones of the animal are based on reality.

Ask yourself the following embarrassing question, "What does control me? Is it the Quran and Sunnah, or reality? The one who considers his reason is a very exalted person, but the one who considers his sentiments is an idiot.

The more sublime you are, the fearer you will be from mere words, religious text, Divine Warning and Divine Menaces as you use your reason in that fear, whereas the one who does not use his reason, will be in a lower level, and so he says upon being afflicted with Qada' or a disaster:

﴿He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"* So on that Day, none will punish as He will punish* And none will bind as He will bind. ﴾

[Al-Fajr, 24-26]

Believing is a matter of time only:

Dear brothers, pay attention to this important point: Choosing to believe is a matter of time unlike your other choices in life, as you have the free will to say yes or no.

For instance you can accept to buy this house or refuse it and you can accept to marry this girl for her traits or to reject her, so you own the freedom of choice in million matters in life. However, your choice with regard to faith is a matter of time (when you are dying, reality will unfold before your eyes and you will believe then).

The proof is Fir'aun, who is the fiercest infidel on earth, and he is the one who said:

﴿Saying: "I am your lord, most high", ﴾

[An-Nazi'aat, 24]

He also said:

﴿Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilah (a god) other than me,﴾

[Al-Qasas, 38]



This man elevated himself to Divine Status, but when drowning overtook him, he said:

﴿"I believe that La ilaha illa (Huwa): (none has the right to be worshipped but) He," in Whom the Children of Israel believe,﴾

[Yunus, 90]

Hence, he believed, simply because everyone will believe when he is about to die:

﴿Now We have removed your covering, and sharp is your sight this Day!" ﴾

[Qaf, 22]

Unfortunately, this kind of faith is worthless (because it comes too late). Therefore, your choice with faith is limited to time and it is not a subject of acceptance or refusal.

Dear brothers, this lesson is about what happens when man is driven by his lusts in the worldly life in a way that is against the Divine Method? Allah the Almighty will discipline him gently. Allah's Discipline consists of four stages:

- The first stage: The indicative guidance and your perfect stance towards it is to respond to Allah (because He calls you to that which will give you life).
- The second stage: The disciplinary guidance and your perfect stance towards it is to repent.

- The third stage: Istidraj and your perfect stance towards it is to be grateful to Allah.
- The fourth stage: Destruction

The scientific topic:

The Quranic command is an obligation entails unless there is an evidence of the otherwise:

Dear brothers, let us move to the scientific topic and the inimitability of the Quran and Sunnah.

Dear brothers, one of the axioms in Ilm Al-Usool (Science of Fundamentals in Islam), is that every command in the Noble Quran entails obligation.

However, the scholars of Ilm Al-Usool added, "Unless an evident fact proved the otherwise". Hence, if the Almighty Allah says:

﴿Then whosoever wills, let him believe, and whosoever wills, let him disbelieve﴾

[Al-Kahf, 29]

This seems to be an order to embrace Kufr (infidelity), while it is in fact a threatening order. Also when Allah says:

﴿And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband)﴾

[An-Nur, 32]

This is a recommended order. Furthermore, when also Allah says:

﴿and eat and drink﴾

[Al-Baqarah, 187]

This is a recommended order; the Ayah indicates the permissible nature of that order.

If there is no evidence to prove the otherwise, then the order is considered an obligation.

Hence, every order in the Quran entails obligation.

Let us move to the cow (its milk is the scientific topic for today) which is the factory of milk.

1- Reflecting on cow's milk:



Pay attention to the following command:

﴿Then let man look at his food,﴾

[Abasa, 24]

This is an obligation, and you are Divinely assigned according to this Ayah to reflect on your food. The

cow, which produces milk to you, is actually a silent factory.

It eats grass and gives you whole food in its milk. The cow udder has a dome shape and it is wrapped by capillaries from which the udder takes what it needs in order to make milk:

﴿From between excretions and blood, pure milk; palatable to the drinkers.﴾

[An-Nahl, 66]

The blood contains uric acid, toxic substance and other substances that are only known by Allah.

Blood also contains proteins, fats, carbohydrates, minerals, semi-minerals and the discharges of some organs...etc.

2- How can the mammary cell select milk ingredients from blood?

How can the udder choose only the ingredients which the milk consists of? The mammary cell takes what it needs from blood and gives one drop of milk which pours into the udder.

The cow udder produces 20-30 or even 40 kilograms of milk. This udder is braced by two orthogonal walls from inside. In fact, the cow udder is divided into four cavities each of which has its own nipple, thus if four brothers own a cow, and each one of them milks the cow from one of the fourth nipples, every brother will get an equal amount of milk.

The mammary cell takes its needs from the blood, but is it a rational cell? Man's need for carbohydrates, protein, fat, vitamins and other ingredients are all found in the milk and they are taken from blood, so milk is considered whole food for man.

Actually, the calf needs only few kilograms of that milk, leaving the rest of the 60 kilograms for man:

﴿And the cattle, He has created them for you﴾

[An-Nahl, 5]

They were created especially for you:

﴿And the cattle, He has created them for you﴾

"For you" means that they were designed to meet your needs. The amount of milk, which is produced in the entire world, is tremendous. There is a variety in the dairy products such as milk, yogurt, cheese, butter and ghee, and they are amazing:

﴿And the cattle, He has created them for you﴾

Allah the Almighty says:

﴿Then let man look at his food,﴾

[Abasa, 24]



In order for 1 cc of milk to be produced, 300-400 cc of blood is needed to pass around the mammary cells.

No one knows how the mammary cell works, but what we know is that it chooses its needs from blood in order to make milk. The Almighty Allah says:

﴿Then let man look at his food* That We pour forth water in abundance* And We split the earth in clefts* And We cause therein the grain to grow* And grapes and clover plants (i.e. green fodder for the cattle)* And olives and date-palms* And gardens, dense with many trees* And fruits and Abba (herbage, etc.)* (To be) a provision and benefit for you and your cattle﴾

[Abasa, 24-32]

This is one of Allah's Signs mentioned in the Quran.

The cow eats three meals daily. Who created this milk, this yogurt, this butter and this cheese? Who designed that?

Ibn Abbas said: The Prophet, peace be upon him, said:

((When one of you eats food, he should say: O Allah, bless us in it, and give us food (or nourishment) better than it. When he is given milk to drink he should say: O Allah, bless us in it and give us more of it, for no food or drink satisfies like milk.))

[Abu Dawood]

I hope that you reflect on your food as a response to the Divine Command in the Noble Quran since every order in the Quran entails obligation.

Reflect on fruits and crops:



Fruits ripen consecutively, for Allah programmed the fruits to ripe that way in summer. Almonds ripen first, then cherries ripen, then apricots ripen, then apples ripen, then pears, then peaches and after them all the grapes ripen.

If they ripped all at once in one day, we wouldn't be able to have them all summer round, would we? Other kinds of fruits ripen through long period of time, like watermelon which needs the three months of summer to ripen, so every day we can take a truck-load of watermelon.

Unlike the fruits, crops ripen in one day like wheat, and if they ripped in three months, man would be exhausted in harvesting them.

Can you imagine the farmer holding one spike of wheat every day and asking himself, "Is it ripe, so that I can reap it?" For this reason, wheat crops ripen in one day, whereas fruits are Divinely programmed to ripen consecutively,

and some of them need the three months of summer to ripen. Who designed that? Who programmed them? Whose Wisdom is that?



Ponder the apple; its size is reasonable, its color is bright, its smell is aromatic, its shape is accepted, it is covered with a protective skin and you can eat it using your teeth. If the apple were as hard as the rock, you would need a mill to eat it.

Also, if the smell of the apple were unpleasant, you would not eat it. Hence, ponder the fruits one by one. You should know that part of your faith is to reflect on your graces, and such reflecting leads you to get acquainted with Allah:

﴿Then let man look at his food﴾

[Abasa, 24]

Who designed the fruits, wheat, barley, chickpeas, lintel, the food we eat, the milk we drink and the fruits we eat? Can anyone describe the taste of any of the fruits? Can anyone describe the taste of pears, peaches, apples or berries? No one can because they are all sweet, but each of which has its own taste, so can anyone describe to me the taste of any fruit without mentioning its name? No one can. All these different fruits of different tastes are watered with the same water, but

some of them Allah made more excellent than others to eat. Allah the Almighty says:

﴿Watered with the same water, yet some of them We make more excellent than others to eat.﴾

[Ar-Ra'd, 4]

These are the words of the Quran. The Almighty Allah draws your attention by saying to you:

﴿Watered with the same water, yet some of them We make more excellent than others to eat.﴾

Some fruits have many kinds, such as the apples. There are the yellow apple, the red apple, the green apple with tart flavor and the small sweet apple.

Who designed all these kinds of apples? Hence, in order to know Allah we should reflect on His creations. Again:

﴿Then let man look at his food﴾

[Abasa, 24]

This is a Quranic order which entails obligation.

Difference between pleasure and happiness

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Dear Brothers, before we begin lesson 19 on 'Aqidah and the Inimitability of the Qur'an let me remind you of the structure of these topics.

The structure of the inimitability topics:

In the first lesson I affirmed before you that the reason behind man's existence is to worship Allah and that worship is voluntary obedience, mixed with wholehearted love, based on certain knowledge, leading to eternal happiness. So, the reason behind our existence is to worship Allah, and He hasn't commanded us to worship Him except after He has granted us the components of this worship, the foremost among them being the universe which clearly points to His Existence, His Oneness and His Perfection.

It is the first factor and is like a silent Qur'an (the creation of the universe shows the Greatness of Allah) and the Qur'an is like a talking universe (as it points to the facts which have been recently discovered by the western science), and the Prophet, may Allah bless him and grant him peace, is a moving Qur'an (he applied the teachings of the Noble Qur'an in his life).

We reflected deeply upon the Universe and then we talked about the second element which is the reason, the element in charge of the Divine Precepts; and it is based on three principles: causality, teleology, and non-contradiction.

In fact, the mission of the reason is to ascertain the validity of the way of transmission to us of the texts of the Noble Qur'an and the ahadith of the Prophet, and then to understand these texts.

The reason, however, can by no means judge them. Actually, I've delivered many lectures about the subject of the reason. Then, I tackled the subject of fitrah (the original mold in which man has been created) and how man was granted a sound fitrah which fully conforms to the Method of Allah.

So, the reason is a scientific or logical standard, while the fitrah is a psychological standard and the universe is tangible evidence.

Then I mentioned the desire, which is like a driving force and is neutral; that is, we can elevate our rank in the Sight of Allah when we fulfill our desires according to the teachings of Islam, while when we fulfill our lusts unlawfully, we fall down to the lowest levels. Also, in many lectures I have stressed the difference between the fitrah and sibghah (the dye, the Deen of Allah) and I have clarified how the believer has the characteristics of justice and accuracy, and how, if man satisfies his lusts in an illicit way, he will be treated by Allah the Almighty in stages. First of all, the guidance derived from the Noble Quran and the ahadith of the Prophet; then the disciplining punishment; then the generous persuasion, then the final breakup;

and we are still tackling the subject of desire.

Today, I want to clarify to you the exact difference between pleasure and happiness, which is a fairly big difference.

The difference between pleasure and happiness:

1 - The tangible nature of pleasure:

Dear brothers, pleasure is of tangible nature; which means it is in need of substance, like food you eat, a breathtaking view you enjoy, a large warm shelter, a vehicle to ride, a wife to marry, money to spend, and so forth. Thus, pleasure is of tangible nature, it does not emerge from the inside but comes from the outside –house, money, furniture, food, drink, wife... Also a wife is in need of a husband, so there is equivalence.

2 –The supply of pleasure is discontinuous:

Glory to Allah! According to Allah's Profound Wisdom, He does not want the pleasure to be on the increase. Instead, it is rather on the decrease as every pleasure begins with ecstasy, then it becomes an ordinary thing, and with the passage of time loses its luster altogether; and this is the reason why those who have succeeded in life get the feeling of emptiness afterwards because there is emptiness in the soul which cannot be filled by money, woman, social position, or life's other pleasures.

This fact should perhaps be further clarified. You, O man, have been created to get to know Allah, so the nature of your inner self is infinite. Therefore, it is a grave danger to choose a limited aim. Given that you dream of it before reaching it, when you do reach it, you experience the horrible feeling of emptiness on account of having chosen a limited aim since you have been created for an unlimited goal. You have chosen what will die, while you have been created to get closer to the Great God Who is Ever-Living.

I want to address here the young people in particular: Before reaching it the object of your desire seems to you so great and brilliant.

Yet, after you have reached it, its brilliance fades away, it gets smaller in your sight and in time you may consider it nothing at all.

Hence, desires never provide you with endless pleasure, rather with decreasing pleasure. Of course, we are taking here about the desires fulfilled in a lawful way.

When they are satisfied in an illicit way, the pleasure is followed by depression, a feeling of guilt, imbalance and self-contempt.

I'm talking about the pleasure you experience in a lawful way.

Nevertheless, you will still get bored because the worldly life misleads people, which means that it may seem to you much bigger than it really is.

In this context, I often mention the following story: A young man who worked in a shop was extremely fond of playing practical jokes on people.

Once, he swept the shop, put the rubbish in a luxurious box, wrapped it up in gift wrap with ribbons and bows, and made it look as if it contained a set of diamonds, and then he put this box in the street, near the shop.

Naturally, it was snatched by a passer-by who then ran away, with the shopkeeper at his heels. 200 m away the passer-by removed the cello tape, another 200 m away he unwrapped the paper, another 200 m away he opened the box.

Seeing that it was garbage, he started to swear and curse. By Allah, this man's disappointment is the same feeling which will be experienced by the one who has loved this worldly life when visited by the Angel of Death. Allah the Almighty says:

"Alas! Would that I had sent forth (good deeds) for (this) my life!"*So on that Day, none will punish as He will punish. * And none will bind as He will bind."

[Al-Fajr, 24-26]

"My Lord! Send me back, *"So that I may do good in that which I have left behind!"

[Al-Mu'minun, 99-100]

This life misleads people and causes harm to them, then it passes away, it is evanescent. It was transmitted that Sayyidina Ali, may Allah be pleased with him, said: "O worldly life, tempt other than me, I've divorced you three times (an irrevocable divorce)."

That does not mean that you should isolate yourself from this life. Rather, you should study, find a job, get married as it is the sunnah of the Prophet, may Allah bless him and grant him peace. What I mean is that you should not put all of your hopes in it; you will not live in it for ever; it is fleeting like a loan that you should return.

Consider the following crucial hadith: Abu Huraira narrated that the Prophet, may Allah bless him and grant him peace, said:

((Hasten to do good deeds before you are overtaken by one of the seven afflictions: a poverty which makes you unmindful of devotion; a prosperity that makes you corrupt, a disease that disables you, a senility that makes you mentally unstable, a sudden death, Ad-Dajjal (taking the truth for the falsehood and the falsehood for the truth) and who is the worst expected absentee, finally the Hour, and the Hour is the most grievous and the most bitter.)).

[At-Tirmidhi]

It is logical to state that none of us will go on waking up endlessly (because we all die one day).

Just as there are many exit gates at the airport, also Allah has created many exit gates out of this life, such as cancer, thrombosis, cardiac malfunction, brain thrombus, kidney failure, liver cirrhosis, a car accident, and so on.

((Hasten to do good deeds before you are overtaken by one of the seven afflictions: a poverty which makes you unmindful of devotion;))

The Prophet, may Allah bless him and grant him peace, said: "Poverty can take one to kufr."

((a prosperity that makes you corrupt, a disease that disables you, a senility that makes you mentally unstable, a sudden death, Ad-Dajjal...))

who comes to the Muslim world claiming that he wants to grant them freedom and democracy, while he wants to plunder their wealth and kill them.

((who is the worst expected absentee, finally the Hour, and the Hour is the most grievous and the most bitter.)).

This is the reality of life –you may reach the highest position in the world, you may hoard the greatest wealth in the world, you may enjoy all the pleasures of this life, and you may travel all around the world... but what will happen after that? It will be death which ends everything; it puts an end to the strength of the powerful, the weakness of the powerless, the health of the healthy, the illness of the sick, the wealth of the rich, the poverty of the needy, the beauty of the handsome, and the unsightliness of the ugly. Verily, death ends everything.

There is yet another story I mention a lot: a Bedouin had a land in the north of Jeddah, and when Jeddah was expanding, the development got close to his land, therefore its price increased. So, he went to an estate agent, but he was deceived by them as they managed to buy it at one fourth of its price.

A 12-story building was built on his site. That estate agency was owned by three partners. One of them fell down from a building roof and died; the second man was hit by a car and also died. The third one realized what was happening, so he searched for that Bedouin for 6 months.

When finally he found him, he gave him three times more than what he had already been paid, so that Bedouin said to him: You have saved yourself from what happened to your two friends! Dear brothers,

((Hasten to do good deeds before you are overtaken by one of the seven afflictions: a poverty which makes you unmindful of devotion; a prosperity that makes you corrupt, a disease that disables you, a senility that makes you mentally unstable, a sudden death, Ad-Dajjal (taking the truth for the falsehood and the falsehood for the truth) and who is the worst expected absentee, finally the Hour, and the Hour is the most grievous and the most bitter.)).

[At-Tirmidhi]

Hence, pleasures cannot provide you with continuous satisfaction.

Rather, they provide you with decreasing satisfaction, while if this pleasure has been brought about by wrongdoing, it will be followed by depression and psychological illness. Allah the Almighty says:

"They are in plain error!"

[Az-Zumar, 22]

They are afflicted with psychological disorders, depression, distress, frustration and silliness, while the believers are:

"They are on (true) guidance from their Lord,"

(Al-Baqarah, 5)

This guidance lifts their station in the Sight of Allah, while the misguided are suffering depression, psychological unbalance or imprisonment. By contrast, the believers are:

"They are on (true) guidance from their Lord,"

(Al-Baqarah, 5)

So, this guidance elevates them to the highest level.

Dear brothers, consider this very critical point: Allah the Almighty grants health, intelligence, money and beauty to many of His creation, but He gives tranquility only to His best believing servants.

This tranquility is felt while getting closer to Allah; it is the feeling of security and satisfaction; it comes when Allah grants you success, support and victory.

So, when you attain pleasure in a lawful way, it will be decreasing and you will get bored with it; while when this pleasure comes while committing a sin, it will be followed by depression. Furthermore, it is in need of an external factor, such as money for example.

2- Pleasure is in need of an external factor:

By the way, some psychologists said: The pleasure requires three conditions –time, money, and health. Glory to Allah! Early in one's life, time and health are available, but there is no money, man has scarcely anything at all.

Later on, in mid-life one may have set up a business, has money and good health but no time; he spends his whole time at work to make his living.

Once, a man who had a textile factory told me that he had not left Damascus for 30 years, except for Lattakia to receive a vehicle, so it was the only trip he made over the period of 30 years. He would spend all his time at work. Thus, at this stage in one's life one has money and good health but not time.

When he gets older, he will give up his business and his children will take it over, so he has money and time but he doesn't have good health. He is likely to have health problems, such as uric acid, triglycerides, joint inflammation and severe back-ache; he has to take medication before meals and after meals, and one kind that should be taken on an empty stomach; the day comes when you hear he has just died.

Thus, dear brothers, the pleasure is in need of money, health and time; it is external, it has tangible nature, it is decreasing, and when it is felt while committing a sin, it is followed by depression.

3 - Happiness comes from within:



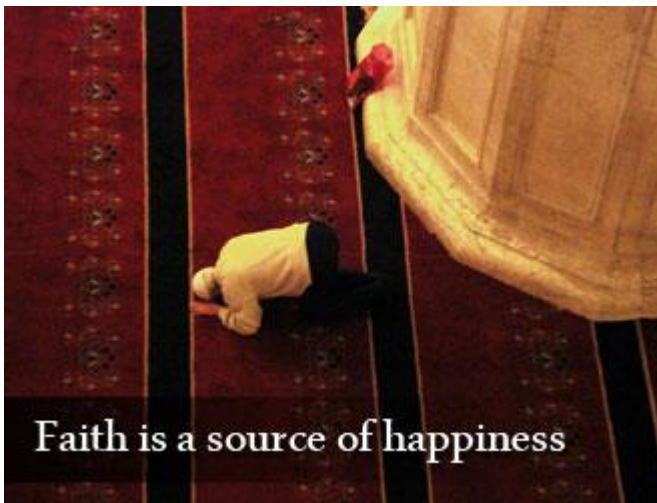
By contrast, happiness comes from within. You do not need anything, you only need to remain steadfast upon the Straight Path of Allah, to get closer to Allah, to remember Allah, to perform the five prayers, to pray at night, to recite the Noble Qur'an, to lower your gaze from what is prohibited

and to control your tongue; you do not need money, nor good health, nor time; you just need to repent.

By Allah, dear brothers, unless you believe that you are the happiest person among all people (when you are a true Muslim), except he who is more pious than you, then there is imperfection in your faith because it is impossible that you should get closer to Allah and feel fear, humiliation, desperation and weakness.

Happiness comes from within, and it is available to all of us, unlike the extremely luxurious house or vehicle which not all of us can own. By contrast, all of us can feel at the height of happiness.

Faith brings happiness even when life pleasures are missing:



By Allah, except Whom there is no other god, because of your faith you can feel at the height of happiness even in prison. I mean what I say and I am not exaggerating. As the poet said:

If You are with me in any case (by Your Protection and Support)
I do not need to carry my provisions.

I only care to have intimate connection with You, even if my whole life is bitter.

And I only care about You being satisfied with me, even if all people are not.

And I only care to have prosperous relation with You, even if my relations with all people are broken off.

If your eyes saw Our Beauty, you would never turn your back on Us for another's sake

If your ears heard Our nice speech, you would cast away the garb of arrogance and come to Us

If you tasted an atom-like of love, you would excuse him who loved Us to death.

If you felt the breeze of Our closeness to you, you would die in excitement and eagerness for Us.

The happiness Prophet Ibrahim felt while he was in fire:

Consider the tranquility, happiness, spiritual delight and strength Prophet Ibrahim felt, peace be upon him, although he was thrown in fire. Allah the Almighty says:

"We (Allah) said: "O fire! Be you coolness and safety for Ibrahim (Abraham)!"

(Al-Anbya, 69)

The happiness felt by the people of the Cave:

The people of the Cave felt happiness, tranquility and spiritual delight while they were in their cave.

The happiness felt by Prophet Muhammad in the cave of Thawr:

The Prophet, may Allah bless him and grant him peace, felt happiness, tranquility and spiritual delight while he was in the cave of Thawr.

(At one point) Abu Bakr, may Allah be pleased with him, said: O Messenger of Allah! They have seen us! The Prophet answered:

((O Abu Bakr! What do you think of the two, of whom Allah is the Third?))

[Agreed upon]

By Allah, dear brothers, if we taste the sweetness of being close to Allah the Almighty, we will forget about all the pleasures this life can offer us, as it has been said: He who really knows Allah will renounce all worldly pleasures.

The happiness felt by the hairdresser of Pharaoh's daughter:

In the Pharaoh's palace, there was a Muslim woman who had concealed the fact of her being a Muslim.

She was in charge of combing and fixing the Pharaoh's daughter's hair.

((While she was combing the hair of Pharaoh's daughter one day, she dropped accidentally the iron comb she was holding and said Bismillah. The Pharaoh's daughter said: Did you mean my father? She said: No. My Lord and the Lord of your father is Allah. She said: I will tell him about that. She replied: As you wish. So the daughter told him and the Pharaoh summoned the servant and said: O so-and-so, do you have a lord other than me? She said: Yes, my Lord and your Lord is Allah.

When the Pharaoh heard that, he ordered his soldiers to boil a huge amount of water in an immense pot. Then he ordered that she and her children be thrown into it. She said: I have a request to make. He said: What is it?

She said: I would like my bones and my children's bones to be gathered together in one cloth and buried. He said: Your request will be granted. He ordered that her children be thrown into the boiling water in front of her, one by one, until they came to the last one who was an infant boy whom she was still breastfeeding. It was as if she wavered on his account, but he said: O mother! Go ahead, for the punishment of this world is easier to bear than the punishment of the Hereafter. So she went ahead.))

[Ahmad]

The Messenger of Allah, may Allah bless him and grant him peace, said:

"On the night on which I was taken on the Night Journey (Isra'), a beautiful fragrance came to me. I said: O Jibreel! What is this beautiful scent? He said: This is the aroma of the Pharaoh's daughter's hairdresser and her children."

Dear brothers, seek for what will last forever, as this worldly life causes harm to people, deceives them, then it passes. Don't we see funeral processions every day? All the pleasures the deceased has experienced when he was alive have come to an end and he is to be buried in his grave, which is either one of the Paradise Gardens or a pit of Hellfire.

While this happiness is with you, there is no need for money, luxury vehicle or house, high social position or a beautiful wife. What is needed is only the connection with Allah.

Therefore, dear brothers, happiness comes from within.

4 -Happiness increases and is followed by psychological comfort:

Happiness increases not decreases and it is followed by psychological comfort, balance, stability, confidence, optimism, certainty, spiritual delight and brightness because of the connection with Allah. Ponder the following ayah in which Allah the Almighty says:

"When they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment."

(Al-Baqarah, 165)

What kind of power is it? Why did he get ill-gotten gains? In order to marry an exceptionally beautiful woman who expects an exceptionally high dowry, and a sumptuous house, so he has obtained ill-gotten gains to please her.

"When they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment."

(Al-Baqarah, 165)

The power of beauty which has captivated him so much is just a shred of the Beauty of Allah; the money which has tempted him is a gift from Allah. So, beauty, perfection and all the favors which we like so much are Allah's Possession.

So, dear brothers, happiness increases, and by Allah except Whom there is no other god, the line on the believer's graph is continuously rising and death is a point on this line.

So, if you get to know Allah, you will find increasing happiness, and whenever an aspect of Allah's Perfection is revealed to you, you will say that Allah is the Greatest and indeed He is greater than what you may think.

This is the real happiness; you will feel happiness even when facing an unfavorable situation such as living in a small hut or suffering from an incurable disease.

Dear brothers, a doctor told me once the strangest story I had ever heard. He said: A patient came to the hospital; he had intestinal cancer and suffered from an unbearable pain. Nevertheless, whenever anyone entered his room, he would smile and say: "Be my witness that I am satisfied with Allah. O My Lord! All praise be to You." His equanimity was amazing.

In fact, I read once a research on a certain problematic question I often wonder about: Why, when the same illness afflicts two persons, one of them feels immense pain to the extent that he curses and utters words of kufr, while the other feels much less pain? Scientists first gave an unconvincing explanation, saying there is a threshold of pain, something exactly like your marble doorstep. When the threshold is high, that means the pain is severe, but there is no pain in a low threshold.

These are doctors' words. Afterwards it was proved that the ways of pain have gates. Pain starts from the nerves which surround the spinal cord, moves on to the cerebellum, then to the brain cortex; there are many gates on this way and when they are open, man suffers severe pain, but when they are closed, he feels pain but little. That article has been translated and as far as I can tell the author is non-Muslim.

Nevertheless, he said that the psychological state of the patient has control over these gates; if the patient believes in Allah, these gates are closed, so the pain will be less acute and bearable.

So, the patient we are talking about used to say to whoever entered his room: "Be my witness that I am satisfied with Allah. O My Lord! All praise be to You." The doctor told me that whenever that patient rang the bell, nurses and doctors rushed to attend him.

There was spiritual light, attraction and satisfaction in his room and although he was suffering from a malignant tumor, he would constantly repeat: "O My Lord! All praise be to You." After seven days he died and his death was strikingly trouble-free.

The doctor continued: According to Allah's Deep Wisdom, another man suffering from the same illness came to that room after that patient had died.

He uttered words of kufr, he shouted, cursed whoever he saw; when he rang his bell, no one came to him; his room was dark and scary, full of kufr and discontent, despite the fact that he was suffering from the same disease as the first patient.

Dear brothers, happiness comes from within, and it does not need anything tangible; you may be the happiest man in the world while living in a humble cottage.

By Allah, once I attended an Islamic conference in Morocco and stayed in one of the largest hotels in Casablanca. At dawn I heard an impressive recitation of the Noble Qur'an and was really touched by it. I looked down from the balcony and found that it was the recitation of a gardener who was performing al-fajr prayer at its exact time; he had a pleasant voice.

I said to myself: "That gardener might be closer to Allah than all the scholars who have come to attend this Islamic conference." So, the cost of getting closer to Allah is to love Him and to abide by His Orders.

When desire is the objective, it turns into a source of pain:

Your heart should be attached to happiness. Dear brothers, as an Egyptian philosopher said: When the principle of pleasure becomes the target, it turns into pain.

Would you believe that a man whose monthly income is about one million Syrian pounds could feel depression and eventually commit suicide? Actually, the highest suicide rates are in the richest countries in the world.

For example, the Japanese engineer who designed the second longest bridge in the world, crossed by 300 thousand cars every day, threw himself in the Bosphorus during the opening ceremony.

A note was found in his room which read: "I've tasted everything in this life and I've found it tasteless, so I want to try the taste of death."

Life is nothing at all. I could almost say that having traveled a lot, east and west, I've found a common characteristic among the people of the world which is related to a rich aimless man with no problems, this being the source of his grave problems, that is, his life is boring, he has got accustomed to everything good; he eats, drinks, watches movies, and so on. What else is there?

By Allah, dear brothers, those who have succeeded in their lives cannot sometimes endure their life and they are not endured either; their life is full of boredom, weariness and ennui.

In fact, dear brothers, if man is heedless of Allah the Almighty, the principle of desire will turn into one of pain because he has no method to follow and thus may commit a violation.

A girl who has had a love affair with a man could have been a respectable mother, with children, sons and daughters-in-law; she could have been a decent wife. Yet, her sense of morality was corrupted and she was turned from a chaste woman into a prostitute, so the man will feel remorse because of his conscience and his sound fitrah. Hence, whoever deviates from the Straight Path of Allah will suffer psychological disorder, such as depression and neurosis. Allah the Almighty says:

"And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islamic Monotheism)."

(Al-Mu'minun, 74)

"But whosoever turns away from My Reminder (i.e. neither believes in this Quran nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

(Taha, 124)

Calamities are inevitable consequences of sins:



Actually, calamities in this life are not a means of punishment, revenge or thirst-quenching. Rather, they are logical results of wrongdoings and sins. It is similar to the case of a vehicle which has been manufactured with the objective of its movement.

Nevertheless, there is a brake inside it which contradicts this objective, but which is necessary. Furthermore, the movement is the most dangerous thing as regards the vehicle, although it was made in order to move, and the brake contradicts the reason behind manufacturing it as I have just mentioned.

Likewise, when man chooses to fulfill his desires illicitly, he will face a set of treatments that I spoke about in our last lecture, one of which is the guidance from the Noble Qur'an and the Sunnah of the Prophet, may Allah bless him and grant him peace, then the disciplinary punishment, then the generous persuasion, and finally the destruction.

5 –Pleasure is transitory while responsibility is everlasting:

Dear brothers, pleasures derived from committing sins are transitory while responsibility remains, and it has been said: An hour long desire may cause sadness forever.

On the other hand, striving in worship does not last, it finishes, while the honoring from Allah remains. And the most accurate affirmation is that there is emptiness inside all of us that cannot be filled except by getting to know Allah; it cannot be filled by money, social position, pleasures, or delight, and this is what we seek for in order to fill the emptiness of lack of faith.

Once, I travelled to America; I was invited to a place called Toledo, next to the one where I stayed, but was unable to accept their invitation.

They invited me the following year but again I couldn't make it, and the same thing happened the third year. Finally, I was able to accept their fourth invitation and after I had delivered my lecture one of the attendants came to me and said: Do you know the distance I have traveled by car in order to attend this lecture? I said to him: How far?

He said: 600 miles, which is 900 km! They entirely lack Islamic knowledge there, having to travel the distance of 900 km in order to attend an Islamic lecture, while here in Syria, Islamic lectures, khutbas and seminars are easily available out of Allah's Bounty.

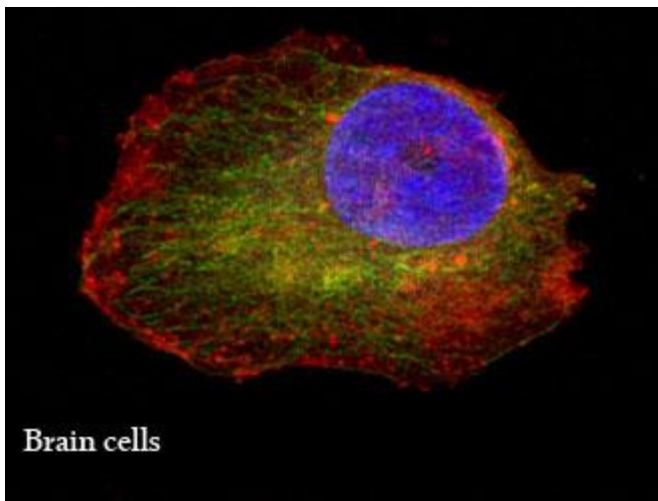
So knowledge is something precious and when you get to know Allah, you have reached everything, while when you miss the reality of faith, you have not reached anything.

It has been said: O Lord! What does the one who misses You find? And what does the one who finds You miss? And if Allah is with you (by His Support), who is strong enough to go against you?

And if He is against you, who can be of any help to you?

A scientific topic: all cells in the body get replaced except for:

1 – the brain cells:



Dear brothers, let's move to a new scientific topic. You all know that all the cells of the body get replaced within the maximum period of 5 years. The life p of bone cells is about 5 years, being the longest one, while the life p of the intestine villus cell is about 48 hours, being the shortest. In other words, the

intestine villi get replaced each 48 hours, while the bone cells change every 5 years; all your body cells on the average change every 5 years, your skin and hair cells included, except the brain and the heart cells.

What is located in your brain is your memory, your experience, your skills, your information, everything you acquire in your life; all your basic information about your acquaintance, your children, your friends, your relatives, and your profession.

If you are a doctor for example, you would lose all the information in your brain if the brain cells were replaced and you would be almost illiterate.

Hence, if that happened, you would face an unbearable situation –you would be deprived of your memory, you would not recognize your children, you would forget all your information, your profession and your doctorate.

A man suffering from the loss of memory came from America, and when his son came to see him, he did not recognize him, asking who he was.

Once, one of our dear brothers in faith, now deceased, may Allah have mercy on his soul, left his factory and wanted to go home, but he forgot the location of his house.

He spent two hours on the road trying to remember it, but he managed to recall where his son lived, so he went to him and said: O my son! Where do I live? He had lost his memory.

Hence, if the brain cells were replaced, man would lose everything; he would lose the 33 years that his studies lasted. So according to a profound wisdom the brain cells never get replaced. Actually, I have mentioned this before.

2 –the heart cells:

According to the latest discoveries the heart cells are never replaced because it has been proved that the heart is the centre of feelings, tastes, and preferences. How was it discovered? It was discovered after heart transplants came to be practiced.

For example, they transplanted the heart of a young man who had died in an accident into an octogenarian man, who used to live in the 40s, when classical music was popular.

After the operation, he found he liked jazz, which was incredible, yet, his tastes did change surprisingly. He also liked certain foods he did not like before.

After 73 heart transplants have been carried out all over the world, one hears many interesting stories about the people who have been operated on. For example, a man found himself after that operation repeating certain words which had no meaning.

Seriously worried, he telephoned the wife of the donor, who said to him: This was a password between us which means that everything is fine.

Also, other people found they liked songs they did not like before. Of course, there are many interesting long stories about that, which can be found in the references.

Thus, the heart is the centre of sensations, feelings and tastes, and if the heart cells got replaced, man who loves to listen to the Noble Qur'an would love to listen to something else.

So, Allah the Almighty has fixed the heart cells; they are never replaced.

I thought before that the human heart had no relation to the heart which is mentioned in the Noble Qur'an.

I thought that the former is just a blood pump, while the latter is the heart of the inner self, but it has been recently proved that the heart mentioned in the Noble Qur'an is the very same as the human heart, which is the centre of feelings, sensations and tastes. Of course, this would require a long talk, and I can narrate to you 73 stories about those people who underwent the heart transplant and realized that the donors' feelings, tastes, desires and inclinations had been transferred to them.

The most important thing here is that Allah has created cognitive nerve cells around the heart.

Their capabilities are 500-fold more complex than those of the brain cells; they send orders to the brain. So it follows that the heart controls the brain, you can search for this information in the Internet and the scientists who have made this discovery are non-Muslims. Allah the Almighty says:

"We will show them Our Signs in the universe, and in their own selves."

(Fussilat, 53)

Hence, there are nerve cells which surround the heart, and their capabilities are many times more intricate than those of the brain. Not only that, they control most of the brain cells.

Once a Muslim scholar who is a scientist at the same time visited us and mentioned this information. I searched for it in the Internet and I found it to be exactly as he said.

Dear brothers, whenever there is a scientific breakthrough that reveals one aspect of the greatness of this Noble Qur'an, it shows that Allah Who has created the universe is the One Who has sent this Noble Qur'an. Allah the Almighty says:

"So I swear by Mawaqi (setting or the mansions, etc.) of the stars (they traverse)."

(Al-Waqiah, 75)

Conclusion:

There are stars which are 24 billion or 24 trillion light years away from us and the light travels at the speed of 300 thousand km per second. You should multiply it by 60 seconds, then by sixty minutes, then by 24 hours, then by 365 days, then by 24 billion years. Allah the Almighty says:

"So I swear by Mawaqi (setting or the mansions, etc.) of the stars (they traverse). * And verily, that is indeed a great oath, if you but know."

(Al-Waqiah, 75-76)

The answer to the oath is:

"That (this) is indeed an honourable recital (the Noble Quran)."

(Al-Waqiah, 77)

Thus, the essence of the scientific inimitability of the Noble Qur'an is that the One Who has created the universe is the same One Who has sent this Noble Qur'an.

In the future, insha-Allah, we will tackle a topic of scientific inimitability in the final ten minutes of each lecture.

The Constituents of the Divine Assignment – Lust-6- The Nature of Lusts, Skills and Fortunes in the Worldly Life.

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Lust:

1- Evil tendencies are not installed in man:

Dear brothers, this is lesson No. 20 of the series Aqeedah and the Inimitability of the Quran. We are still tackling the topic Lust, but the starting point of our lesson today is the fact that Husn Az-Zan (holding onto good thought) of Allah is the price for Paradise. All the four scholars of the Islamic Schools of Thought agreed upon the following, "Indeed, committing major sins is less harmful than saying against Allah what one does not know."

﴿Who think evil thoughts about Allah, for them is a disgraceful torment, and the Anger of Allah is upon them﴾

[Al-Fath, 6]

Some people mistakenly think that evil doing is installed in man's nature. Moreover, a poet who belongs to Al-Jahili era (poetry of pre-Islamic era) said:

Oppression is part of man's nature

So finding a just man means he has a defect that prevents him from oppression.

Also there are words uttered by the majority of people like, "Man is mean", "Man is materialist", and so forth. This is not true, because the Creation of Allah is perfect.

﴿So set you (O Muhammad, peace be upon him) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind.﴾

[Ar-Rum, 30]

The Prophet, peace be upon him, addressed His Lord by saying:

((Good is in Your hands, and evil is not [attributed] to You))

[Muslim, by Ali]

2- Lusts are neutral:

This introduction is necessary so that you should know that the lusts installed in man are neutral; they can be means through which man exalts, or through which man hits rock bottom. Lusts are neutral because man originally owns the free will.

Some people might say, "How about contemptible characteristics like envy which is installed in man?" The accurate answer to this question which befits the Perfection of Allah and which is supported by Ayat from the Quran is the following:

Man is molded to have an exalted nature which accords with the Divine Method, and the lusts installed in man are means through which he is elevated in the Sight of Allah, the Lord of the heavens and the earth, but they can also be means through which man falls to the lowest of low, simply because these lusts are neutral and man is granted the free will.

3- The fortunes in life are neutral:

Like lusts, fortunes are neutral in life. Some of these fortunes are intelligence and beauty, for they might be means to exalt man to the highest ranks, and thus they will be great graces, or means to make him fall to the lowest of the low if he uses them to commit sins and to violate limitations.

As a result, he will be admitted to Hellfire. I repeat again, fortunes in life are neutral just like lusts:

﴿Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.﴾

[Aal-'Imran, 14]



Lusts are neutral, and I used to mention the following example in this regard: when man gets married to a pious woman (in order to fulfill his lust lawfully and to start a family), he will have dutiful children, then when their children grow up, he will have daughters and sons in

law.

Therefore, his family members will become 20, 30 or 40. Notice how this big family starts with this man who will become a grandfather. As long as this family abides by principles, good conducts and morals, as long as its members become educated people such as, doctors, architects and Du'aat (callers to Allah) and as long as their women keeps wearing Hijab, mercy, affection and sympathy will fill their house, but remember that all this crowd starts with a sexual intercourse.

Unlike this lawful way of fulfilling man's lust, the same sexual intercourse can be fulfilled in brothels by prostitutes and perverts. It is the same lust in both cases, yet in the first case it exalts man to the highest ranks, and in the second case it brings him down to the lowest of the low.

The different courses followed to fulfill this lust are due to man's free will, so lusts are neutral. Since you have the free will, then fortunes in life are neutral too.

We call the blessings as such, strength, beauty, cleverness or eloquence man may have fortunes, and they are different from lusts. When someone is outgoing, persuasive, eloquent, shrewd, brilliant, powerful, healthy or good looking, these graces are called by psychologists "common potentials".

On the other hand, psychologists called other characteristics "special potentials (or skills)", like when someone is able to show himself bigger than his reality without lying to people.

For instance, someone may describe his life to you by using special words which give the impression that he is an important rich person, so he says to you that he lives in Black Stone city, a middle class neighborhood, and it is in Arabic Al-Hajar Al-Aswad. He is telling the truth, but by saying the name in English gives you the impression that it is a very luxurious complex in USA.

Therefore, there are "common potentials" and "special potentials". Now let us go back to talk about the fortunes in life. Fortunes are neutral just like lusts, and they are means to sublime man or to hit him rock bottom.

4- Skills are neutral:



Among the special potentials (skills or intelligence) is having a convincing ability. You may meet a salesman, who is very persuasive, and he can talk customers into anything, so if 20 customers enter his shop, he is able to make 15 of them buy from his commodities. This is a special skill.

Scientists mentioned many kinds of potentials. For example, a man might be a good speaker to such an extent that even if he refuses your request, you will leave him without being hurt or being upset, for he is able to say nice words, to apologize, to refer his refusal to the laws and instructions and to promise to serve you next time. These people are perfect for public relations.

Unlike such a person, there are people who are good in making enemies every minute of their life due to their harsh words, violence and roughness. Thus, social intelligence is different from the acquired intelligence which is a result of continuous studying.

I would like to draw your attention to an important fact. Unless you support your social intelligence by studying, you will not make any breakthroughs in life.

Take for example Einstein, the remarkable physicist, who put the relativity theory that totally changed all the concepts of physics, and who lectured his theory at the universities of the United States, had he been brought up in backward social and educational environment, he would not be that intelligent.

The driver of this brilliant scientist was a street smart for he did not have the chance to get educated. If Einstein had been the son of a shepherd in a backward country, who had not had the chance to study, he would have turned out to be a shepherd whose maximum potential would have been limited to know how many sheep he owns and what is the condition of each one of them.

What made him Einstein whose intelligence dazzled scientists? What made him Einstein as we know him is his studies. Therefore, when man studies, all his hidden potentials will erupt, but if he does not, he will stay marginalized despite the intelligence he might have.

Let us get back to the driver of Einstein. This driver was very smart, but he did not have the chance to educate himself.

He heard the lecture of Einstein 15 times, and thus he memorized it. Being known for his sense of humor, Einstein asked his driver to give the lecture instead of him in the last university, and he promised to introduce him to the university as Einstein.

Since Einstein's face was not familiar to most people because there was no TV channels or social media, he gave his driver the permission to give his own lecture as Einstein.

They both entered the university and Einstein introduced his driver as Einstein, accordingly, the driver ascended the podium and gave the lecture, and upon being asked by one of the university professors a question to which he had no answer, he promptly said to him, "I will let my driver answer your question".

This man had a natural intelligence not an acquired one. Therefore, intelligence is a potential in man, so are avoiding embarrassment, sense of humor, persuading power, eloquence, and beating stage fright.

Many great men have stage fright and they are unable to say a word in a studio interview. We studied these special skills in details in psychology, and one of them is being persuasive and so having the ability of selling anything to others.

Skills and fortunes are neutral and can be utilized as means to be admitted to Paradise or as means to be admitted to Hellfire. Thieves usually are very intelligent people, so are those who illegally take other people's money.

There are top people in society who collect their wealth by lying, cheating and cunning.

The fortunes in life like intelligence, eloquence, the power of selling, the good looking and the physical strength are Divine Tests. Each one of you has his own Divine Test, so if one of you is handsome, will he praise Allah for this grace? Will he be chaste and never use his beauty in matters that displease Allah?

Will man use his skills, common potentials and the special ones in committing sins and errors? Remember, these fortunes are neutral, because man has the free will.

5- Man's characteristics are neutral:

Man's characteristics can be of many sorts, like jealousy which means basically wishing to own what is in others' hands, and it is called envy if it is about matters related to the worldly life, whereas it is called Ghibtah if it is about matters related to the Hereafter.

Few years ago, they used to hold fundraising parties to which they invited the richest people in the city to Iftar in Ramadan, and they used to invite some scholars to give encouraging speeches to urge the rich to donate money to the orphans in a big orphanage in Damascus.

In one of those dinners I delivered a speech, and following my speech they were able to collect huge sum of money, thanks to receiving the donations publicly.

They used to mention the name of the donator by saying, "Such generous person donated 100.000 Liras", while another person might donate 200.000 and the competition between rich men brought close to 6 million Liras.

In the next party, people in charge of the fundraising dinner suggested that the donations should be written on papers and given secretly to the committee without mentioning the names of the donators, but the money donated in that dinner was very little, and the rich men were writing 10.000 or 20.000 Liras, because there was no competition unlike the donations which were given publicly. Allah says:

﴿If you disclose your Sadaqat (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you. (Allah) will forgive you some of your sins. And Allah is Well-Acquainted with what you do.﴾

[Al-Baqarah, 271]

The perfect ruling in this regard is to make the donation in public if the money is going to a project, but if the money is going to a person, it should be given secretly.

I would like you to bear in mind that jealousy is neutral, so you cannot say that man is originally envious, but instead you should say that jealousy is installed in man, so he longs to own whatever is in others' hands. Let me ask you this: if you see a young believer who is pious, who memorizes the Quran, who is honest and trustworthy, whose face radiates like the sun and whose potentials are worthwhile, do you not long to be like him? Thus, jealousy has been created by Allah in man to be neutral, so it might be your means to sublime or to hit rock bottom.

What I meant to say to you in this lecture is that man's lusts, fortunes and characteristics are neutral, and they are means in man's hand to exalt to the highest ranks or to fall to the lowest of the low.

Because man is Divinely granted the free will, everything Divinely installed in him is neutral. In other words, there is not such a thing as evil, so why do you say that the knife is evil? This is not true, because knife is an important tool in the house, but at the same time it could be a tool to commit a homicide.

Thus, it is neutral for it can be used to meet the needs of man by cutting vegetables, fruits and meat, or it can be used to slaughter a human being. Do you consider the glass an evil object or a good one? Well it is evil if it is filled with wine, and it is good if it is filled with juice or water.

6- Man has been originally created with untainted Fitrah:



I would like you to stop saying that Allah has created an evil man, envious man, stubborn man or mean man, for this is a delusion and a wrong assumption.

Man is molded to have a pure Fitrah (an inborn natural predisposition which cannot change, and which

exists at birth in all human beings. It is inclined towards right action and submission to Allah, the One Deity). Thus, every person on earth loves goodness, but loving goodness is one thing and to be good is another.

We tackled this point in details in the previous lecture in which we talked about the difference between Al-Fitrah and As-Sibghah. Let me repeat that Al-Fitrah is something installed in man and it is good and pure, so even the thieves yearn for justice upon splitting the stolen money, and they ask their leader to be fair. Hence, Al-Fitrah is



different from As-Sibghah. As-Sibghah is when man strives to be perfect and merciful whereas Al-Fitrah is to love mercy and perfection.

Therefore, it is a big error to say that this man is evil, this man is envious or this man is mean. Man is molded to have pure exalted Fitrah,

and goodness is installed in him, because whatever Allah creates is good.

However.

all Allah's creations are obedient to Allah and have been created to be like that except mankind and Jinn, for Allah has installed lusts in them, and He has given them the free will and the Divine Method.

All creations other than mankind and Jinn are like a train which has no steering wheel because it runs on tracks. On the other hand, mankind and Jinn are like the car with a steering wheel with which they can drive in any way they want.

Let us say that the road is Shari'ah (the Islamic law), and the ditch on its side is the sins, whereas the engine of the car is the lusts. The car runs because of the engine (lusts), and the steering wheel (the free will) directs the car to its destination and the paved road is Shari'ah. Accordingly, who is the prudent?

The prudent is the one who keeps the car on the road using the power of the engine and using its steering wheel in the right direction. This is the whole thing.

7- The worldly fortunes among people is distributed to test mankind:

Dear brothers, the fortunes in life are distributed among people to be subjects of the Divine Test, so you find in life the rich and the poor. While wealth is the Divine Test of the rich, poverty is the Divine Test of the poor, and both might succeed and might fail. The rich will succeed if he gives the poor and the needy, but he will fail if he does not do so, whereas the poor will succeed upon remaining patient and having a sense of dignity, and if he is pleased with Allah saying, "O Allah! There is no life worth living except the life of the Hereafter".

It was said, "How wonderful to see the rich charitable towards the poor, but the more wonderful is to notice how high the sense of dignity and self respect the poor has."

People upon being tested by richness and poverty will succeed or fail:

By Allah dear brothers, a doctor I know, who happens to be a cardiologist told me the following story: A child patient needed a surgery which cost his father 400.000 Liras, but the father was poor and the only thing he owned was a humble workshop for making purses. The doctor mentioned that in front of a rich charitable man who was generous enough to pay for the operation. The doctor thought that he had good news for the man when he told him about that donation.

However, the father apologized to the doctor saying that he could not accept that money, and upon being asked why he said, "I have a workshop whose value is 400.000, so I will sell it and pay for the operation. Let this charitable man give his money to someone who does not own anything to sell".

This doctor said to me, "In my entire life, I have never felt as insignificant as I felt before this man." This poor man passed the Divine Test (which is poverty in his case) with flying colors.



Let me tell one more story of another poor man who was an orderly in a school and had 8 children and his salary was only 4.000 liras, but he inherited a land from a relative of his.

A well-off man who I believe is a believer, wanted to build a Masjid in one of Damascus neighborhoods.

He looked for a land and found a suitable one which was that poor man's land. The man who wanted to build the Masjid negotiated the price with him and the latter accepted to take 3 million and a half Liras. They wrote a check for 2 million and the charitable man said to him, "You will receive the rest of the money when I get the license from the Ministry of Endowments." Then, he asked, "Why should I go to there?" He answered, "Because we want to build a Masjid on the land." The poor man said, "Give me the check."

He took it, tore it into pieces and said, "How can I buy a land where a Masjid will be built? I have the right more than you to offer it for the Sake of Allah."

This Masjid has been built with the longest Minerat (Mi'zanah) in the area. Though he is poor, he passed the Divine test.

I was told about a rich man who travelled to the USA on Dutch airlines, and there was a stop in Germany where his daughter lived. Upon arriving at the airport in Germany, this man missed his next flight on purpose, and he gave the airlines false excuses, so the airlines had to find him a room in a hotel where he met his daughter at the expense of the airlines and then he pretended to lose his wallet (in which he put nothing important), and he ripped the ticket of the next flight also pretending that it was lost with the wallet.

Therefore, the airlines gave him 600 dollars to make it up for him. This is an example of a rich man who failed his Divine Test. Despite his richness he lied, gave false statement and deceived the airlines. Your success lies in passing the Divine Test whether you are rich or poor, brilliant or simple-minded. Each one of us has his own Divine Test, some of us are tested by their physical strength, others are tested by their good looking while some are tested by their eloquence.

I know a man who is not educated, but he always longed to be a Da'iyah (caller to Allah) from the depth of his heart, and since he was not eloquent, he found a way to do that by buying 100 cassettes of my lectures and starting to give these cassettes to his relatives by turn, then he took them again to give them to other relatives till he was able to bring 30 men from his relatives to the Masjid.

This man passed the Divine Test though he is not educated.

I say it again, each one of us is tested by Allah, by getting a high scientific degree, by not being educated, by having a perfect wife or by having a casual one but he is satisfied with her and he keeps saying, "O Lord, I am satisfied with her since she is Your Choice, and I am pleased with you".

Success lies in passing the Divine Test which can be having a pious wife or a bad one, having a good son or undutiful one, having good health or being sick, being good looking or ugly, being clever or simple-minded, being rich or poor and being strong or weak.

Thus, your success is not to overcome afflictions, but to deal with them perfectly.

8- Fortunes are distributed in the Hereafter as punishments or rewards:

Fortunes as I said earlier are distributed among people as subjects of a Divine Test to each one. Pay attention to this: Fortunes can be positive or negative, namely Allah tests you by what He bestowed upon you or by what He withdraws from you. Hence, fortunes in the worldly life are distributed among people to test them, but in the Hereafter they will be given to people according to their deeds.

﴿See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.﴾

[Al-Isra', 21]

The difference is very huge between a cardiologist who takes for every operation he performs 100.000Liras, and so he earns about 2 million Liras every month upon operating on five patients per week, and a nurse who makes little money, between a professor at the university and an elementary school teacher in a village, between the head of the Chamber of Commerce and a salesman in the street and between a rich man and a poor man who works as an orderly or a street typewriter (these are examples of the Divine Distribution of fortunes in life and every one of these people is tested by what he has or he does not have).

﴿See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.﴾

[Al-Isra', 21]

By Allah the only God, the nail of a pious poor man who belongs to the lower class people might be more exalted in the Sight of Allah than a thousand rich people.

((Narrated Anas bin Malik that the Messenger of Allah, peace be upon him, said: "How many are there with disheveled hair, covered with dust, possessing two cloths, whom no one pays any mind to - if he swears by Allah then He shall fulfill it.))

[At-Tirmizi, by Anas Ibn Malik]

Therefore, fortunes in life are distributed among people to be Divinely tested by, but in the Hereafter they will be distributed according to people's deeds (either rewards or punishments)

﴿See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.﴾

[Al-Isra', 21]

A funeral of a man might go out of a house whose worth is 180 millions, so you may wonder, who designed this house in such a way? It is the man in the casket. Who bought the marble used in the house and who brought the architect who adorned the ceiling with plaster? It is the man in the casket. Who designed these outstanding landscapes?

It is the man in the casket. Who bought all these chandeliers? It is the man in the casket. Now where is this man? He is in the grave and life is over for him.

A funeral of another man might go out of a very humble house which is only a 60 square meter basement, yet his deeds in life are good, so this man's grave looks like Paradise, his death brings him closer to Allah the Almighty and his death is a wedding ceremony for him.

Anas, may Allah be pleased with him, reported that when the messenger of Allah (PBUH) was experiencing severe illness, Faatimah, may Allah be pleased with her, said:

("Haai, the sickness of my father". The prophet (PBUH) thereupon said, "After this day your father will not experience any difficulties.))

Bilal bin Rabah said before he died, "Tomorrow we meet the loved ones, Muhammad, peace be upon him, and his Companions, may Allah be pleased with them".

Dear brothers, who laughs last, laughs best. Hence, our success lies in passing every Divine Test. If you are strong, your Divine Test is your strength, if you are weak, your Divine Test is your weakness, if you are good looking, your Divine Test is your beauty, if you are ugly, your Divine Test is your ugliness, if you are clever, your Divine Test is your cleverness, if you are simple-minded, your Divine Test is your simplemindedness and if you are rich or if you are poor, then this is your Divine Test.

A man might be blessed with a good memory, but he uses it in committing sins, like memorizing the names and phone numbers of 33 women whom he talks to day and night, whereas another man with a good memory uses it to memorize the Quran, both have the same grace (the good memory).

A concise summary:

The concise summary of this lecture is that everything you own, every characteristic you have, every lust installed in you, and every fortune you are given are but means to exalt or to fall down. There is no absolute evil in life, but evil comes from the way people use things due to their free will.

For instance, the car can be driven by a drunk man who will drive it straight to a ditch and wreck it, so a simpleminded man might say upon seeing the wrecked car, "Who manufactured this car in that way?" Well totaling a car does not need a factory, and all it takes is a drunk driver, but the factory manufactured it perfectly, for it is a well-manufactured car, its color is bright and its furniture is cozy, so totaling it does not need a factory.

The same goes for saying, "Who has created evil doings?" Evil doings have not been created, but they are the outcome of abusing Allah's Graces. The Prophet, peace be upon him, said in one of his supplications:

((...and evil is not [attributed] to You))

Husn Az-Zan of Allah is the price for Paradise.

In Hadith Qudsi, Allah the Almighty says:

((I am as My slave thinks of Me, so let him think of Me as he wishes.))

It was reported that before the battle of Badr, the Prophet, peace be upon him, said:

((Do not kill my uncle Al-Abbas.))

The Companions, may Allah be pleased with them, mistakenly thought that Al-Abbas was Mushrik, so one of the Companions, may Allah be pleased with them, did not accept what the Prophet, peace be upon him, said, saying "One of us kills his own father and brother and he tells us not to kill his uncle?!"

His uncle was Mushrik in his eyes, he lived in Makkah and he was with the Mushrik army which was fighting the Prophet, peace be upon him. Therefore, he was hurt, and he thought ill in the Prophet, peace be upon him, and he accused him of bigotry, but he discovered later that Al-Abbas (the uncle of the Prophet, peace be upon him, was Muslim at that time, and he was the eyes and ears of the Prophet, peace be upon him, among Mushriks.

The wise leadership of the Prophet, peace be upon him, allowed him know everything that was going on in Makkah through his uncle, so the Prophet, peace be upon him, had no choice but to keep that a secret, given Al-Abbas was from the elite of Quraish and he conveyed every decision they made to the Prophet, peace be upon him.

Had the Prophet, peace be upon him, said that his uncle was Muslim, he would have put an end to his role. Also, had he not asked his Companions, may Allah be pleased with them, not to kill his uncle, he would have been killed. Therefore, the Prophet, peace be upon him, said those concise words, "Do not kill my uncle Al-Abbas" without giving any details of such an order.

The reverend Companion, may Allah be pleased with him, who thought wrongly about the Prophet, peace be upon him, said, "By Allah, I kept giving charity for ten years hoping that Allah would forgive me my wrong thought of the Prophet, peace be upon him."

It is not appropriate to say that this person is evil, that person is mean or that man is stingy, for Allah has installed in man a very exalted Fitrah. Furthermore, Allah has installed lusts in him and gave him the free will, so it is up to man to sublime by using these fortunes, characteristics and lusts to the highest ranks or to hit rock bottom.

Dear brothers, this lecture is one of the lessons of Aqeedah, and it revolves around holding onto a good thought of Allah (Husn Az-Zan) and about the nature of man's characteristics, skills and lusts which can be used by him to be admitted to Paradise or to Hellfire.

I hope that all of you, me included, hold onto a good thought of the Almighty Allah, and remember the example of the car, the road and the ditch, for the ditch is not evil since it is your choice not to use the steering wheel which might lead you straight to the ditch.

((...and evil is not [attributed] to You))

The scientific topic of the Inimitability of the Quran:

"Read! In the Name of your Lord, Who has created (all that exists)": Let us move to the scientific inimitability. Dear brothers, the first word of the first Ayah in the Quran which was revealed to the Prophet, peace be upon him, is:

﴿Read! In the Name of your Lord, Who has created (all that exists)* Has created man from a clot (a piece of thick coagulated blood)* Read! And your Lord is the Most Generous* Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)]* Has taught man that which he knew not.﴾

[Al-Alaq, 1-5]

In previous lessons we talked about many kinds of readings the Quran, and one of which is done aiming at finding faith matters and the truth:

﴿Read! In the Name of your Lord, Who has created (all that exists),﴾

[Al-Alaq, 1]

The meaning of "read" is "learn", because Allah has installed a cognitive power in man, and Allah has bestowed upon him a sublime need, brain, sight, hearing, reasoning, deduction and induction and He subjugated to him the entire universe which reflects the Oneness and the Perfection of Allah, so Allah says to man, "Read" indicating that unless you seek the truth, you will lose your humanity.

Dear brothers, Allah orders us to "read" in order to believe that knowledge in Islam has a frame reference which is faith, so if your knowledge does not lead you to faith, it will testify against you.

﴿Verily, he thought and plotted* So let him be cursed! How he plotted!* And once more let him be cursed, how he plotted!* Then he thought* Then he frowned and he looked in a bad tempered way* Then he turned back and was proud* Then he said: "This is nothing but magic from that of old* "This is nothing but the word of a human being!"* I will cast him into Hell-fire* And what will make you know exactly what Hell-fire is?* It spares not (any sinner), nor does it leave (anything unburnt)!﴾

[Al-Muddathir, 18-28]

Human body manifests the Creativity of the Creator:

I would like you to pay attention to the eye; can you see with it in a totally dark place even if it is healthy 100 %? If you put a man in a very dark room, will his eyes do him any good? On the other side, is light enough to see if man lost his sight? If you put a blind man in a lightened room, will he be able to see? No, of course he will not. Light in this case will not do him any good.

What I meant to say is that the eye needs light in order to see things.

Accordingly, both the eye and the light are indispensable conditions to see things, so each one of them is not enough to make man see without the other.

Like light and the healthy eye which are essential to man to be able to see, the brain and the Revelation are essential to man to know the truth.

By using his brain alone, man cannot reach the truth, because he needs the Divine Revelation to reach it. Accordingly, the Revelation to the mind is like the light to the eye. Allah says:

﴿Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood).﴾

[Al-Alaq, 1-2]

The closest Sign to you is your body. What prevents you from pondering over the creation of the heavens and the earth?



Your hair is close to you, so are your eye, your nose, your mouth, your teeth, your tongue, your ear, your epiglottis, your esophagus, your stomach, your pancreas, your intestine, your lungs, your heart, your muscles, your nerves, your arteries, your veins and your kidneys.

Your body is the closest Sign from Allah to you, so accustom yourself to ponder over it, because when you do so you will sublime in the Sight of Allah.

One might ask, "Why man has two eyes? Is not one eye enough?" The answer is no, it is not enough, because one eye shows man things in two dimensions, whereas the two eyes show him things in three dimensions.

﴿The Work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do.﴾

[An-Naml, 88]

With one eye man can see things in two dimensions, but with both eyes he can see things in three dimensions. In the computer there are programs which allow the user to draw things in three dimensions. Why man has two ears? The two ears allow man to know the direction of the sound he hears, but with one ear only, he will not tell where the sound comes from.

If man has one ear only and he hears a car horn, he will not be able to avoid the car, but with two ears, he will tell where the sound comes from, given the two ears are on opposite sides of the head, and the sounds heard by either ear will vary in timing, volume and frequency balance.

These differences are the clues your brain uses to decode a sound's location. Hence, for example when a sound comes from the left, the travel distance to your left ear is slightly shorter than the travel distance to your right ear by 1 to 1620 parts of a second.

The brain interprets this difference and knows the direction of the sound, and so it gives the orders to your legs to move to the other direction.

Do you think man's physical system works by accident? Absolutely, it does not, otherwise you will believe me if I tell you that the most advanced airplane exists because of an explosion of a bomb in an iron factory, and because of that explosion, we have this airplane which carries 800 passengers in one flight, so will you believe this? Will you accept if I tell you that I put ten sheets of papers numbered from 1 to 10 in a sack, and by accident I am able to take them out of the sack by order starting with the sheet number 1 to the sheet number 10? The possibility of doing so is only 1 to 10 million. Hence, no accidental phenomenon in the entire universe will be able to make one atom of the amino acid (which is the basic element of the human being).

The hair of the human being has no nerves, and had it had nerves, one would have needed a surgery to have his hair cut, because he would not have been able to tolerate the pain, but Allah has created the human hair and the nails without any sensitive nerves.

Allah also has created the eye and located it in a socket to protect it, Allah has located the brain in the skull, has located the spinal cord in the spinal column, has located the heart in the thoracic cage, the womb in the pelvic and the factories of red blood cells in the marrow, so what is the wisdom behind all that? Do you know that the flow of the blood in the veins is weak unlike in the arteries, and this is why the arteries are very deep under man's skin unlike the veins? A surgeon told me once that he accidentally cut an artery while he was operating on a patient, and he swore by Allah that the blood reached the ceiling.

This is why Allah has located the arteries very deep, while He has made the veins close to the surface, so Whose Hand has created that?

The Almighty Allah located all the noble systems in the human body in forts (since they are deep and not in the surface), so Whose Hand has done that? Allah has created small hairs and interior nested surfaces in the nose. These surfaces have blood vessels and muscles which expand in the cold weather and they become wide in order to bring warm blood to these surfaces and this explains why man's nose turns red in winter, which means that the air has to pass through long distance inside the nose, so why is that? Man's average inner temperature is 37 degrees centigrade, and in winter man inhales very cold air whose temperature is close to zero, but by passing through all this distance inside the nose, the air is heated in order to reach the lungs in a suitable temperature. Moreover, these inner surfaces are covered with sticky mucus which traps dust particles and smoke from the inhaled air.

When man tries to clean his nose, he will see that the discharges are dark because of the stuck dust and smoke. What would have happened if some dust particles had managed to get through the nose and survived the mucus? Here comes the role of the hairs in the nose. Therefore, in the nose there is mucus on the inner surfaces, the hairs, the blood vessels and muscles, so that the air will pass through a long distance in order to be heated before entering the lungs from zero degree to 37 degrees, now Who has created that? Allah the Almighty has. Try to ponder over one thing every day.

The knee is very important to the human being and without it man will eat like a cat which puts her belly on the ground to lick the food with its tongue from the dish. Man has this round joint (the knee) which prevents outward movement of the lower leg at the knee, unlike the joints of the hand without which no craft can be done by any human being.

How great this Design and Wisdom are?

Dear brothers, the following Ayah is very delicate:

﴿And also in your ownelves. Will you not then see?﴾

[Adh-Dhariyat, 21]

Conclusion:

I hope that we train ourselves to ponder over Allah's creations. The two ears enable man to know the direction of the sound, whereas his two eyes enable him to see things in three dimensions.

The hair of the man has no nerves, unlike the teeth, so if man has any tooth decay, he will rush to the dentist because of the toothache he has, so this pain preserves his tooth.

I encourage all of you to spend at least 10 minutes every day in pondering over your body, so that you might turn to Allah, acknowledge His Greatness and reach Him through the widest gate and the shortest way (pondering).

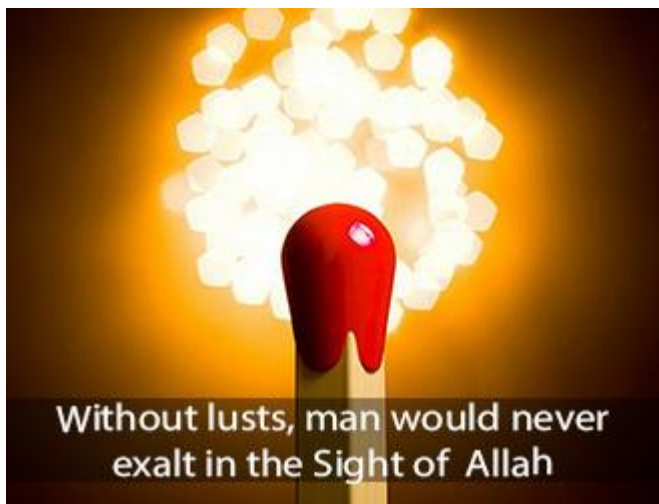
Constituents of the Divine Assignment – Lust-7- The Lust for Money-1- Philosophy of The Concept of Money in Islam in the Sense of Earning and Spending it.

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The lust for money:



Dear brothers, this is lesson number 21 of the series Creed and the Inimitability of Quran.

In the previous lecture we tackled the topic "Lust", and I mentioned to you through a series of lectures that lusts are neutral, and they can be means to exalt or to fall, and

that without lusts, man will never exalt in the Sight of the Lord of the heavens and the earth.

Then we tackled so many subtopics related to the topic "Lust". Let us move now to one of the most inciting desires in life which is money. Allah says:

﴿Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life﴾

[Aal-'Imran, 14]

1- Money is the backbone of life:



Money is one of the most inciting lusts Allah has installed in man, and it is one of the greatest means to draw close to Allah the Almighty.

First of all, it is a fact that money is the backbone of life, for when you make a living, you will earn lawful

money with which you can buy a house, get married, have children and live in happiness with your family. This entire project in your life is able to come true by making a living, so money is the backbone of life.

Dear brothers, the role of money in the believer's life should be clear to him. The first point regarding this context: The prophet PBUH said:

((The strong believer is more beloved to Allah than the weak believer, but there is goodness in both.))

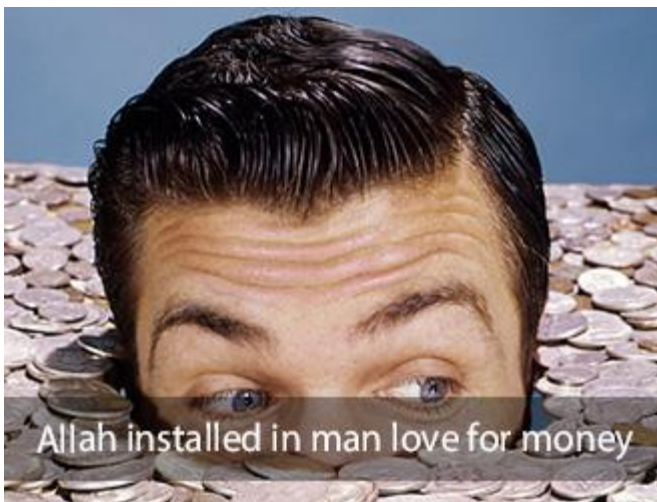
[Muslim by Abi Hurairah]

Since money is the backbone of life, you ought to earn it in lawful ways and according to Allah's Method. Money is also power in the sense that money makes your options limitlessly open in offering good deeds.

The rich might use his money to help a young man get married, to treat a poor patient, to support a widow, to sponsor an orphan, to establish an institute, to build an orphanage and to offer all sorts of good deeds. Therefore, the options are open for the rich person to offer good deeds. Moreover, the Prophet PBUH put the rich believer in a level close to the level of the knowledgeable sincere caller to Allah.

((There shall be no envy but (emulate) two: the person whom Allâh has given wealth and the power to spend it in the service of Truth, and the person whom Allâh has granted knowledge of things and he judges by it and teaches it (to others).))

[Agreed upon]



The philosophy of money according to Islam makes money one of the main causes to enter Paradise, to draw close to Allah, to exalt to the highest ranks, or, Allah forbid, to fall to the lowest of the low.

The following Ayah is indicate very precisely the

value of money:

﴿And give not unto the foolish your property which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.﴾

[An-Nisa', 5]

The part of the Ayah I am referring to is the following:

﴿And give not unto the foolish your property which Allah has made a means of support for you﴾

Allah says that He made money (property) a supporting means to you. Namely, your life depends on making a living in order to buy food to your family, to buy clothes or to lease a house, and this is how money is the backbone of life.

I never believe a man whoever claims that he does not love money since Allah has installed in man the lust for money, and this lust is deeply rooted in man's ownself, but some people admit that, while others do not.

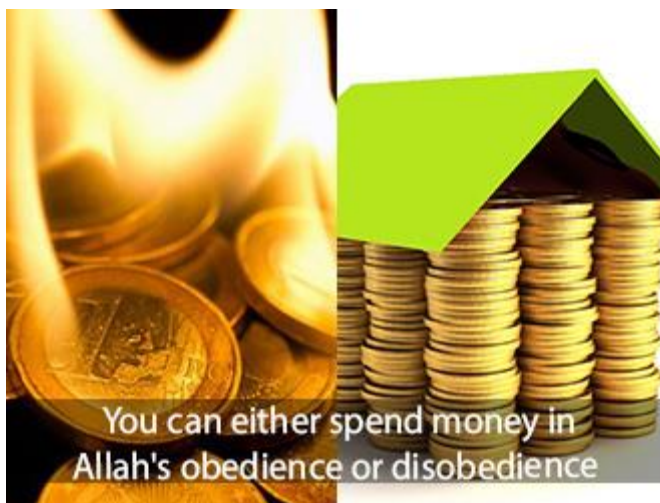
Thus, the lust for money has been installed in man whether he admits that or not and whether he declares such a fact or conceals it.

Hence, the first fact about money is that it is the backbone of life, so do not despise it as it is considered one of the greatest Divine Graces if it is earned and spent lawfully.

2- Money is a neutral element:

Dear brothers, another important point with regard to the concept of

money: Money is a neutral means, so if we ask, is affluence a good thing? The answer is yes and no, but how is that? If money is spent on obeying Allah, it is good, but if it is spent on sinning, it is evil.



Therefore, money is neither a grace nor a curse, but it is valued according to the way it is spent and the way it is earned as well. Man on the Day of Resurrection will be asked about how he earned his wealth and how he spent it, about he spent his life and youth and about how he make use of his knowledge. Well, concerning his wealth he will be asked two questions: How did he earn it? How did he spend it?

Dear brothers, the foremost fact is that money is the backbone of life, because when every man is secured financially, he will feel safe.

Also, money is the financial means to meet the basic needs of man which are food and drink, sex and self-esteem, and these three needs are Divinely installed in man, so that he would strive to get money and make a living.

These needs manifest the human nature and when Allah describes the Prophets as human beings, He says:

﴿And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets﴾

[Al-Furqan, 20]

Since Prophets are human beings, they are in need of food, and in order to buy food they need money to pay for it, and also they need to go to the market in order to buy it (i.e. they need to work).

Accordingly, there is no place in Muslim society for the idle man who has no job.

Our master Umar said, "When I see the man who physically strong, I admire him, but after I know that he is jobless, I belittle him".

Making a living and mastering a craft are acts of worship and obedience to Allah:



First of all let me assure you that every one of you can make an act of worship out of his job, his craft, his career, his movement in life and his walking in markets from which he makes his living.

This can happen when his job is lawful, when the daily

practice of his career (or business) is lawful and is not based on lying, deceiving, cunning, swindling or fraud, when he does not nullify other's bargain in order to buy it himself, when he does not haste to buy an imported commodity before anyone else so that he can sell it at high prices, and when he does not hide any flaws in his goods.

Hence, when the believer survives all the sins of buying and selling, when his career is basically lawful (like selling fabrics, food, drinks, wood or iron as long as what he sells is a lawful good), when his daily practice in his business is lawful and when his intention in working is to meet his needs and his family needs and to serve Muslims, his business will become an act of worship.

By Allah dear brothers, our pious ancestors used to say upon opening their stores, "I intend to serve Muslims".

Whoever does the same will be in a continuous act of worship when he spends 8 hours in his store, won't he? This is because he intends to meet his and his family needs.

It was said, "How great the wealth is as long as it helps me protect my honor and get closer to my Lord." I repeat, when man intends to serve Muslims through his career and when his craft, business, job, medicine, law office, engineering career or teaching does not distract him from offering his acts of worship, fulfilling his duties or offering a good deed, this career will turn into an act of worship.

Thus, we can say that the daily activities of the believer become acts of worship.

Is there any adult on earth who does not work? If there is someone, then it is a rare case.

Look at the streets in the early morning, you will find people of all backgrounds (the believer, the disbeliever, the hypocrite and the upright) heading to somewhere; one of them to his school to teach, the other one to his factory to work, a third one to his law office or a fourth man to his clinic.

Therefore, everyone is heading to his work, but the difference is that some of them make their jobs means to exalt to the highest ranks and to enter Paradise.

Dear brothers, the paths to Allah are as many as the number of people on earth, and you can make



your job, in your store, company, engineering office, clinic, field, or factory, as your means to exalt, provided this job is lawful, you use lawful ways to practice it (you should not lie, swindle, hide flaws, fraud, monopolize).

praise your good with something it lacks, deceive, haste to by goods before anyone to sell them at high prices or nullify other's bargain in order to buy it yourself), you work to meet your family needs, you intend to serve Muslims and your work never prevents you from offering your acts of worship, duties and good deeds.

Only then your job will become an act of worship itself. From this perceptive, the believer's habitual activities turn into acts of worship, whereas the hypocrite's turn into sins.

Dear brothers, money is a neutral factor, and I emphasize this fact. As I said earlier its value is derived from the way you earn it and the way you spend it.

Money is a grace and a curse, and it is a means to exalt or to hit rock bottom. The proof is in the following Ayah:

﴿As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."﴾

[Al-Fajr, 15]

Allah honors man by abundant provision. The word grace reminded me of a stance that a notable companion took.

((The infidels of Quraish arrested our master Khubaib, may Allah be pleased with him, and he was crucified on a trunk of palm tree, and before he has been killed, he was asked: "do you prefer that Muhammad be in your place?" He said: "I swear to Allah that I will never let the Messenger get hurt by a thorn, while I am sitting with my children, enjoying all the luxury and health of the worldly life."))

How wonderful it is to be with your young wife and children, to have the luxury and health of the worldly life such as having good health and enjoy the air conditioning with a bouquet of roses and many kinds of fruits. Nevertheless, that noble companion refused those things and said, "I swear to Allah that I will never let the Messenger get hurt by a thorn, while I am sitting with my children, enjoying all the luxury and health of the worldly life." Upon hearing that, Abu Sufyan said, "I have not seen anyone loves his friend the way the companions of Muhammad love him."

The reaction of that reflects the true Islam, which is based on love. Allah says:

﴿As for man, when his Lord tries him by giving him honour and gifts,﴾

[Al-Fajr, 15]

3- Earning lots of money does not mean that Allah loves that rich servant:

There are less important things in life which belong to extravagant and luxurious life. Thus, if man cannot eat some sorts of expensive and rare fruits he will not die out of hunger, will he? But man has the option to buy these sorts of fruits.

﴿As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."* But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"﴾

[Al-Fajr, 15-16]

Man usually tends to have such a claim, but Allah the Almighty does not accept it:

﴿Nay!﴾

[Al-Fajr, 17]



Some deviated sinners might think that Allah loves them, because He gives them money (despite their sins), but who told you so? Qarun was richer than those:

﴿Verily, Qarun (Korah) was of Musa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him: "Do not be glad (with ungratefulness to Allah's Favours). Verily! Allah likes not those who are glad (with ungratefulness to Allah's Favours).﴾

[Al-Qasas, 76]

﴿So he went forth before his people in his pomp﴾

[Al-Qasas, 79]

﴿So We caused the earth to swallow him and his dwelling place﴾

[Al-Qasas, 81]

Allah gives money to those He loves and those He does not love. Accordingly, richness is not a measure of Allah's Love to His servant, nor is poverty a measure of Allah's hate to His servant.



{As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me." But when He tries him, by straitening his means of life, he says: "My Lord has humiliated me!"}

[Al-Fajr, 15-16]

The Divine Answer is:

{Nay!}

[Al-Fajr, 17]

"Nay" here is a negative form and a deterrent one. To make this negative form consider the different answers when you are asked these two different questions.

If someone hungry asks you, "Are you hungry?" You will simply answer by saying, "No, I am not", but if he asks you, Allah forbid, "Are you a thief?", answering this question with "No" is not enough for you, so you say "Nay" denying that strongly meaning that you never think of stealing, you never accept it and you never approve it.

Hence, when Allah says: "Nay", as if Allah were saying, "My bestowal is not honoring, but rather it is a test, and my withdrawal is not humiliation, but rather it is a treatment". The proof is in the following Ayah:

{As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me."}

[Al-Fajr, 15]

4- Spending money in the Cause of Allah is one of the means to draw closer to Him:



Dear brothers, you should know beyond doubt that money is one of the greatest means to draw close to Allah by spending it in the right cause (for the Sake of Allah). Allah says:

﴿It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free﴾

[Al-Baqarah, 177]

﴿and gives his wealth, in spite of love for it,﴾

The meaning of "and gives his wealth, in spite of love for it":

Scholars of interpretation said, "The phrase 'and give his wealth, in spite of love for it' has two meanings. The first meaning is that he gives his wealth in spite of love for money, and the second meaning is that he gives money because he loves Allah." Anyway:

﴿By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love ﴾

[Aal-'Imran, 92]

Both meanings are right.

﴿And gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free﴾

[Al-Baqarah, 177]

Pay attention to the following:

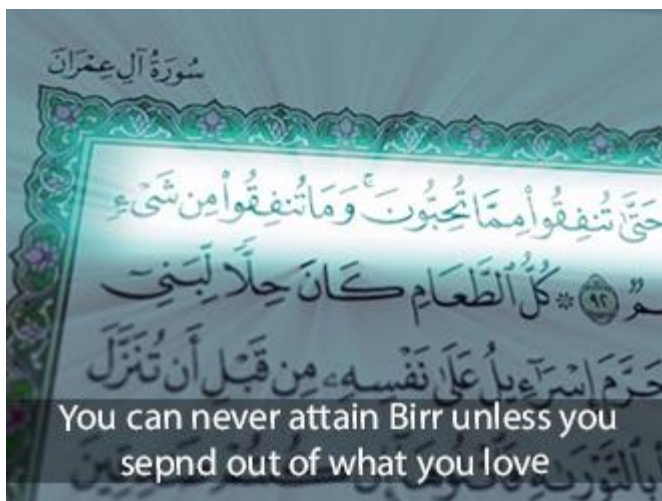
﴿Performs As-Salat (Iqamat-as-Salat), and gives the Zakat﴾

[Al-Baqarah, 177]

"and gives his wealth, in spite of love for it" is one thing, and giving Zakat is another, because the latter is Fard (obligation), whereas the former is a voluntary act which marks your love to Allah (i.e. to give Sadaqa besides Zakat).

﴿And gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat﴾

[Al-Baqarah, 177]



Dear brothers based on the aforementioned fact, one of the greatest means to draw close to Allah the Almighty is to spend money for the Sake of Allah. It was reported in the relic:

((Allah asks the servant on the Day of Resurrection, "O My servant, I gave you

money, so what did you do with it?" The servant says, "O Lord, I did not spend anything from it fearing that my children may become poor after my death." Allah the Almighty, says, "Did you not know that I am the All-Provider, Owner of Power, the Most Strong? Verily, the poverty that you feared has befallen them."

Allah says to another servant, "O My worshiper! I gave you money, so what did you do with it?" The worshiper says, "O Lord! I spent it on the poor and the needy, because I am pretty sure that You are the Best to guard, and You are the Most Merciful of those who show mercy." Allah says, "O My worshiper! I am the Guard of your children after your death."))

[Mentioned in the relic]

﴿and gives his wealth, in spite of love for it﴾

5- Money is power

Spending money for the Sake of Allah is one of the greatest means to draw close to Him, and money is power:

((The strong believer is better and more beloved to Allah than the weak believer))

[Muslim by Abi Hurairah]



Let me break it to you: As long as you earn your living lawfully and according to the Divine Method, most likely you should be rich, because owning money gives power and makes limitless options available to the rich man to offer good deeds, unlike the poor one.

If there is a young man who is upright and pious but does not own a house, and if there is a young believer woman who is Quran Hafiza (the female memorizer of the Noble Quran), but no one has proposed to her yet, a rich man can provide both with a house and help them get married.

By such deed he is establishing a religious family and this is considered a very great deed. In my view, there is no greater deed than solving the youth's problems.

When you facilitate marriages, you bring together two young people in the bond of marriage by which they are both protected, become chaste and lead a happy life. Thus, money is power.

By money you can also establish a charity project, build an orphanage, sponsor a religious institute or participate in building a medical clinic for free treatment, but you have to keep in mind that it is fine to long to be rich as long as your money is lawfully earned and according the Divine Method. However, if being rich will be at the expense of your religion, principles and values, then poverty is a medal of honor on your chest. If you can be rich without violating Allah's Method, it is recommended to be so, because you will become more powerful and the options for offering good deeds will be countless and widely open in front of you.

As the powerful pious person who is able to enforce the truth, refute falsehood, appoint the sincere and brush away the hypocrite at the stroke of a pen, the rich person can use his money to help the needy and fill their heart with love to him.

((O Dawood, remind my servants of my blessings, as souls are molded to like the benefactor and hate the hurtful.))

6- Owning money is a big responsibility:

In addition to being the greatest means to draw close to Allah, money is a big responsibility.

By the way, having power in the land can be in every domain; one can have power in the land by using the means he has in the Cause of Allah, so if you are rich, you can use your money for the right cause, if you are powerful, you can use your power for the right cause and if you are a scientist, you can use your knowledge. The one who has power in the land has a special Divine Treatment.



In other words, when he does good deed, he will be rewarded twice, but if he does evil, he will be punished twice.

Whenever Umar Ibn Al-Khattab, may Allah be pleased, enjoined something he used to gather his family and address them by saying,

"You should know that I enjoined this and that on people and forbade them from this and that, so people will now look at you just as bird looks at meat. If you come to grab it, they will grab with you, and if you refrain, they refrain.

If I issue an order prohibiting something on people, then you must be the first to refrain from it. By Allah, if any one of you is brought to me, having done what I have ordered people to refrain from, I will double his punishment because of his relation to me so it is all up to you." Accordingly, being a relative of Umar was a burden.

The rich person, who offers a good deed, will be rewarded twice; once for him and the other once for those who follow his steps, given people usually look up to rich people and copy them in everything they, do because they belong to the high class in any society.

Thus, if a poor person imitates a rich person in committing sins, the rich man will be punished twice, once for him and once for the one who imitated him.

On the other hand, if a poor person imitates a rich one in obeying Allah, the latter will be rewarded twice.

One of the most outstanding saying I have ever heard is the following, "Justice is good, but it is better when it is established by rulers (the fair ruler is the best thing in life), generosity is good, but it is better when it is a trait of rich people, repentance is good, but it is better in youth, patience is good but it is better when poor people manifest it and Haya' (modesty) is good, but it is better when it is shown in women".



All the sins of a martyr are forgiven
except debt

Dear brothers, owning money entails responsibility.

What would you say about a man who sacrifices his life and died as a martyr? He gave the most valuable thing man has (i.e. his life).

Regarding this point, a poet said:

Sacrificing the soul is the ultimate charity

((All the sins of (Shaheed) a martyr are forgiven except debt))

[Muslim and Ahmad by Ibn Amr]

People's rights are built on justice whereas Allah's rights are built on forgiveness.

((Abu Barzah (may Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out."))

[At-Tirmizi]

I paid a friend of mine a visit once, and his father was there, so he said to me, "I am 96 years old, and yesterday I had some blood tests, and everything is normal". Then he said, "By Allah, I never earned unlawful money, and never had any unlawful affair." Indeed, he, who lives piously lives able-bodied."

((O Sa'd, consume lawful things and your supplications will be heard))

[At-Targheeb and At-Tarheeb by Ibn Abbas]



Allah will bestow benediction (Barakah) upon the food which is bought by Halal money that is earned from lawful ways.

By Allah dear brothers, Divine Benediction makes the limited income enough, whereas sins and errors make the unlimited income

insufficient. The word "Benediction" is not included in calculators with which you calculate numbers, but you should know that benediction is real, and it is Divinely bestowed upon those who earn their living lawfully.

There is also what is called "The passive Rizq (provision)", but how is that? consider the situation when Allah protects your health and the health of your children, which is actually provision, because, Allah forbid, if any disease afflicts any member of your family, you will pay thousands of Liras to treat him. Medications can be very expensive, and there is an injection which costs 100.000 Liras, and it is used to treat cancerous tumors. The patient needs one injection every month.

Hence, when man is upright, his income is lawful and he uses his Halal money in buying his food, Allah will reward him with the passive Rizq by keeping him and his family healthy and by protecting his store from being burnt, and his house from being wrecked and by warding off any oppressor who might take all his belongings. The Prophet PBUH said:

((They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.))

[Ibn Majah by Ibn Umar]

You can notice how western countries have despoiled the treasures of other nations in a way or another.



Dear brothers, man will be held responsible for every penny he earns and spends, and he will be reckoned for it. The Prophet PBUH found a date-fruit on his bed so he said to Aishah:

((O Aishah, were it not for my doubt that this might have been given in charity, I would have eaten it.))

He longed to eat it, but he doubted that it might have been given in charity.

((Narrated in the authority of Amr Bin Shu'aib, by his father, by his grandfather, that the prophet PBUH once was sleeping when he found a date under his side, so he grabbed it and ate it, later on he felt restlessness late at night, so he woke up and said to his wife, "I found a date under my side and ate it, and I have doubts that it might have been given in charity.))

[Ahmad in his Musnad]

The Prophet PBUH said:

((Two Rak'at (of Prayer performed) by a pious person are far better than a thousand Rak'at by someone who mingles (good deeds with evil ones).))

[Ash-Shirazi and Al-Baihaqi, by Anas]

Dear brothers, we need to comprehend the concept of money deeply and to understand the philosophy of money in Islam. Money is the backbone of life, it is endeared to man, it is means to sublime or fall, it is a big responsibility and it is one of the greatest means to draw close to Allah the Almighty.

This is the philosophy of money in Islam.

7- Money should not be means to brag about, to be proud of or to be superior to others:

When man believes that money exists for his pleasures, that and that money is for extravagance, vanity, lavishness and supereminence, then he should know that thinking like that reflect mental disorder. It is reported in the relic:

((People will be line up in four groups on the Day of Resurrection: The group of people who earn their money lawfully but spend it on sins (like spending it on the green tables of gambling at red nights), and for those it will be said: "Take them to Hellfire" (The sinners' reckoning is very easy for they will go straight to Hell), the group of people who earn their money unlawfully (like earning it from owning a night club where there are singers, wines and dancers), but they spend it lawfully (like spending it on buying a house and the reckoning of those is so easy, for they will go straight to Hell), and for those it will be said: "Take them to Hellfire", the third group of people, we seek refuge with Allah to be among them, are the ones who earn their money unlawfully and spend it unlawfully and to those it will be said: "Take them to

Hellfire", and the fourth and last group of people are the ones who earn their money lawfully and spend them lawfully and to them it will be said: "As for those, ask them about their money"))

[Mentioned in the relic]



The first three groups will have a quick reckoning, whereas the fourth one will be asked for every detail, and whoever belongs to this group will be asked, was he haughty among his people?

Man might show off about where he lives by asking others where they live, given

he lives in a very classy neighborhood in an 80 million worth house which makes the other person entirely embarrassed because of his humble or poor neighborhood. A man, who lives in a poor neighborhood called "Al-Hajar Al-Aswad" (black stone), was invited to a house in a very classy neighborhood (in East Malki neighborhood), and upon being asked where he lived, he answered, "I live in Black Stone", so he said it in English making it sound like a very classy complex or neighborhood, because the majority of rich people evaluate other people according to their house's size, neighborhood and income.

Bear in mind that whoever wanders in haughtiness because of his money is but a speaking devil.

By Allah dear brothers, you can sooth the heart of any person by choosing your words while talking to him.

Once I paid one of our brothers a visit, and his guestroom was very small to such an extent that four persons could barely fit in it, so he was embarrassed, but I said, "O son, the Prophet PBUH, who is the Master of mankind and the endeared to Al-Haqq (Allah the Judge), lived in a room that could not fit him whenever he wanted to pray and his wife was asleep, so she had to move aside to give him some space. Remember, he is the master of mankind."



Some people visited our Master Abu Ubaidah bin Al-Jarrah (the commander of Islamic armies) to find out that he lived in a room where there were a buck skin and a water pot with a loaf of bread on it.

He was sitting on a buck skin and his sword was hanged on the wall, so they were surprised, and they asked him, "What is this?" To which he said, "These are worldly goods to help us maintain our life, and they are more than enough for what the worldly life worth."

Some people get arrogant because of their money, and they take pride in what they own, they boast about their money and they look down on people, but those should know that Allah is Great.

A young man proposed to the daughter (to be his bride) of a respectful man who used to live in Gulf, and who has a successful commerce, so the rich father asked the young man, "How much do you make a month?" The young man answered, "I make 50.000 Liras". The father of the young woman said arrogantly, "My daughter spends this sum of money in one day."

Time passed and the worldly life showed the father of that young woman its ugly face, so his properties were impounded, and he had to ask that very young man, whom he treated with arrogance, to hire him, and accepted to appoint him as an accountant. Allah is Great, so beware of being self-conceited.



It was narrated in an allegorical story that while a man who was sitting with his wife eating chicken, a beggar knocked the door.

Upon seeing him, the wife wanted to give him a piece of the food, but her husband rebuked her and prevented her from doing so.

He said, "Fire him." As years passed, the relation between the couple got bad, and the husband divorced her.

After a period of time someone else proposed to her, and one day while she was sitting with him and eating chicken, the door knocked, and upon seeing who was at the door, she got back very upset. Her husband said, "Who knocked the door?" She said, "The beggar." He said, "Do you him?" She got confused and said, "He is my ex-husband." He said, "Do you know who I am? I am the first beggar."

Allah is Great, so beware of being boastful about your money. A notable brother said to me once, "I had a factory, a big car for travel, another car for daily use, a car for the factory use, and I used to buy confections and fruits in abundance".

He went on and on talking about his life in the past, but he swore to Allah that he is searching the rubbish containers for food.

It is a long real story, so beware of being haughty. When the believer gets rich, he gets more humble to Allah and to poor people. How great the charity is when the rich man gives it the poor, and what is greater than that is refusal of the poor from taking the money of the rich out of self-respect.

The summary:

We will continue this topic inshaallah. I would like to address the youth: Seek your living (and be rich) in lawful ways according to the Divine Method, and use your money in solving the problems of Muslims, but if earning money will be at the expense of your religion and values, then poverty is a medal of honor on your chest. This is our topic in a nut shell.

The scientific topic:

Wheat:

1- The kinds of wheat:

Dear brothers, let us move to the scientific topic. Allah has made wheat a nutritious food for mankind. How many kinds of wheat are there? There are 45.000 kinds as a professor at the university told me.

2- Wheat is a nutritious food:



Wheat is a nutritious food, and it grows everywhere; in plain land, on mountains, in valleys, in cold climate, in hot climate, in moderate climate and on the surface of the ground, and it grows at any time. Furthermore, the wheat stalk is a nutritious food for livestock. Wheat is the foremost food and it is called in economics "The strategic food". The price of chaff is determined internationally. Thus wheat is a nutritious food for man, and wheat stalks are a nutritious food for animals.

﴿(To be) a provision and benefit for you and your cattle.﴾

[An-Nazi'aat, 33]

A secular man once fished in troubled water after a lecture I delivered in which I mentioned the amazing creation of the mosquito. He said to me cynically, "According to Islam, if a fly falls in a vessel, we should deluge its both wings, because one of them has the disease and the other has the cure".

Then he said, "Does the same go for the mosquito?" I answered, "If a doctor convinced you of eating the apple with its skin, does the same go for watermelon?"

﴿And those who, when an oppressive wrong is done to them, they take revenge.﴾

[Ash-Shura, 39]

3- The parts of wheat grain:



Dear brothers, every whole wheat grain consists of 3 parts: bran, endosperm and germ. The bran makes 9 % of the entire grain weight, and it has a very thin layer which makes only 3 % of its weight, and it is rich with protein. Also, there is the germ which is the living part of the wheat grain, and

which makes the wheat grow if the good conditions are available, and this part can live thousands of years.

The wheat grains, which were taken from the Egyptian pyramids and which were stored there 6000 years ago, grew upon being planted in soil, because the germ of the wheat grain stays alive (for thousands of years), and it is the living part of the wheat grain. If it gets wet, it will grow, given its weight is no more than 4 % of the wheat grain weight.

As for the starch, it makes 84 % of its weight, but what do we do to the wheat grain? We remove the bran and the germ from the wheat grains and we keep the pure starch. Do you know what we really do? We remove the best part of the wheat grain (which contains protein) and we use only the pure starch. Now let us talk about the benefits of the wheat bran (which we remove).

4- The benefits of wheat bran:

Man removes the wheat bran to feed it to animals, and he uses the pure starch of the wheat to make white bread, but let us see what the bran (which we feed to animals) consists of: It contains almost all of B-group vitamins: thiamine, riboflavin, niacin, pantothenic acid,

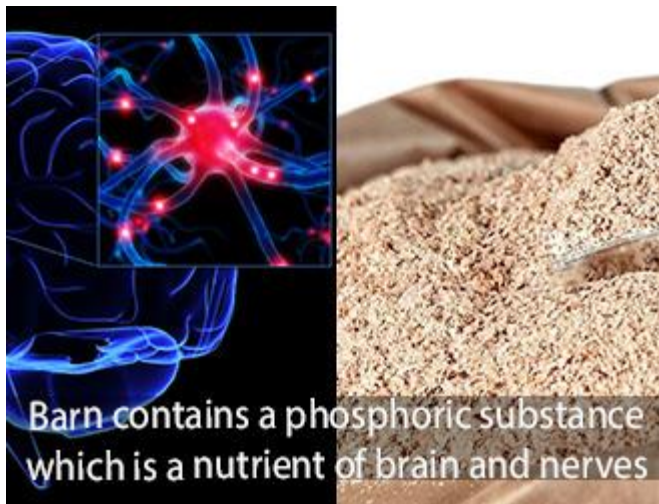
pyridoxine, biotin and folates, it has also a phosphoric substance which is good for the brain and nerves, it has iron which is good for blood in terms of energy and strength besides bringing more oxygen from lungs to blood, it has calcium which builds bones and teeth, it has silicon which keeps the hair healthy and shining, it has iodine which is crucial to the thyroid gland, it has a pacifying and calming effect on the one who eats wheat bran and it has potassium, sodium and magnesium. Imagine, we feed all that to animals, and we eat starch only (by removing the bran and germ from the wheat grains and by using the rest only in bread).

How foolish man is! The minerals the whole wheat grain contains contribute in constructing the tissues and the juices (which facilitates digestion). Yet, we remove the bran giving it to the animals and we eat the pure starch. It is said, "Beware of the three poisonous substances: the white sugar, the white salt and white flour."

Dear brothers, wheat bran is the best source of fiber which prevents colon diseases, as it helps digestion, and it is a natural laxative. Eating whole bran bread is good for constipation, so it is the best food for man when he is on travel, because it is healthy as it prevents constipation being a natural laxative, and it prevents 50 other colon diseases.

Let us count again the elements in the wheat bran: six vitamins, phosphoric substance (which is good for the brain), iron (which is basic in blood), calcium (which is good for bones and teeth), silicon (which is good for hair), iodine (which is good for the thyroid gland), potassium, sodium and magnesium.

5- Sifting (removing bran from wheat) wheat and barley is one of the innovations of our era:



By Allah, for 20 years I have been eating only whole wheat bread, because it is healthy.

If we boil the wheat bran in water, it can be used for cough and running nose, and it is also used for intestine spasms and peptic ulcer. Furthermore, it is good

for the skin and it protects it. Eating white bread is against the Prophetic Sunnah, and sifting wheat is the first innovation that was innovated after the Prophet's death PBUH:

((Narrated Abu Hazim: I asked Sahl bin Sa'd, "Did Allah's Messenger (PBUH) ever eat white flour?" Sahl said, "Allah's Messenger (PBUH) never saw white flour since Allah sent him as an Apostle till He took him unto Him." I asked, "Did the people have (use) sieves during the lifetime of Allah's Messenger (PBUH)?" Sahl said, "Allah's Messenger (PBUH) never saw (used) a sieve since Allah sent him as an Apostle until He took him unto Him," I said, "How could you eat barley unsifted?" he said, "We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it."

[Al-Bukhari]

Dear brothers, again sifting wheat is the first innovation after the Prophet's death PBUH. Take this piece of advice which I give you for the Sake of Allah: Eat whole wheat bread which contains the whole wheat grain without removing its bran.

Constituents of Assignment: Desire (8): The desire for money- (2): Money and women

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Money and women are two desires installed in mankind:

Dear brothers, this is lesson twenty second of the series "Creed and Miraculous Inimitable Quran." Today we continue with the topic we started last lesson, which was about the lust for money. I mentioned last time how money is considered the back bone of life, and how much it is endeared to man's ownself. Also, I referred to the fact that it is a neutral means with which you either be exalted or hit rock bottom. Moreover, I told you that spending money in ways that please Allah is one of the greatest sacrifices one can offer to draw closer to Allah the Almighty.

This topic is closely related to man's life; nine-tenths of the Fiqhi rulings are on subjects related to money and women, because they are the strongest craving lusts Allah installed in man's ownself.

Allah has meant for money to be circulated amongst people:



The first crystal clear fact is that Allah the Almighty has meant for money to be circulated amongst all people, and this sense is proved in the following Ayah:

((In order that it may not become a fortune used by the rich among you))

[Al-Hashr, 7]

If money is to be circulated amongst wealthy people only, the Ummah will be doomed. entails that money is in the hands of the rich, and that all their needs will be affordable, while the rest of people live in wretched poverty, because they do not have enough money. This situation is best expressed in the following saying, (One owns million (of money) and million of people own one million only."

The healthy situation which pleases Allah, and which is beneficial to all people is that money should be circulated amongst all social classes.

In fact, the major standard of progress for a society in the worldly life is narrowing the gap between the rich and the poor and between the powerful and the weak. The wider the gap between the rich and the poor and between the powerful and the weak is, the more wicked the society will be. Not to mention the threats await this Ummah.

Money should be circulated lest it loses its value:



Money loses its value when saved

Hence, the first fact is that money should be circulated amongst all members of the society not amongst the rich only, for this is Allah's decree. Let me mention few examples about the reason and the wisdom behind ordaining Zakat upon Muslims. Suppose that you have one hundred thousand

liras from which you should pay 2.5 % as Zakat, so if you save and treasure that sum of money instead of investing it in business and make people benefit from it, Zakat will consume that amount in forty years.

((Invest orphan's money in trading lest Zakat consumes it.))

As if the wisdom behind Zakat is to circulate the money you own. For instance, if someone is retired and owns one million beside his pension, it will be better for him to invest his money instead of treasuring it. He can do that by giving them to a young agricultural engineer who is enthusiastic, expert and skilful.



Investing money in developmental projects

The money is needed for a certain project, so if the profits of the project are about four hundred thousand liras , 200 thousand liras for each, what will happen in this case?

The owner of the money will make use of it (by getting profits), and the agricultural engineer, who could be jobless, will get profits too. As the engineer have money, he will be able to get married to a woman whose family will be pleased by marrying their daughter.

The married couple need a house to dwell in, which in turn will bring profits to the owner of the house they are about to rent. Down the road the couple will have a child, so they have to satisfy his needs. The shopkeeper will get benefit from selling the couple things needed for the child, and so on and so forth.

You can notice how the wheel rotates and the million was beneficial to all parities. The same goes for establishing a store, for the profits will go to the owner of the store, the accountant who will be hired, the employees who will find jobs in that store, the storehouse owner as this store needs a place for its commodities and to the publishing house which will print all the store's needs.

The healthy nation is the one where the gap between the poor and rich is small:

When a million is invested, its profits are circulated amongst a wide group of people. In the above mentioned example I made it clear for you how one million liras benefits, the young engineer, who becomes able to get married, rent a house for his family and buy the necessities of the house; the bedroom, stuff required in the kitchen, things required for domestic sanitary installation to work properly...etc. In brief, more than two hundred people benefit from such a mullion. It motivates a lot of people to work, so the profits are circulated among a wide group of people.



I believe that the Divine purpose of money is to be circulated amongst the members of the society.

The healthy normal situation of a society is maintained when there is convergence in living standards between the rich and the poor.

For instance if the government of a country decides that everyone should own a house, you will find all people have houses, whether owned or leased. Because the lessee may pay the price of the 25 times of its annual rental money, the government pays that sum cash to the owner of the house, and receive this sum in installments from the lessee.

This is one example of how narrowing the gap between the social groups can solve many problems. In a country like this one every person can treat his son at a clinic, and every one is able to bring healthy food to his family with protein and carbohydrates in it.

Allah decreed that money should be circulated amongst the members of the society which actually makes this society a healthy one. Unlike this society, the one where prices of commodities are far beyond the purchasing power of the middle class people, is unhealthy.

When the price of a certain kind of fruit reaches two hundred for one kilogram in a city like Damascus where five million inhabitants live, how many people can buy that fruit? I think only five thousand people can. However, if the price is one hundred for each kilogram, one million will be able to buy it.

The more the prices decrease, the wider the group of those who can afford them is. When prices are moderate and the commodities are available for most of people, the society will be in a good situation. Allah the Almighty says:

((I see you in prosperity))

[Hud, 84]

Prosperity was defined by scholars as follows: "It is the abundance of substances and the cheapness of prices."

Spending money on ways please Almighty Allah is the utmost deed:



Again, the first fact is that money, the love for which Allah the Almighty installed in us, made it the backbone of life, made it a neutral means; we either be elevated or corrupted by it and made spending it in ways please Him the greatest deed one can do to draw closer to Him, is meant

by Allah to be circulated amongst mankind.

You may notice that the healthy social situation in a country, regardless of the religious situation in it, is manifested by the small gap between the rich and the poor.

All people in such a country can be treated when they get sick, they have cars and they live in cozy warm houses where there are food, drink and clothes. According to civilization standers, this country is prosperous since the gap between the rich and the poor, the powerful and the weak is small.

On the other hand, the country will be in a big trouble when some people spend millions to have their wedding ceremonies in a five star hotel, while millions of young people can't find a room to live in.

The wisdom behind ordaining Zakat:

Dear brothers, the first Ayah that I have mentioned earlier in our lesson is the following:

((In order that it may not become a fortune used by the rich among you))

[Al-Hashr, 7]

According to the Shar'e (Islamic law) Zakat is ordained upon us, because if your money is not invested, it will be consumed by Zakat. Allah ordained Zakat to prevent people from treasuring money or depriving others of making use of it.

A rich man, who owns lots of money, can establish a developmental project, why not? For example, he has five millions saved for the next five years, because he does not need this amount for the time being.

Thus, he thinks that it is beneficial to invest them in many small projects, lend five hundred thousand liras for a young man and lend a million for another one to have a small shop.

The owner makes his money profitable for many people including himself. Verify unless we collaborate with each other and help young people to have prosperous future, to get married, to have houses to live in and to have jobs, we will be in grave danger. The young generations have great potentials, they are the hope of the future, the foundation of the Ummah and the reliable power on whom we put our hopes to uplift this Ummah and bring back its leading role.

Money increases and becomes beneficial to others by investing:



Zakat motivates people to invest their money, so that it increases, and the increase of money entails paying Zakat. Who will benefit from this Zakat? The poor. Investing money in any business will bring profits to lots of people.

I would like to remind you of the example I mentioned previously; you noticed how a project between the owner of the money and the agricultural engineer benefits a wide group of people. I read once an essay about a French car company which signed 200 thousand contracts with other companies to satisfy the needs of other companies for this car.

I sometimes ask business men about the amounts of money needed in establishing a certain business and they say that in some cases the amounts equalize half of the profits. These amounts are spent as fees to employees, such as a mechanic, a painter, ...etc, whether they work for such business temporarily or permanently.

Almighty Allah ordained Zakat in order not to treasure money and hinder its profits from other social classes. I am not telling you that you should give your money as Sadaqah, but rather I am advising you to invest it and share other people its profits.

Halal and Haram incomes:

Many questions are raised about whether there are clear rules specifying the lawful income, and other rules classifying the types of unlawful income. The answer to these inquiries yes there are.

The lawful income is more or less based on mutual benefit to all parties, whereas the unlawful income is based on benefiting one party at the expense of other parties. Let me give you an example to elaborate the concept of mutual benefit.

Suppose that you live in one of Damascus allies, and you lease a small shop there. The person who rents you the shop will benefit from the money you pay him, the people who live in the neighborhood will get benefit as they satisfy their needs from your shop, the money people pay you will help satisfy your family's needs such as food and drink. Also, you will be able to pay bills and the installments of studies for your kids.

Hence, this business is lawful; it brings mutual benefit to the owner of the shop, you, people in the neighborhood and to your family.

The mutual benefit is clearly manifested in speculative partnership (in which one is investing money and the other is putting effort.)The Prophet, may Allah have peace and blessings upon him, was the first one in Islam to have this kind of partnership; he was the first partner who made effort in trading with Khadijah's money, so both parties made profits and expenses were reduced by benefiting a wide social group of people.

Halal earning is a mutual benefit, whereas Haram earning is a mere stealing:

Let us say that you have a farm and that your crops are afflicted with harmful insects. Thus, you go to a centre for agricultural services and ask for an agricultural engineer to give you a piece of advice concerning the type of the pesticide you should use to get rid of the insect.

The engineer is an employee in that centre, so he will be given money for his services, the centre will be paid the price of the pesticide by you and you will benefit from this pesticide and have good crops which will be sold in the markets.

The profits of the farm are distributed between the engineer and the centre where the engineer works. Almighty Allah decrees that the profits are circulated among many people, so they all can make benefit from them. This process is called "the rotation of the economic wheel."

Once I asked an owner of a restaurant about his business in the restaurant to which he replied that it was bad due to the low rain rate that year. Then I asked him to explain to me what he meant by that and he said that low rain rate meant few crops and few profits, so people would not be encouraged to eat in restaurant, but rather they would prefer to eat at home.

Also I was told once by an owner of an embroidering factory that their profits were very good. Given the products of this factory are not a daily demand, for women usually buy such goods in wedding ceremonies.

I asked him about the reason behind the good profits, and he replied, "The rain rate in Al Hasakah was very high, which means good crops, the peasants will be paid a lot of money in return and they will be able to find their young men wives to marry."

Thus, the demand for such goods will increase." The profits of a farmer was once about 58 million when he sold his crops of wheat. Again, the abundance of rain means good crops, a lot of profits, financial ability to get married and the ability to buy embroidered wedding dress.

You see how life is complicated. Actually the lawful earning is in one way or another a mutual benefit, while the unlawful earning is but stealing.

Haram earning is a benefit got by causing harm to others:

Take an example of a peasant who worked for 8 months in his farm, planting it, aggregating it, treating it from insects and collecting the crops when they ripen. He made great efforts to have this job accomplished, and at the end he sold the crops in the market and got the money.

Let us suppose that he was paid about two thousand hundred liras, and upon his return to his house a pickpocket took his money as simple as that. This act is unlawful and Haram, because it is a benefit got by harming other people.

I am just giving you examples about the basic rules; Halal earning is based on mutual benefit, while Haram one is based on harming others.

We can apply these rules, not only to business but also to other social matters. For instance, when someone commits adultery (Zina) with a young woman, he will make her a prostitute, because she will decide to run away from her family, lest she will be killed after bringing disgrace to them.

The only choice left for her is to make use of her beauty and go on with prostituting. As time passes her beauty will fade away and she will turn into a mendicant.

The adulterer satisfies his lust unlawfully causing the corruption, scandal, misery and dark future (prostitution and pegging) to a young woman. All he cares about is having his desire satisfied at the expense of this young woman. Causing harm to other people is Haram.

The healthy and permissible affair (marriage,) on the other hand, will cause no harm to anyone. On the contrary, when a young man gets married he will have a family; daughters and sons, who in turn will get married. The members of the family will increase as there will be daughters in law and sons in law.

Before becoming a mother, the woman is young and beautiful, as time passes she may lose some of her beauty but will mature with age and when she gets older and become a grandmother she will be a respected reference and a pillar for the whole family..

Notice how a woman within the framework of marriage has a specific respected position; during the first years of her marriage she is beautiful, as she becomes a mother, she will be very tender and when she becomes a grandmother she will be considered the head of the family. Hence by marriage the husband and the wife get mutual benefit; they both fulfill their desires within a permissible relationship, which pleases Almighty Allah.

Later on they may have children who will be the source of joy to the them, and the children will grow up and will bring to the family grandchildren.

The Divine method is built on fearing Allah and obeying Him:

An old scholar told me upon visiting him that thirteen grandchildren of his are doctors. Having a family is a mutual benefit; the wife has a respected position as a wife and a mother who has children and is very proud of her husband who is her legitimate lover.

The family becomes bigger in number later on; there will be sons and daughters in law who will be willing to take care of the parents in law. This is the Divine system which is presented by Halal mutual benefits, while the devil's path is but a benefit got selfishly by destroying others.

A wealthy man had been to Italy once, and in the hotel where he stayed, prostitution services were offered. At 1. a.m a prostitute knocked on his room door, he welcomed her and he committed adultery with her. When he woke up in the morning, he saw a note left on the mirror written in it: "Welcome to AIDS club."

As a result he committed suicide. That illicit affair which he had is Haram. It is bad enough for an hour of lust to cause someone sorrow for a long time.

That man thought that he was brilliant when he fulfilled his desire, while the truth was that the prostitute made him join the AIDS club as he became one of the AIDS patients.

I was told by someone that while he was abroad he committed adultery, so he was afflicted with a sexual disease. He said that hiding this fact from his wife and kids destroyed him totally.

Generally, Halal is whatever brings mutual benefits to all parties, whereas Haram is the selfish benefit that is built on causing harm to others.

Dear brothers, unless the details of Shar'e are perfect in all its parts, there will be a problem. Since it is the religion of Allah the Almighty, it is perfect. Allah created man and elevated him by guiding him to the Halal relationship through which he can satisfy his desires.

Allah decreed that the relationship between man and woman should be within marriage. This relationship will enable us to have families, sons, daughters, sons in law and daughters in law. Affection and love will hover all around the house of the family.

In such a family the father will find more than ten members of his family willing to look after him when he is sick. Communications and visits between the members of the family will never stop, whereas a person who has illicit affairs will find himself alone on the roadway.

Investing money enables us to pay Zakat from the profits:

I intended in this blessed meeting to make it clear that money is the backbone of life, and that it is a neutral means through which we lift or fall , not to mention that spending money on ways that please Almighty Allah is the utmost deed by which we draw closer to Allah.

For the purpose of making money circulated among people, Allah ordained Zakat. Listen to the outstanding hint to investing money in the following Hadith:

((Invest orphan's money in trading lest Zakat consumes it.))

Hence, unless you invest your money, it will be spent in Zakat in forty years. Investing your money will increase it and will enable you to pay Zakat from the profits of such an investment:

((And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).))

[Al-Ahzab, 71]

Allah the Almighty also says:

((Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.)))

[Al-Baqarah, 276]

Whoever neglects the Divine method will be in a great error:

I mentioned once the meaning of the following Ayah:

((They are on (true) guidance from their Lord, and they are the successful.))

[Al-Baqarah, 5]

The preposition "on" indicates that those people are elevated for being guided. Guidance is a Divine method in which orders are indicated and permissible deeds (Halal) and the forbidden ones (Haram) are clarified. For example, by this method, we know that Zina (adultery) is Haram, wine is Haram and backbiting is Haram. Thus this method gives us all the details and restrictions that are ordained upon those who follow it.

The Prophet, may Allah have peace and blessings upon him, said in a reported Hadith:

((Faith leashes killing, and he who believes would never kill.))

[Ahmad by Ibn Az- Zubair]

If you are a true believer, you will never overlook a thousand liras which may be given to you by mistake from the cashier, so you will give it back to him. Whoever overlooks the method of Allah will be as Allah has described in the following Ayah:

((They are in plain error!))

[Az-Zumar, 22]

The Divine method doesn't restrict man, but rather it protects him:

Addhalal (the plain error) means no limits or restrictions. If your actions or behavior knows no limits, you will either be imprisoned by depression or in the prison.

Let me tell you a story which I will never forget: a young poor man used to sell fabrics on the sidewalk of Souq Al-Hamidiyah.. He was selling each piece for one dollar (this prices equals fifty liras.) One day a Persian woman bought one piece which she liked a lot and paid him. He took the money and put it in his pocket.

One minute later he checked the money he had to find one hundred dollars bill, so he wondered where this bill came from. Then he realized that the Persian woman gave it to him by mistake.

Immediately, he asked his neighbor (who happened to be money changer) to look after his fabrics, ran after the woman who was two hundred meters away, and gave her the one hundred dollars bill and took one dollar.

She thanked him heartedly. Amazed by his honesty, the money changer offered him to be his partner and the young man agreed. That young poor man became a successful businessman.

Now He has a huge capital, is married, lives in a very luxurious house and owns an American car. He lives in prosperity, because he ran after that woman and proved his honesty to his neighbor (his partner later on.)

The same thing happened to another poor young man, but his reaction was exactly the opposite. The young poor man used to sell fabrics on the sidewalk in a place called "Sayidah Ruqayah."

One day a Persian woman bought a piece of fabric and gave him by mistake on hundred dollars bill instead of one dollar, but this young man did not tell her about that because he wanted to keep the money for himself.

Consequently, the woman filed a complaint to the police and took them to that young man, so they arrested him.

He denied what happened, but then he confessed that he took her money after being severely hit. He gave back her money besides paying five thousand liras in order not to be transferred to the public prosecution

By Allah, it is the same story, but the first one was exalted and honored by Allah because of his honesty, and he became rich, whereas the other one who thought that what he did was an act of cleverness was disgraced.

((And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).))

[Al-Ahzab, 71]

Turning away from the Divine method is the reason behind all afflictions:

Dear brothers, nine-tenths of the sins committed have to do with ill-gotten earning and illicit affairs. Also nine-tenths of Fiqhi rulings are on earning money and spending it, and on the permissible relationship between men and women.

The history is full of scandals, but what are the scandals all about?

They are either financial sandals or sex ones. Hence, the believer can protect himself from accepting unlawful earning and committing adultery by acting upon Allah's orders.

Dear brothers, in 1974 I delivered my first Khutbah in this Masjid. After I finished the Khutbah, a fifty- five year old man came to me crying. He said, "My wife betrays me; she has an illicit affair with someone."

I asked him, "Who is he?" He answered, "My neighbor who lives next door", then I asked again, "How this neighbor was introduced to your wife?" He answered, "Once he visited us, and I asked my wife to sit with us telling her that she is just like his sister."

I commented, "If you had attended a religious session you would have never allowed your wife to sit with your neighbor. Now you pay the price of your ignorance about rulings on forbidden mingling between men and women."

Every disaster on earth, since Adam till the Day of Judgment, is in one way or another the very result of abusing the Divine method out of ignorance. Ignorance is the most vicious enemy to mankind.

A friend of mine who happens to be a former prison manager, gave me a copy of a book he wrote. The book is a study of sixty three prison cases.

The author refers to the punishment of each crime highlighting at the same time the Ayah or Hadith in which the prohibition of the every crime is mentioned.

Money shouldn't be a fortune used by the wealthy only:

I keep saying that money is the backbone of life, the dearest thing to mankind and the neutral means through which we are either exalted or hit rock bottom.

I mentioned previously that the major standard of progress in a country is specified by how small the gap between the rich and the poor and between the powerful and the weak is.

What makes a country backward is the huge gap between the rich and the poor and between the powerful and the weak.

I visited an African country which is considered one of the richest countries in Africa in diamond, uranium and gold, but my heart was broken because its people are the poorest, which is really a serious problem. Listen again to the following Ayah, please:

((In order that it may not become a fortune used by the rich among you))

[Al-Hashr, 7]

Praise be to Allah, the Lord of the Worlds.

Refusing to learn makes man in an inappropriate level:



Let us move on to the scientific topic. Allah says:

((Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)], Has taught man that which he knew not.))

[Al-Alaq, 1-5]

The first word in this first Surah of the Noble Quran is "read," which means that Almighty Allah orders us to "Learn." As you all know, Allah the Almighty installed in man the ability to comprehend, so if man does not seek the Islamic knowledge, he will forsake his human nature and slips to an inappropriate level.

Every one of you is fulfilling the purpose of his existence by attending this religious session, because you are trying to get yourself acquainted with Allah which is the utmost knowledge one can get.

((O, son of Adam, if you seek me you will find me. If you find me you will find everything else, and if you miss me you will miss everything else.))

Happiness is granted to the one who knows Allah:



Allah the Almighty says:

((Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification,

praises and thanks, etc.), that last,))

[Al-Kahf, 46]

A billionaire will live in a prestigious house, will own an expensive car, will possess the most advanced gadgets, will go for tourism every year. His lifestyle will be beyond the limits of imagination. Pay attention to the following Ayah, please:

((Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks, etc.), that last,))

[Al-Kahf, 46]

"But the good righteous deeds," which means that money does not last. Some scholars said that what lasts is the remembrance of Allah; Subhan Allah Wa Alhamdulelah, Wa La Ilaha Illa Allah, Wa Allaho Akbar (Allah is far removed from every imperfection, all praise belongs to Allah, There is no God but Allah and Allah is the Most Great.)

glorifying Allah, praising Him and thanking Him indicates that you know Him. When you get yourself acquainted with Allah, you will know everything, will be pleased in the worldly life and in the hereafter and will never feel sorry for anything you missed in the worldly life.

The mind is a complicated part which needs revelation:

Allah the Almighty addresses us saying:

((Read! In the Name of your Lord, Who has created (all that exists)))

[Al-Alaq, 1]

It is an attentive reading which deepens one's faith. Unfortunately some people read and read only to disbelieve, Allah forbid.

Man's sight is useless if there is no light, and light is useless if there is no sight. If someone can see, but he sits in a dark room, he will not be able to get benefit from his sight, the same goes with someone who sits in a lightened room, but is blind; he cannot make use of the light.

Thus, sight and light are closely connected to each other to enable one to see. Similarly, mind and revelation are closely attached to each other.

A mind without revelation will stop working properly. This the case of a Lebanese author's mind; he used his mind and ignored revelation, so after a lot of thinking he deduced that the Lord of Muhammad is a dictator god because He doesn't accept another god with Him, whereas the gods of Quraish are democrats because every one of them accepts the other in a democratic society where many gods exist:

((Verily, he thought and plotted; So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought; Then he frowned and he looked in a bad tempered way; Then he turned back and was proud; Then he said: "This is nothing but magic from that of old; "This is nothing but the word of a human being!" I will cast him into Hell-fire. And what will make you know exactly what Hell-fire is? It spares not (any sinner), nor does it leave (anything unburnt!))

[Al-Muddathir, 18-28]

The mind without revelation is like the eye without light; the proper function of one of them depends on the other, otherwise, they are useless. Hence, the mind is a very complicated machine which needs revelation and guidance from Allah the Almighty.

Reading is important to have faith in Allah The Great:

((Read! In the Name of your Lord, Who has created (all that exists)))

[Al-Alaq, 1]

If you want to believe, you should read:

((Read! In the Name of your Lord, Who has created (all that exists)))

[Al-Alaq, 1]

Notice how the closest thing to reading is your own body:

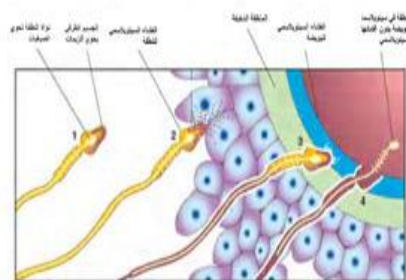
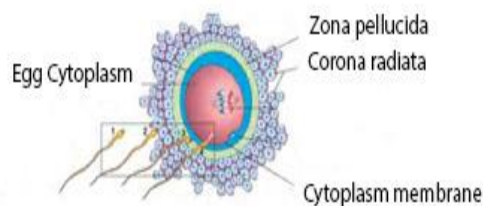
((Has created man from a clot (a piece of thick coagulated blood).))

[Al-Alaq, 2]

Creating mankind indicates Allah's greatness:

The husband ejaculates about 300 million sperms in the intercourse, while the egg needs only one of these sperms, isn't that amazing? How does this sperm enter the egg cell? By Allah it is a miracle; when the sperm collides with the membrane of the egg cell, the membrane will rupture.

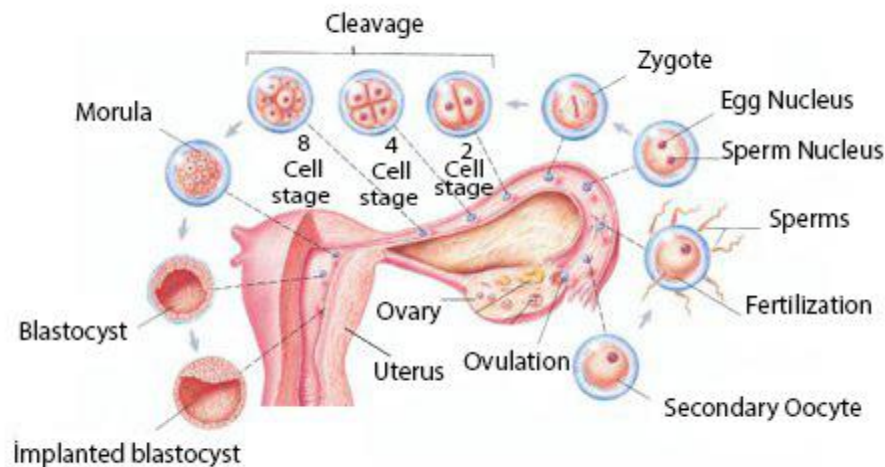
Beneath it there is a noble substance which dissolves the egg cell membrane, making a path for the sperm in the process, then it is closed. Only one of the 300 million sperms,



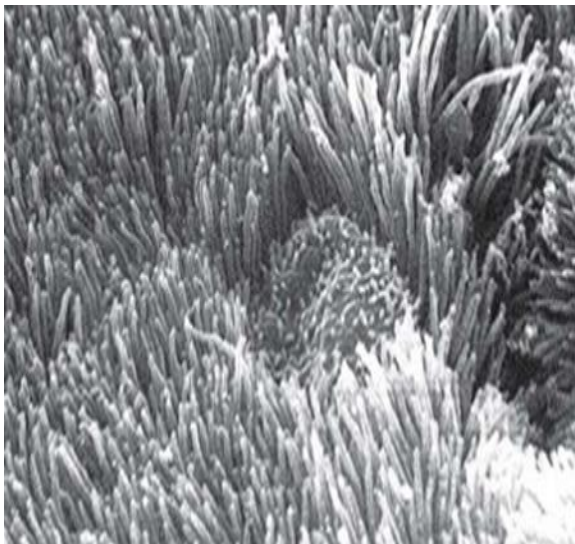
manages to enter the egg. As this happens, the fertilized egg moves from the ovary to the fallopian tube and begins dividing rapidly into many cells on its way to the womb.

It is divided into 10 thousand times without growing bigger, so that it won't get stuck in its place

due to the narrowness of the tube. Now the question which makes one bewildered is:



how does this egg move forward in the fallopian tube? Are there any wheels or any other means to move it? Incredibly there are tiny hairs on the lumen of the fallopian tube without which the egg will never move forward, without which no human being, no life in this meeting, in Damascus or in Syria, no Middle East crisis, nor wars all over the world will exist.



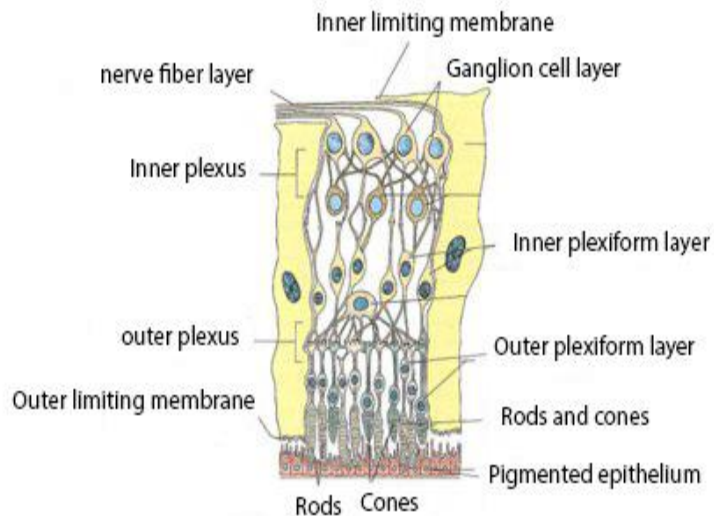
These tiny hairs on the lumen of the fallopian tube are crucial for our existence. Because of these tiny hairs, the egg reaches the womb and is implanted in the endometrium to be called in this stage the "blood clot."

If this egg fails to implant in the endometrium, the wife will have her period and there will be no pregnancy, whereas the absence of the period means that the fertilized egg is implanted and settled in the womb. It starts to grow for nine month to make a baby who has eyes.

Man's eye s indicates Allah's greatness:

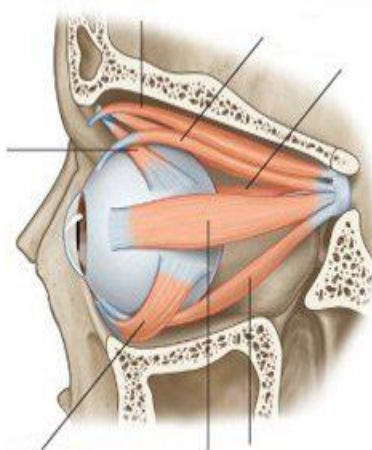
There are 130 million rods and cones in every one and a quarter millimeter square in the retina. Listen to the characteristics of each part in the eye: the retina consists of 10 layers, the cornea is transparent, the iris is the unique identity of every individual, the eye has antifreeze substance,

the muscles of the eye are on the right, the left, up and down there is the eye socket and there are tears. The external parts are eyelid and eyelashes:

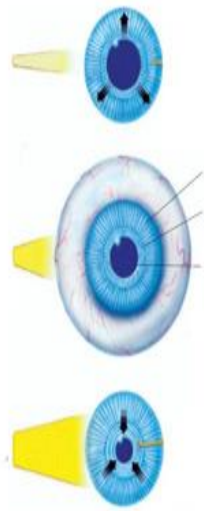


((Have We not made for him a pair of eyes?))

[Al-Balad, 8]



By your eye you get instant image, unlike the image taken by the camera which needs time to be ready for you to see. I Imagine that the eye works like the camera, or that a student should wait for the next day to see the lesson he looks at on the board.

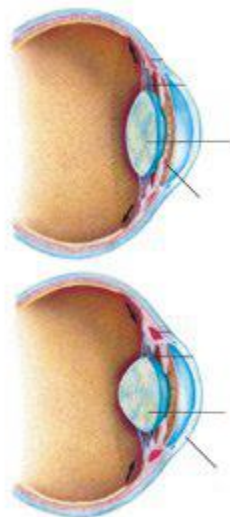


The eye works instantly, and it can differentiate between eight million different colors and eight hundred thousand shades of every color.

If someone travels to Finland where the temperature is below minus 70, his eye could be frozen and he may lose his sight, but an antifreeze substance in the eye protects it.

Who bestowed it? Whose hand put it there? Who made the cornea transparent? Who gave the pupil the ability to dilate and constrict? The pupil dilates in the dark and constricts in light. There is a part in the camera called "the opening" whose function resembles the function of the pupil in the eye.

Who measured the distance between the eye and any seen substance? Who gave orders to the elastic lens in the eye, which is provided with ciliary muscles, to apply pressure on the lens (by one in a thousand of the Micron) to make the image formed on the retina in the most complicated process that is called "focus"?



Reflecting on the various Signs of Allah leads us to Him:

By Allah, a lifetime will never be enough if one wants to explore Allah's Signs in the eye:

((Have We not made for him a pair of eyes?))

[Al-Balad, 8]

Nowadays the "Iris based Human Identification" is being applied in most airports like in Dubai, Rome, Washington and London.

When someone's iris is scanned, no one can claim his identity, because there are no two identical irises in every six thousand million individuals.

((Have We not made for him a pair of eyes?))

[Al-Balad, 8]

Hence:

((Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)], Has taught man that which he knew not.))

[Al-Alaq, 1-5]

The Constituents of the Divine Assignment – Lust -9-

The Lust for Money -3- The concept of money in Islam

-1

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

A short summery of the previous lecture:

Dear brothers, this is the 23rd lesson in the series The Islamic Creed and Quran Inimitability. Last lesson we tackled the subject of lusts, and we started with the lust for money. Allah the Almighty says:

(Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life;)

(Aal-'Imran, 14)

1- Every lust can be fulfilled by a pure and lawful way:



In the previous lectures I mentioned that every lust Allah the Almighty has created inside man has a pure way through which it can be fulfilled lawfully (according to the teachings of Islam), which means there is no deprivation in Islam.

2- Lusts have a neutral nature:

Lusts are neutral; they can be a means to exalt man's status in the Sight of Allah the Almighty (when they are fulfilled lawfully), or they can lead man to the lowest level (to the Hellfire when they are fulfilled unlawfully).

3- Money is the backbone of life:

Also, I mentioned last lesson that money is the backbone of the lifeblood, and man is deeply attached to it. Therefore, spending money (on charity) is considered among the greatest acts of worship through which man gets closer to Allah the Almighty. Also, money can be the cause for human safety and happiness in this worldly life and the Hereafter. Furthermore, it provides the believer with great power; it enables him to perform unlimited number of righteous deeds. Also, I told you that money can be gained legally or illegally.

4- Every common interest among people is Halal:

Then I mentioned that whatever mutual benefit between the segments and individuals of the society is Halal (lawful and permissible) since it is a common benefit. On the other hand, whatever benefit based on causing harm to others is Haram (unlawful and forbidden).

Let me repeat these comprehensive and conclusive words: when a benefit is based on doing harm to others, then the money earned by this benefit is Haram. Actually, one of the biggest causes of safety, happiness and success is to eat Halal food, i.e.

the food you buy with Halal money (the money you earn in a lawful Islamic way).

The most serious matter in your life is to earn money lawfully. The Prophet, peace be upon him, said:

((O Saad keep your food pure and Halal and you will become of those whose prayers are answered))

[At-Tarhib wa'T-Tarhib, by Ibn Abbas]

5- Acting upon Islam in your everyday life



This discussion leads us to the point that Islam is not only practised in the Masjid (mosque), since the Masjid is a place where Muslims learn about Allah's Commandment through some Islamic lectures such as our lecture today. Also, in the Masjid you reap the reward of your acts of worship (i.e. the spiritual

delight one feels at mosques).

It is exactly like the case of the sale agent who comes to the company at 8 am for example in order to receive the instructions of the general manager, after that he goes to his work, sells the goods, then he comes back to the company with the money he gets, and finally he obtains his reward.

It is absolutely wrong to think that Islam is limited to the prayers you perform or the Islamic lectures you attend in the Masjid.

Bear in mind that the Islamic principles and values should be applied by the doctor in his clinic, by the engineer at his office, by the teacher in his class, by the grocer in his shop, by the farmer in his field, etc... Thus, you should act upon Islam at your work, not only in Masjid, because the latter is a place where the Muslim learns about Allah's Orders and Prohibitions, and reaps the rewards of performing the acts of worship.

Consider the following saying by a scholar which emphasizes the importance of avoiding ill-gotten gains, "Leaving a Daniq (a type of currency) of Haram is better than 80 Hijah (performing Hajj for 80 times) after embracing Islam."

Unfortunately, some Muslims have superficial understanding of Islam; they mistakenly think that Islam is limited to ritual acts of worship, which makes it meaningless.

Although the total population of Muslims in the world is one billion and a half, they are worthless in the Sight of Allah the Almighty, while each one of the noble companions was equal to a 1000 men. Let me tell you the following story: While our master Khalid Ibn Al-Walid, may Allah be pleased with him, was fighting in a decisive and fierce battle, he needed urgent reinforcement, so he asked the Caliph Abu Bakr As-Siddiq, may Allah be pleased with him, to send him 50.000 soldiers more as he only had 30.000 ones, while his enemy's army were about 300.000 soldiers.

However, Abu Bakr As-Siddiq, may Allah be pleased with him, sent to him only one companion; Al-Qa'qa' Ibn Amr, may Allah be pleased with him, carrying a letter from the Caliph. Our master Khalid was quiet astonished, so he asked him, "Where are the soldiers I asked for to support me in the battle." Amr answered, "I am the reinforcement."

Our master Khalid was stunned, so he said, "Only you?!" Then he opened the letter in which the Caliph wrote, "By Allah Who sent His Messenger Muhammad, peace be upon him, with the truth, an army with the ranks of those like Al-Q'aqa' will never be forsaken by Allah."

Indeed, they defeated their enemy.

Unlike the noble companions, there are too many millions of Muslims in the world, but they are worthless.

An Islamic country has an estimated population of 250 million people, nevertheless, they are worthless in the Sight of Allah the Almighty.

Also, some Muslim countries are among the richest ones in terms of natural resources, but they are controlled by other powerful countries, they have local disputes and poverty prevails in them. In brief, we are oppressed, but do you know why? The answer to this question is mentioned in the following Noble Hadith in which the Prophet, peace be upon him said:

((O Saad keep your food pure and halaal and you will become of those whose prayers are answered))

[At-Tarhib wa'T-Tarhib]

During this nice meeting, I would like to focus on the most critical point in Islam; to earn money by Halal way and Halal job. Only then, your Dua'a will be answered.

Dear brothers, there are many touching stories which show how Allah the Almighty grants success to the one who adheres firmly to His Orders and earns money lawfully.

Of course there is no time to mention all these stories, but let me mention some of them.

One of my brothers in faith, who is not an Islamic scholar or a religious man but rather an ordinary Muslim, asked his boss to give him a six-day leave, the latter was well known for being a high-strung person, so he refused that, but that man told his boss that he had spent that six-day leave when he had left his office every day for some minutes in order to perform Az-Zuhr prayer (the midday prayer) at a Masjid next to his office. After a month, he made some calculations and found that the time he had spent during this month out of his office was equal to six days, so he asked his boss to take off six-day paid leave out of his salary, in order to be quite sure that his salary would be pure and Halal.

That boss got extremely astonished at his employee's behavior and asked him about that Masjid. It was called At-Tawosieah Masjid where I deliver a daily Islamic lecture. The manager was so heedless of Allah that he had never thought of entering a Masjid in his life before! However, after that incident, he started to attend my lectures at that Masjid.

So what was the cause of that change? It was the uprightness and the religious commitment of that employee.

Dear brothers, remaining steadfast upon the Path of Allah makes great Muslims.

Let me tell you another story: The father of one of my brothers in faith traveled to Germany to attain a training course. He came up with brilliant ideas, and proposed making some changes in engines. After that, he was asked to visit another manufacturing house.

His company gave him a compensatory time off for travel, to cover the travelling costs, so he traveled, stayed at a hotel and spent money on his basic needs (food and drinks), but he saved twice as much as what he had spent during his travel, so he gave back the rest to the company's general manager.

The manager was quite astonished and told him that he had never heard of someone who got compensation for days off work then paid back the rest, but that man said, "It is you who has the right to take it, not me."

6- We do not practice Islam in our everyday life:



The Muslim who deserves to be granted Allah's Victory is the one who adheres firmly to Allah's Commandments, even if he does not have an outer Islamic appearance; even if he does not wear Islamic distinctive clothes (such as turban and robe).

Unfortunately, when we consider the situation of most Muslims these days, we find that they think Islam is limited to ritual acts of worship such as the five prayers, so they do not act upon Islam in their everyday life, they extort each other's money, cheat one another, sell unlawful product, hide the defect of the goods while selling, and do many others sins related to buying and selling.

Thus, their daily behavior does not show that they are real Muslims who firmly believe in the Hereafter, in the Day of Resurrection and Reckoning.

I'd like to dedicate many lectures to talk about the subject of money, in order to define the Muslims' basic problem; Muslims mistakenly think that Islam is only applied in Masjid, while one should follow the teachings of Islam in his daily life.

For example, the farmer should never add carcinogenic growth hormone which makes fruits bigger and better in order to increase his profits. This substance is carcinogenic is one of the universally banned and prohibited items which are not imported, but rather it is brought secretly.

All the acts of worship performed by the farmer who uses such carcinogenic hormones are worthless in the Sight of Allah the Almighty.

Also, in some food factories, carcinogen substances are added in order to give the products a light color and to increase the prices, so the owner pay no attention to Muslims' health, since his only interest is to make enormous profit.

Surprisingly, the factory owner may pray in the first row of the congregational prayer, he may attend some Islamic lectures and may show deep admiration for the Islamic scholars.

Do you think that admiring the religious lectures can make you any good before Allah the Almighty? Definitely, it cannot. I heard about a video shop owner who sells pornographic discs, but he always prays Az-Zuhr prayer (the midday prayer) in the Masjid! He is responsible for spreading moral corruption among the young people who watch such videos, and for destroying their families.

Dear brothers, thinking that Islam is only related to performing acts of worship is a big mistake. You may ask yourself, "Why has Allah the Almighty abandoned us?" It is because we neglected Allah's Commands, and so we become worthless in His Sight.

We mistakenly think that applying Islam is limited to offering the five prayers. Undoubtedly, Salah is the main pillar of Islam, but it should be based on adhering firmly to Allah's Command (so that it will prevent us from great sins and evil deeds). Allah the Almighty says:

(Recite (O Muhammad PBUH) what has been revealed to you of the Book (the Quran), and perform As-Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.])

(Al-Ankabut, 45)

Do not think that Islam is limited to ritual acts of worship such as performing Hajj. The Prophet, peace be upon him, said:

((As soon as a pilgrim sets out for Hajj with a provision which is unlawfully gained, and puts his foot in the stirrup (rides his mount) and calls out: 'O Allah! Here I am in response to Your call,' an announcer from the heavens above answers him back, saying: 'Your call is not accepted; nor are you welcome; your food is unlawful; your provisions are unlawful; and your pilgrimage is not free of sin and is unacceptable.))

[Mentioned in the tradition]

Do not have superficial understanding of Islam; do not think that Islam is only about some rituals acts of worship, motions, and words repeated by the tongue.

The reality (of Islam) is quite the contrary; it is to adhere to what Allah the Almighty ordered and to abstain from what He prohibited. Applying Islam can be manifested in dealing with other people (treating them humanly and kindly).

One of my brothers in faith, who is mechanic, told me that before he repented to Allah the Almighty, he used to deceive others. Whenever he found a cut-off wire inside the engine of the car, he used to weld its two edges in no more than one second, then he demanded 5000 Liras fee for wrapping the engine.

Then when the owner of that car came and found that the engine was fixed, he believed him and gave him that fee. However, when that mechanic reconciled with Allah the Almighty and repented to Him, whenever he welded a cut-off wire inside an engine, he only asked for 25 liras!

Unless others get fairly surprised at your steadfastness, you are not considered a real believer.

Unfortunately, some Muslims carelessly earn unlawful money, cheat others, conceal defects from the buyers, deceive them, and commit many other sins related to business transactions (buying and selling) which are widespread among Muslims.

Nevertheless, they think they are righteous Muslims since they perform many acts of worship. For example, one of them may have offered many prayers and may have performed too many Umrahs (Umrah is a pilgrimage to Makkah, Saudi Arabia, performed by Muslims that can be undertaken at any time of the year, in contrast to the Hajj).

Even if one performs one million Umrahs, performs Hajj every year, or offers 100 Raka'ah in Salah every day, unless he adheres strictly to Allah's Commands, these ritual acts of worship will not benefit him.

I'm trying to focus on Muslims' major problem; they do not act upon Islam in their everyday life.

Each Muslim should apply Islam in his house; he should not turn a blind eye to the sins committed by his family, and he should advise his daughter not to wear indecently since he is the one who is responsible for her, who takes care of her, and who spends on her.

Also, he should ask himself whether his wife befriends pious or bad neighbors, whether his work is lawful or not or whether he sells anything prohibited in Islam driven by the high demand for it. Thinking that Islam is limited to ritual acts of worship, not to the ways of dealing with others is a big mistake, and the one who thinks so has no comprehensive understanding of Islam. Let me repeat the saying I mentioned earlier, "Leaving a Daniq (a type of currency) of Haram is better than 80 Hijah (performing Hajj for 80 times) after embracing Islam."

I'd like to affirm that when you adhere firmly to Allah's Commands, He will accept you as one of His pious worshipper no matter what your outer appearance is, i.e. whether you wear Islamic distinctive clothes or normal ones.

Thus, the decisive criterion here is remaining steadfast on Allah's Path, otherwise one will never reap the fruits of the acts of worship because it is easy enough to have an Islamic outer appearance (to wear turban and robe, to grow beard, etc...). The main thing is to adhere to Allah's Order.

I heard about an owner of a mixed swimming pool (where men and women swim together wearing swimsuits), is there a greater sin than this? Oddly enough, that person hold a ceremony in that place and invited many Islamic scholars in order to celebrate the birth of the Prophet, peace be upon him! This situation is a sign of Muslims' grave problem.

On the Day of Resurrection, one will be asked two questions about his wealth; how did he earn it, and how did he spend it. The Prophet, peace be upon him, said:

((O Sa'ad keep your food pure and Halal and you will become of those whose prayers are answered))

[At-Tarhib wa'T-Tarhib]

Once, I met the father of a friend of mine on the Eid (Muslims festival) who was 96 years old, yet he enjoyed good health.

He sat down beside me and told me that he got blood and urine tests the day before, and all the results were normal. He said, "I swear to Allah that I have never eaten a Qirsh (smallest amount of currency) which is Haram in my life, and I have never committed something prohibited (in relation with women) either."

It is said, "Whoever maintains piety throughout his life will enjoy good health."

7- Dear young people do not worry about your sustenance:

Dear brothers, let me address the young people in particular: do not be anxious about anything in your life, and keep in mind that Allah is always with us, and Allah, Glorified and Exalted be He, has power and control over all things.

Therefore, do not feel hopeless because of bad situations, pressure of life, restrictions, low earnings, and rare job opportunities. Allah the Almighty says in His Noble Book:

(Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision).)

(An-Nahl, 97)

Consider the following Noble Hadith in which Allah, Glorified and Exalted be He, grants His worshippers a right on Him. the Prophet, peace be upon him, said:

(("O Mu'adh! Do you know what Allah's Right on His servants is, and what the right of His servants on Him is?" I replied, "Allah and His Messenger know better." He said, "Allah's Right on His servants is that they should worship Him (Alone) and should not worship any besides Him. And servants' right on Allah is that He should not punish him who worships none besides Him."))

[Agreed upon]

When your heart is full of deep faith, you will not experience emotional pain, sorrow, despair, or frustration, since you firmly believe that all your matters are under the Control of Allah the Almighty Alone; He will never let others have control over you. Allah the Almighty says:

(And to Him return all affairs (for decision). So worship Him (O Muhammad PBUH) and put your trust in Him.)

(Hud, 123)

It was reported in the Noble Hadith that the Prophet, peace be upon him:

((The breeze of Paradise is in the youth.))

Hence, fear Allah the Almighty, and He will make for you a way out from every difficult situation, and grant you sustenance from sources you never expect. Allah the Almighty says:

(And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty)* And He will provide him from (sources) he never could imagine.)

(At-Talaq, 2-3)

I swear by Allah, Who is the only Divine Deity, when one ponders over the above mentioned Ayaat (Pl. of Ayah; verses), his heart will be filled with absolute trust in Allah the Almighty to the extent that if there were no other Ayah in the Noble Quran except this one, it would be sufficient for him.

Halal money is based on mutual circulating benefit:



Dear brothers, Halal gains are based on mutual benefit, unlike Haram ones which are based on doing harm to others. When someone deceives others by selling them faulty goods or low-priced goods at a high price, he makes profits, but he causes harm to others, in a way that looks like stealing

their money. In economics, the total stock of money circulating in the economy of the society is called the money supply.

According to Shari'ah (Islamic law) and the Divine Order of Allah the Almighty, money should be circulated among all social classes (not only the rich ones). Allah the Almighty says:

(In order that it may not become a fortune used by the rich among you.)

(Al-Hashr, 7)

Let me repeat this point again: according to Shari'ah, the ordinary and normal situation is that money should be in circulation among all people. The proof of that is mentioned in the Noble Ayah below in which Allah the Almighty says:

(In order that it may not become a fortune used by the rich among you.)

(Al-Hashr, 7)

In some backward communities, you may find a small group of fabulously wealthy people who buy the most distinguished and the most expensive commodities and goods, and one of them may hold his wedding party in a five-star hotel which costs a large amount of money, 85 million Liras, for example.

On the other hand, the majority of people are poor, and many hundred thousand young people cannot afford to buy a tiny house (a one-roomed house) in the poorest district in the city in order to get married.

The healthy and the normal situation which pleases Allah the Almighty is to have money circulated among all people, so that each one would be able to own a house, to cure his child in a hospital, to buy clothes for his children, to fulfill their basic needs, and so on....

Actually, when money is circulated among all people, Allah the Almighty will be pleased with us, but when wealth is owned by a small group of people while the majority are deprived of it, this is a bad situation that does not please Allah the Almighty.

How to make money in circulation among people?

What makes money circulated among people and what hinders that? The lawful earning is based on making money supply in circulation among all people.

To illustrate this precise idea, let me give you the following example. If you are a young man who holds a university degree in Business Administration and you want to work in business, but you have no money, then a man, who has reached the retirement age and has collected a good amount of money during his life by lawful ways, but he can no longer invest it due to his advanced age, comes to you and suggests a special kind of partnership in which he provides the capital to you for investment in a commercial enterprise (which is called in Islam ' Al-Mudarabah (speculation). This business contract is based on mutual benefit since he gains advantage from your experience, and you make benefit from his wealth.

After agreeing on the enterprise you will buy a commercial store, which in turn will bring benefit to its former owner.

Also, during the finishing work which includes tiling, painting, sanitary and electrical and decorating work, you will bring benefit to many craftsmen and workers. After that, when you want to start your work at that shop, you will need staff, warehouses, a vehicle, invoice book, some printing services, and so on...

Automatically, you bring benefit to many craftsmen and workers, as I've just mentioned, and the profits are distributed between you and those who have offered some materials, experience, or services to earn fees.

Accordingly, benefit exchanging will continue. Thus, making money through business keeps money in circulation among all segments of the society which coincides with Allah's Commandment; that money should be produced through business (not through money itself, such as in the case of usury). The Prophet, peace be upon him, said:

((Verily, the best business is that of those merchants who do not tell lie when they speak, who do not betray trusteeships, who do not break their promises, who do not practice any procrastination in paying back their debts, who do not practice severity in demanding their claims, who do not exaggerate as to the quality of the goods they want to sell, and who do not underestimate the quality of the merchandise they want to buy.))

[Al-Jame' As-Saghir, by Mu'adh]

On the Day of Resurrection, the honest trader; the righteous pious Muslim trader who sells high-quality goods at reasonable prices, will be in the company of the Prophets, peace be upon them, since he acts in a way that pleases Allah the Almighty.

Furthermore, he calls people to Allah the Almighty through his actions not words. When you buy a good-quality product at a moderate price, you will spontaneously ask Allah to bless the seller and grant him success, and you will thank him from the bottom of your heart.

Thus, when money is produced through business, it will be circulated among all sections of the society.

Theoretically, if an Islamic bank accepts deposits, initiates some large-scale agricultural or industrial projects financed by the depositors' money, puts all profits together, and distributes these profits among the depositors according to their capital, this way is unquestionably permitted in Islam because it is based on Mudarabah.

It is about receiving some deposits, investing them in huge commercial, industrial or agricultural projects, and distributing the profits between the bank and its depositors.

Thus, every mutual benefit is permitted in Islam, while every benefit based on causing harm to others is prohibited.

One of these harmful benefits is lottery in which only one person may win 50 million Liras while other people who participate in that lottery and buy its tickets lose.

Thus, this benefit is based on causing harm to other people since the rest of the participants get disappointed after losing the biggest prize.

Hence, when money is collected in a way that is based on causing harm to others, or in a fairly doubtful or unlawful way, it will not be blessed by Allah the Almighty, but rather it will be destroyed. Furthermore, taking a loan depends entirely on one's intention. The Prophet, peace be upon him said:

((Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him.))

[Ibn Majah]

This means whoever borrows money from others with the intention of investing it and making profit, this good intention is one of the reasons for being granted success.

On the other hand, whoever borrows money from others with hidden intention not to pay it back but rather to deceive them claiming that he could not make any profit, Allah the Almighty will destroy him.

Actually, Allah the Almighty has enacted set of precise rules in this world, and He is Well-Aware of all that you do.

In conclusion, any benefit based on causing harm to others is prohibited in Islam. The clearest examples of that is theft, fraud, making false or misleading claims about the origin of goods by putting false labels on exported goods, such as claiming that an item is made in one of the leading industrial countries, like Germany for example, while it is made in one of the underdeveloped ones.

This is a kind of cheating which will result in gathering money in the hands of few people while the majority of people will be deprived of it. Moreover, it is contrary to the Commandment of Allah the All-Wise which is based on making money circulated among all segments of society.

Dear brothers, in this lecture we are tackling a fundamental topic that is related to the general issues in Islam (the ill-gotten gains) which includes many details, such as cheating which has many kinds. Cheating can be in the weight, the volume, the quality, or the origin of a product, it can be presented by deceiving others when delivering the goods, or by other countless kinds of cheating. Regrettably, you may find a Muslim who cheats others and deceives them.

Yet, he feels no compunction, and he even regards himself as a righteous Muslim since he performs some ritual acts of worship like travelling to Makkah every year to perform Umrah, offering prayers in the Masjid, and so on...

Moreover, upon entering into his shop, you would notice a plaque on the wall on which the following Ayah is written (thinking that it brings sustenance):

(Verily, We have given you (O Muhammad PBUH) a manifest victory.)

Also, he may hang a plaque of Ayat Al-Kursi on a wall inside his house or a mini Quran in his car (to remain under the Protection of Allah the Almighty), while that person does not abide by Allah's Orders. I hope you fully understand what I mean.

Uprightness is basic for the validity of the acts of worship

I believe that unless one maintains uprightness (while dealing with others), all of the acts of worship he performs, such as fasting, performing prayers, Hajj and Zakah become null and void. The proof of this point is found in the following story.

During the era of the Rightly Guided Caliphs, a man committed a major sin, and when Mrs. Aishah, may Allah be pleased with her, knew about that, she said, "Tell him that he has invalidated his Jihad with the Prophet PBUH." Let me give you some examples of cheating:

A cardiologist may advise his patient to undergo a surgery in order to place a special kind of stent in his arteries, but there is 20% possibility that this stent will begin to deteriorate after some years (A stent is a small mesh tube which is like a small spiral wire that is used to treat narrow or weak arteries), while there is another kind of stent in which the possibility of deterioration is only 3%. Nevertheless he advises his patient to put the former since he will get a commission of 10.000 Liras. It is my deepest regret to inform you that when he puts the patient's life at risk, all the acts of worship he has performed such as fasting, performing Hajj, paying Zakah, etc...

become nullified since he benefits himself at the expense of others. This is one of the innumerable examples of cheating.

Also, an attorney may be quite sure, according to the jurisprudence of the court of cassation, that his client will lose his lawsuit after some years, ten years for example. However, he lies to his client assuring him that he will win it, and he charges monthly or annually fees.

After ten years, through which he might obtain considerable amount of money, 800.000 Liras for example, he simply tells his client that he can do nothing for him since the court judge has not given a fair sentence.

Allah the Almighty knows his bad intention, and He knows that he lies to his client all these years, so Allah will make him lose all these ill gotten gains.

Actually, when one earns Haram money, Allah the Almighty will let some calamities befall him in order to make him lose this Haram money, or he himself will be affected by these calamities.

Thus, there is deep wisdom behind every calamity which befalls people, such as confiscating someone's money or goods, burning someone's factory or destroying his money and so on.., since Allah, Glorified and Exalted be He, never punishes people for things they did not do. He says:

(Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.)

(An-Nisa', 147)

Dear brothers, I consider the issue of money one of the most serious issues in Islam, so Muslim should be keen on getting money through lawful ways, even if he earns a low income since it will be blessed by Allah the Almighty.

You may see someone who earns a low income, but he enjoys a state of inner peace, he lives a problem-free life, and Allah the Almighty protects his health as well as the health of his children and his wife.

Moreover, he enjoys a good reputation, he manages his housing expenses; he buys goods at reasonable prices and spends his money moderately, and he is grateful to Allah the Almighty all the time. Thus, the simple life he leads is full of Allah's Barakah (Blessings). Actually, when Allah the Almighty grants Barakah in a small amount of anything, it becomes so great, but when a great amount of anything is deprived of Allah's Barakah, it will become valueless. It was narrated that the Prophet, peace be upon him, said:

((O Saad keep your food pure and Halal and you will become of those whose prayers are answered))

[At-Tarhib wa'T-Tarhib]

The most crucial matter in Islam is to earn Halal income. Let me tell you the following story. A man was driving his new car which had a temporary number plate, (in accordance with our law, when one buys a new car, it has a temporary number plate according to which no one can ride it except the driver until the custom duties imposed on it are paid), and his wife and children were riding the car with him.

Then, a police officer stopped him, telling him that it was a clear violation of the law, so he wanted to write a traffic violation ticket. First, that man tried to make the police officer more sympathetic to him, then he tried to pay him a bribe, but the latter refused that utterly and said to that driver, "Look at my rough hands! I work as a block worker at the afternoon (as a second afternoon job) in order to make a living through Halal way. I've repented to Allah the Almighty and I'll never take bribes anymore." That driver, who was a clothing factory owner, was deeply touched by that police officer's uprightness (his strict adherence to Allah's Order).

Few days later, he came to that police officer and gave him some clothes to his family as presents for the Eid. Allah the Almighty is really Great; when you fear Him, He will honor you and shower His Countless Blessing on you.

The only thing you should do is to fear Him. It was narrated that the Prophet, peace be upon him, said:

((Whoever abandons something merely for the sake of Allah, will in return receive things from Allah serving him better here and in the Hereafter.))

[Al-Jame' As-Saghir, by Ibn Umar]

What does the true believer do when a considerable amount of Haram money is offered to him? He utterly refuses it and contents himself with a smaller amount of Halal money which is blessed by Allah the Almighty. With this little money he will enjoy good health since he buys food with Halal food, and he will lead a blissful life.

Actually, seeking Halal earnings is not an easy task at the beginning, while it is so much easier to earn money through Haram means. For example, a poor woman, whose husband cannot make a living due to a health problem, may find herself obliged to work as a maid for 8 hours in order to earn 500 Liras, while a prostitute gains that amount of money in 5 minutes. Thus, the way to earn Halal money is hard at the beginning, while the way to earn Haram money is much easier. However, when you choose the former, you will be granted Halal money through easy way afterward.



Dear brothers, I hope we all comprehend the reality of Islam; people will not get influenced by your religious commitment, your uprightness, virtuousness, and admonition unless you maintain uprightness when you deal with them, which is the essence of Islam. On the other hand,

when you deceive others, defraud them, swindle them, lie to them, and exploit their wealth (while you pretend to be a righteous person), you will become worthless in Allah's Sight, and people will despise you. Actually, it is much better for man to fall from the heaven to the earth than to become worthless in Allah's Sight.

Dear brothers, we are still discussing the subject of money, and I keep reminding you that uprightness (while dealing with others) is the essence of Islam, i.e.

when one does not adhere to Allah's Commandments, his religion will become worthless, and he will never reap the fruits of performing the acts of worship, the peace of mind, emotional stability, spiritual tranquility, happiness, absolute trust in Allah the Almighty, boldness, self-esteem, dignity and clarity (harmony between inner intentions and outer actions). In conclusion, what is meant by religious commitment is uprightness (abiding by Allah's Orders). I ask Allah to grant me success to make it clear to you,

through this lecture, that the essence of Islam is represented in Muslims' manner and religious commitment.

It was narrated that the Prophet, peace be upon him, sent Abdullah Ibn Rawaha to Khaybar, to assess the division of the fruit crop between him and the Jews of Khaybar.

The Jews collected for Abdullah pieces of their women's jewellery and said to him, "This is yours. Go light on us and don't be exact in the division!" Abdullah Ibn Rawaha said, "O tribe of Jews! I came to you from the most beloved person to me; the Prophet peace be upon him, and by Allah I hate you more than apes and pigs. Yet, it does not prompt me to deal unjustly with you.

What you have offered as a bribe is forbidden. We will not touch it." They said, "By this justice, the heavens and the earth were supported, and by this high morals you, O Muslims, have defeated us."

The universe in an example of the great creation of Allah

1- Reflecting on the creation of the heavens and the earth:

Dear brothers, let's turn to another subject, which is about a kind of contemplation that provides you with strong and substantial evidence of Allah's Greatness. It is contemplating on the creation of the universe. The word "the universe" is a contemporary term which is equivalent to the heavens and the earth in the Quran. Allah the Almighty says:

(Verily! In the creation of the heavens and the earth,)

(Aal-'Imran, 190)

2- What do we mean by the word 'universe'?

Universe means everything it contains (that is created) other than Allah (the Creator). It includes celestial bodies; dim planets such as the earth and flaming stars such as the sun, etc...

3- What if the universe consisted only of planets?

Pay attention to the following point: what if the universe only consisted of planets? There would be no life on the earth, because the temperature of the universe would be zero, or even 270 below zero.

As a result, all atoms will become motionless. On the other hand, what would happen if the universe only consisted of flaming stars? There would be no life on the earth, because of the extremely high temperature. The temperature of the sun at its core is 27 million degrees Fahrenheit (F). Who made the universe consist of planets and stars? It is Allah the Almighty due to His Deep Wisdom.

4- What would happen if there were no circular motion in the universe?

Let's us move to another assumption: what would happen if all objects in the universe; planets and stars, were motionless? According to the gravitational force between objects, each large object would attract the smaller one, but according to our assumption, the whole universe would turn into one mass.

There are many billion galaxies in the universe, and each one contains billion planets and stars. What prevents the universe from turning into one mass?

It is the circular motion of planets which produces a centrifugal force that is equal to the centripetal force. To make it clearer to you, consider the function of the washing machine; the spin dryer of a washing machine removes the excess water from the clothes by rotating at a high speed.

This rotation creates a high centrifugal force which causes the water to be pulled out. Thus, the circular motion of the planets produces a centrifugal force that is equal to the centripetal force.

If it were not for this planetary circulation, all the objects in the universe such as the earth, the moon, Mars, Jupiter, the sun, our galaxy, Polaris, the Andromeda, and so on would attract each other according to the gravitational force, and the whole universe would turn into one gigantic mass. Who has created the universe in such a great design which indicates deep wisdom? It is Allah, Glorified and Exalted be He.

5- The disparity between the melting points of matters

As you all know, there are three states of matter; gas, liquid and solid. For example, the comfy chair you sit on beside a wooden table is solid, the water you drink is liquid, and the air you breathe consists of many gases.

Who has created these states of matter and made them exist together? It is Allah, Glorified and Exalted Be He, has. In fact, each element has a special melting point; iron melts at around 2000 degree Celsius, while basalt rock melts at 3000 degree Celsius, and so on.... If it were not for this disparity between the melting points of elements, there would be only one phase of matter which would make life impossible.

While we live in a world in which we breath air, eat food, drink water, and we make use of many hard materials such as iron

"in which is mighty power in matters of war, as well as many benefits for mankind"

(Al-Hadid, 25)

as well as many soft materials. Who has created materials with different melting points making such great diversity? It is Allah, Glorified and Exalted be He.

6- The Divine Wisdom behind the earth's rotation:

Pay attention to the following point: if the earth's axis (while it rotates around itself) were parallel to the plane of its orbit (while it revolves around the sun), there would be no succession of night and day; there would be an eternal night in one half of the earth in which temperature would dip to 270 degrees below zero, while in the other half of the earth, there would be an eternal day during temperature would reach 350 degrees. Accordingly, there would be no life on the earth.

Also, if earth's axis were perpendicular to the plane of its orbit instead of being inclined at 23.5°, there would be no succession of the four seasons. In other words, there would be eternal summer in one half of the earth and eternal winter in the other half.

In fact, seasons and seasonal conditions are opposites across the equator; while it is summer in the northern hemisphere, it is winter in the southern hemisphere, and vice versa. Thus, if earth's axis were perpendicular to the plane of its orbit instead of being inclined at 23.5°, there would be no annual cycle of seasons.

7- What would happen if the earth had the same size of the sun?

In fact, the sun is large enough that approximately 1.3 million earths could fit inside, which means you weigh about 100 times more on the sun than you do on the earth! Imagine that the earth and the sun are exactly the same size, if you weigh 80 kg for example, then on the sun your weight would become 8 tons! Thus, who has created the Earth with such exactly proper size so that human beings will have reasonable weights? Who has made the earth rotate around itself once in 24 hours? On average, man may be able to work for 8 hours, then he will definitely feel tired and need to rest and sleep; all people go to sleep at night.

However, what would happen if the earth's rotation around itself took one year? We would have the day for 6 months and the night for 6 months during which people would wake up and go to sleep in complete mess. Accordingly, night would be no more made for rest and the daytime would be no more made for earning a livelihood. Thus, who has made the earth rotate around itself once in 24 hours? Who made it revolve around the sun once in a year? Imagine that the revolution period of the earth around the sun were only one day, what would happen then? Each season would last for no more than 4 hours! So, think deeply over everything Allah the Almighty has created, and imagine what would happen if it were the opposite, then you will realize the greatness of Allah's Creation.

8- The importance of pondering over the creation of the universe:



Dear brothers, pondering over the creation of the heavens and the earth is one of the greatest acts of worship, since it helps you recognize the Greatness of Allah the Almighty. He says:

(Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. * Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.)

(Aal-'Imran, 190-191)

The Constituents of the Divine Assignment – The Lust-10- The Lust for Money-4- The Concept of Money in Islam-2- Lust and the Reality of Muslims

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Introduction:

Dear brothers, this is lesson No. 24 of the series "Creed and the Inimitability of the Quran". We are still taking about the constituents of the Divine Assignment to mankind, and we started with the first constituent "The universe" then the second one "The reasoning" then the third one "Al-Fitrah" and now we are tackling "Lust".

We tackled so many topics relates to it till we reached the lust for money. Allah the Almighty says:

﴿Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land.﴾

[Aal-'Imran, 14]

Muslims should excel in worldly life in order to represent Islam:



In this lecture specifically, I want to connect this lust (for money) with the current situation of Muslims, and I always say, "Unless you excel in the worldly life, your religion will never be respected by others".

I am not trying to incite the competition over the worldly

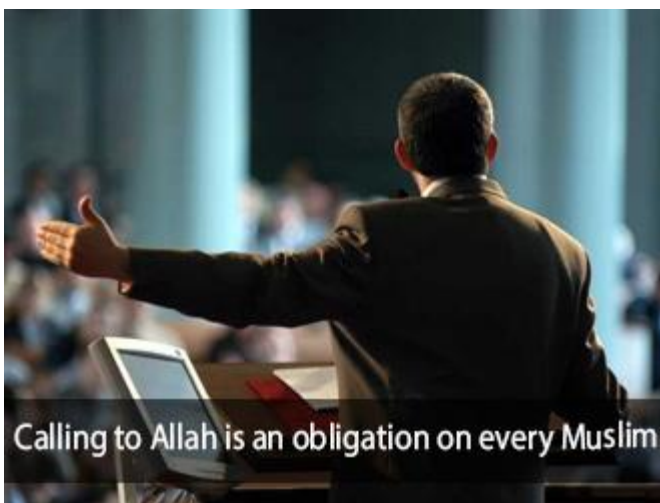
vanity, but rather I am asking how you can persuade the other with your religion. The Almighty Allah made this Ummah Wasat (just and the best) among other nations, yet the rates of illiteracy, backwardness, poverty, unemployment and celibacy are very high in the Ummah nowadays.

Moreover, the Islamic countries import and do not export, their enmity among themselves is very great, while their peace is towards their enemies, so how can any Muslim persuade the world that we, Muslims, have the right Divine Method? I am not exaggerating when I tell you that as long as we stay like that, no one will be convinced about our great religion.

Being an upright Muslim is not enough to solve Muslims' problems, but rather you should carry the Islamic mission to the letter. The Almighty Allah says:

﴿By Al-'Asr (the time)* Verily! Man is in loss,﴾

[Al-Asr, 1-2]



Calling to Allah is an obligation on every Muslim

The subject of Allah's Oath is:

﴿Verily! Man is in loss,﴾

[Al-Asr, 2]

This means that man is in loss because he/she is consumed by the passage of time:

﴿Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).﴾

[Al-Asr, 3]

This indicates that Da'wah (calling to Allah) is Fard Ayn (legal obligations that must be performed by each individual Muslim) within the knowledge one has and towards the people he knows.

From my long experience and expertise, I can assure you that one, who shall be heard when he talks about Islam, is the one who is superior in his specialty, who looks after his health, who maintains his knowledge and who controls his behavior and his ownself.

On the other hand, the one who is lazy in his job and who does not take good care of his health, of his own matters and of his home will never be able to convince anyone about Islam.

Therefore, every Quranic truth (Divine Promise or Law) we have been honored with by Allah will not take place until we excel in our worldly life in order to be able to convince the others about Islam. The Prophet, peace be upon him, said:

((The strong believer is better and more beloved to Allah than the weak believer))

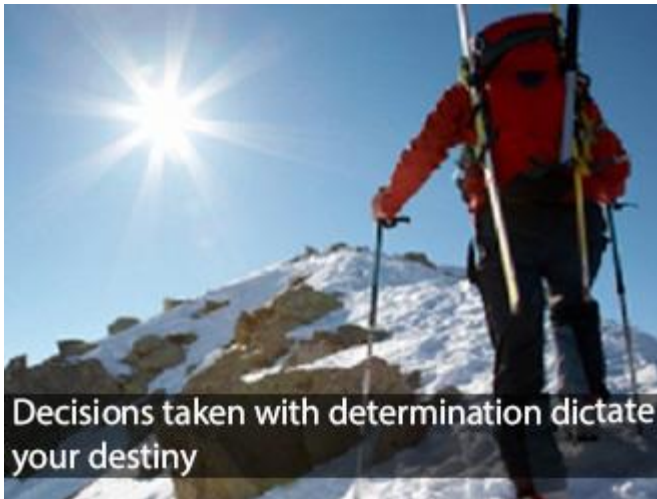
[Sahih Muslim]

How many Muslim students go abroad to study? The one who invented the hotmail is an Indian Muslim student, and on his first year he received 10 million subscribers which urged Bill Gates (the owner of Microsoft) to buy it (hotmail) from him.

He offered him 50 million Dollars, but the student asked for 500 million Dollars, and within two years they were able to close this deal by paying 400 million to that student, who took the money and spent 300 million Dollars on solving Muslims' problems in India, and he kept 100 million in his account. I am inviting every Muslim to excel.

People eat, drink and sleep in this worldly life, so if you want to be like that then join the 6 billion people on earth and be useless. Why do you not excel? Da'wah requires superiority, self-control and being on top.

Be the best whether you are a doctor, a lawyer, an engineer or a merchant, given it is a very easy mission to accomplish, but it needs good planning.



Dear brothers, unfortunately, a survey showed that only 3 out of every 100 young Muslims know their goals and seek achieving them.

What do you want to be after you graduate from the university? Think about it. Do you want to be a scientist? Do you want to be a doctor?

Do you want to be a successful merchant?

I will never forget a statement that I read 40 years ago, "Decisions people make inevitably dictate their destiny if the decision is taken on a solid ground of determination and belief". Moreover, ask Allah whatever you want sincerely and pay the price for it (which is striving), and you will get it:

﴿And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allah's Obedience)﴾

[Al-Isra', 19]

You will reach your goal, it is a fact. Remember that your connection is with Allah, and everything is in His Hand.

Furthermore, He says to you, "O My servant ask Me and I will give you, and all you have to do is to ask Me sincerely." It is nonsense to justify failure on the pretext of having hard conditions, earning low income or being under pressures, for Allah's Promises are beyond time, place or conditions.

﴿And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾

[At-Talaaq, 2]

The connection between money and the current situation of Muslims:
Today's topic is the connection between money and Muslims' current condition.

This is the unfortunate reality of Muslims:

I visited an African country once, and my heart was broken because this country is the richest one (with treasures) in Africa and it is the largest diamond, uranium, gold and aluminum owning country.

Not to mention, this country has the richest land for planting, and it has high rainfall rates, for the rainfall rate in one night might reach 400 millimeters, and this makes it the richest country in crops.

However, it is the poorest country in Africa and this is due to the lack of knowledge and ignorance that are prevailed over there.

Muslims own tremendous treasures and they are privileged with strategic geographic position in the world.

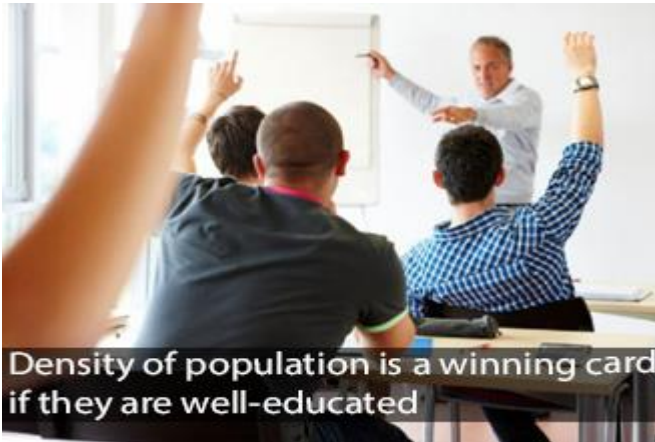
Yet, they are poor, due to falling short in everything. A country (Denmark) offended our Prophet, peace be upon him, with the offending cartoons, and it republished the cartoons over again, do you know how many people it has? It has only 5 million people.

Do you know how many people it feeds? It exports food to 50 million people around the world, so 50 million people are eating its food products.

One company in Japan has 40.000 workers and its profits are equal to gross national income (GNI) of the biggest Arab country.

The products of this company cover everything and the profits are as many as the ones produced by the populations, the industrialists, the merchants and the outcome of the common properties and treasures of the biggest Arab country.

1- Money is the backbone of life:



Dear brothers, money is the backbone of life, it is power and it solves problems.

Westerners keep saying that "overpopulation is a burden", but is this true? Japan has the biggest density of population in the world, and the same goes for Taiwan, South Korea and India, yet

Japan is the richest country in the world.

The main point is using the labor force rightly. Labor force is either a trump card or a losing hand, so if the country educates it and gives it opportunities, it will become a trump card. Human resources are now considered the highest economic resources in the world.

Japan is poor in raw materials, but it is the richest country due to the labor force it has.

Dear brothers, I know that there are difficult conditions like economic oppression, economic blockade and ban on exporting, and in such conditions making a living and solving Muslims' problems become an act of worship (to every rich Muslim).

There are so many brilliant students in such countries, and all they need is someone to look after them, so that they can get the highest marks.

2- Offering good deeds using money can be done in so many ways:

I attended a festival of Al-Quran recitation and memorization last year, and I was told that every Hafiz (the one who memorizes Quran by heart) was given a sum of money that was near one million Liras or may be more, so I said to myself, "What would this Hafiz do with money? I wished that the Hafiz could have been given a scholarship to acquire a PHD? The Ummah (Islamic nation) will become stronger when she has scientists, doctors in her hospitals and professors in her universities, so in these difficult situations I hope that money will be our means to draw closer to Allah.

An industrialist might have 8000 workers (in his factory), and this means that he is feeding 8000 families, so if we suppose that every family consists of 5 people (the wife, the husband and three children) then this industrialist is feeding 40.000 people, is this not considered great profits? I do not want to hear words such as, "I have difficult conditions", because with Du'a (supplication) everything will become easier.

I repeat again: "Decisions people make inevitably dictate their destiny if the decision is taken on a solid ground of determination and belief".

I know an IT professional who said to me, "By Allah, we get incredible revenues, and I sell my software programs to the western countries. Also, I have a big labor force, and I am able to pay every employee up to 100.000 a month." If such a person preaches about Islam, he will be listened to, because he has excelled in his job, he has created job opportunities with high incomes and he sells his programs to big countries.

India in the last two or three years alone was able to earn 83 billion Dollars from selling software programs, and we are talking about software programs, not oil, steel or copper.

Hence, when you worship Allah Alone, and when you say, "Allah has created me for Paradise, and the price of Paradise is to offer a good deed".

Thus, you should find something to do which might be your means to draw close to Allah and supplicate Him by saying, "O Lord, arrange for me a good deed that pleases you".

By Allah, a doctor I know swore to me that he is treating 18.000 patients for free for the rest of their life, and each one of them has his own treatment card. This doctor has a mission in life (besides his medicine), so he offers good deeds to Muslims through his career.

Some Board certified doctors established an organization through which they educate local doctors who could not have the chance to travel and specialize, and they offer them their expertise (for free), so that medicine level in our country will become better.

Frankly, one might say to me, "I offer my prayers", but the difference between you and the one who does not offer his prayers should be crystal clear in your principles, goals, ideas or behavior, otherwise you will not be considered a true believer.

In concise, unless you hold the burden of Muslims' hardship on your shoulders, you will not get closer to Allah: The Prophet, peace be upon him, said:

((The one who sleeps with a full stomach knowing that his neighbor is hungry does not believe in me.))

[At-Tabarani and Al-Bazzar, by Anas Ibn Malik]

Money is power, "Great is the wealth that helps me protect my honour and get closer to my Lord."

Unfortunately, the rich Muslim spends his money on his pleasures, and he brags about his car, house, luxury life and travels in order to break the heart of poor Muslims, whereas the true believer earns money to spend it in the Cause of Allah.



As if this lecture is about the connection between money and the Hereafter. Money is power; it solves problems, and it is the backbone of life. You can earn money lawfully and spend it lawfully too.

The rich man can build a university.

I visited once a university where thousands of students study for free, and their transportation is guaranteed.

On top of that all, students get monthly paychecks.

Thousands of female and male students graduated from that university, and after their graduation they were employed, and the female students were helped get married and employed in paid "female environment" jobs. We, Muslims, have tremendous eye catching expertise, and rich Muslims can use their money in projects, such as educational projects,, service projects, building an orphanage and health care projects. Thus, the rich Muslim can reach the highest ranks in Paradise with his money.

((Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it.))

[Al-Bukhari, by Abi Hurairah]

Dear brothers, I want to inspire your enthusiasm, and I want to make a hero out of every one of you, which is an easy task. You should know that the thing you are unable to do is the very thing that you do not want to do, but the minute you determine to do it, you will be able to.

By Allah, I believe beyond doubt that even if one of you comes from a poor background and does not own a thing in life, he is able to own a billion if he is honest, and if he intends to solve Muslims' problems with that money.

I know countless stories about people who earned hefty money and spent them in the Cause of Allah, in goodness and in solving Muslims' problems after they took on their shoulders the burden of Ummah's hardship.

3- Money is the battle-field of the war between good and evil:

The situation is that there are two parties: the believers and the disbelievers, and this division is because of Allah's Wisdom. Allah decreed that those two parties live together on earth as binary opposition: believer and disbeliever, evil and good, opportunistic and used, oppressor and oppressed or producer and consumer, and the result of having both parties together on earth is an everlasting battle between the truth and falsehood. This is our destiny.

I always say that the prevailing falsehood is not a success, for falsehood is ancient since the Prophetic era, but success lies in not letting falsehood stay alone in the battle-field. Some deeds of true believers melt your heart and incite you to become like them.

Spending moderately can solve Muslims' problems, and rich people can establish an orphanage, an institute or a hospital. Also, they can help 100 young men to get married, and they can build them homes to live in or health centers to serve them. These deeds are possible when you determine to earn money to solve Muslims' problems, and only then Allah the Almighty will provide you with abundant provision and livelihood.

Do not make your concern secular:

I hope that your concerns will go beyond getting married and dwelling in a house. Let me tell you the following fact: after one of you gets married and owns his house, he will achieve his tangible goals and he is done, and since he has no other concerns, he will be trapped in misery and tastelessness.

It is like thinking deeply after a king offers you to give you whatever you wish and then you ask him for a pencil that is worth only 20 cents. The Almighty Allah has created you to deserve Paradise that is as wide as the heavens and the earth, so is it logical to ask Him help you get married and dwell in a house only?

﴿Are you pleased with the life of this world rather than the Hereafter?﴾

[At-Taubah, 38]

Are you pleased with what you have?

﴿But little is the enjoyment of the life of this world as compared with the Hereafter.﴾

[At-Taubah, 38]

You should have a sublime ambition. A brother we know was very poor, so he asked for a loan of 20.000 Liras from his brother in faith. He bought a three-wheeled motorcycle, and he started selling plastic bags in the suburb, and the following year he was able to pay his debt and to pay Zakat as well.

Some successful merchants and industrials started from scratches. Think of serving people, and if you have money try to solve people's problems by starting a non-profit health or social project and try to establish a business, a Da'wah project, a Masjid or an institute. Do not say, "I own nothing", because great men in history, started with nothing.

If you read stories about the outstanding people, you will be amazed, because all of them started with nothing, but they had a heart of gold and noble intentions. There are thousands stories about people who owned nothing, they were deprived of many things in their life and they were not religiously committed. However, they became beacons in the Ummah later on.

I met once a person who said to me, "My main job was a porter in the veggie market and now I own fleet of trucks to transport fruits from one country to another". This man has become the biggest fruit merchant in a big country, and he said to me, "I have never missed Fard (the obligation prayers) in my life, and I have never been involved in an unlawful matter".

This man offered great deeds, built Masajid in Africa and established lots of institutes. Do not ever settle for less and do not be pleased by being one of the common people who aim to have a house and get married. Lest, you will be no more than a figure among the 6 billion people on earth who have come to this world and will leave it unnoticed.

Be someone who people will look up to, not because of your arrogance, but because of your good deeds.

The sorts of the acts of worship:

Dear brothers, this is a sentimental lengthened topic so to speak. I used to say: Ibadah (act of worship) is a voluntary obedience, mixed with heartedly love, based on certainty and leads to everlasting happiness.

1- Who you are defines the act of worship you should do:

Worshipping Allah can be performed in so many fields, starting with who you are.

If you are powerful, then your first act of worship would be enforcing the truth, if you are rich, then your first act of worship would be spending money on the needy, if you are a knowledgeable person, then your first act of worship would be teaching others and if you are a woman then your first act of worship would be looking after your husband and children. Hence, these acts of worship are called the ones that are based on "who you are".

2- Your position defines the act of worship you should do:

There is another kind of the acts of worship, and it is based on the current conditions. Muslims nowadays are burdened with hardship.

Therefore, the most exalted act of worship is to solve their problems, such as creating job opportunities for Muslims or offering them scholarships.

Allah, Glorified and Sublime be He, has made the number of geniuses and brilliant people and the one of the poor-minded ones the same in all nations. Thus, every nation has as many intelligent and poor-minded people as other nations including the most advanced nation.

Muslims have been able to surprise the world and to accomplish breakthroughs in computer world and in industry, given Muslims as individuals are very strong.

However, Muslims as a nation are still weak.

3- The era you are in defines the act of worship you should do:

The third kind of acts of worship is related to the era. The other party (the disbelievers) aims at impoverishing us through a planned policy, and they despoiled the treasures of other nations. Because of three wars, they have been able to get about thousand billions of Dollars paid to them by our countries for weapons.

This is but a policy to impoverish us. In my view, whenever the other party conspires against us to impoverish us, our first act of worship should lie on the shoulders of the nation not on individuals, and our reaction to such a conspiracy should be manifested in reforming lands, developing agriculture, industry and production and solving the problems of the Ummah. You might see a dam on water next to 5000 acre land which is suitable for planting.

The war nowadays is between two minds in the struggle for existence, and accordingly, the lazy idle person who burns day light, postpones everything and does not perfect his job will not find a place in this life. The competition nowadays is outstanding.

Man in olden days might be able to survive the powerful person by staying away from him and living alone, but this was 50 years ago.

At present, you cannot do so, because the one with the upper hand is with you step by step whether you like it or not, and you are interacting with the powerful party through social and satellite media since the entire world can be found on the desktop of your computer.

Thus, every event in the world will reach you in minutes, and you will interact with it, and it will affect your life. Better yet, an official announcement nowadays is enough to affect the prices all over the world because the world has become one society, and whatever disturbance happens somewhere in the world will affect the other parts of it.

The youth are the future:

I am addressing the youth: you are the future of this Ummah, and my heart becomes cheerful when I see that most of the attendants of my lectures are the youth. The Prophet, peace be upon him, said:

((The breeze of Paradise is in the youth.))

[Mentioned in the relic]

Young people are our future, and despite the fact that our Ummah suffered a setback, remember that every tide has its ebb, any horse may stumble, any sage may err and any sword may fail to hit.

The horse of the Ummah stumbled and our youth are our hope to bring back this Ummah's glorious past. Unfortunately, because of the repeated accusations against us, we believed that we are backward, and that we do not have what it takes to move forward.

The cultural war is very serious, and because of which we are accused of many things, and due to our poor awareness we believe those accusations.

We are a great Ummah, dear brothers, because the Almighty Allah has described us in an everlasting recited Quran till the Day of Judgment as follows:

{You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad, peace be upon him, and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. }

[Aal-'Imran, 110]

There was a war in an Asian country, and during it a very big land was planted with mines, so England (the powerful party of that war) recruited Muslim soldiers from a weak Islamic country and sent them to that land.

Do you know how many soldiers were killed? 4000 Muslim soldiers were killed by mines, and the land became free of mines. Upon that event, the British commander said, "We cleaned this land from mines without losing any British soldier". He sent them to that land without telling them what was awaiting them, and the mines exploded and killed 4000. Indeed the British army are monsters.

I heard a very strange piece of news two days ago, and I could hardly believe it. The Australian Prime Minister or may be the President of the Parliament offered his apology to the indigenous peoples by saying, "We killed your youth, we made you homeless and we impoverished you".

It is the first time that I hear an apology from a western country to the indigenous peoples. The contemporary generations were deprived of their mothers' compassion as they had been taken away from their parents and sent to very far lands.

As you know man without religion turns into a fierce monster (this is what happened to this generation).

After all, they confessed their crimes, they offered their apology and they even wrote that apology on the sky "We are sorry". You, as a Muslim, should be strong.

Malaysia is an outstanding example of the advanced Islamic country:

I had been once to an Islamic country in Asia (Malaysia) with an official delegation, and we were welcomed by our ambassador over there. He said to us, "Though Malaysia is a small country, the income of its exports is more than the income of the exports of the entire Arab world including oil."

I asked him, "How many million people it contains?" He said, "It contains 23 million people. Those people used to live in the woods 23 years ago, and they had no history, but now their exports to Europe are more than the exports of the entire Arab world including oil."

Usually when you visit a western country, you feel that they are very advanced and you will be dazzled by their civilization, buildings and roads, and when you visit an Islamic country you feel like you belong to it, although you can notice how backward it is.

In Malaysia, I had a very strange feeling; I felt as if I were in a European country, but this country is an Islamic one.

It is full of Masajid, and the women wear Hijab. An official figure from a powerful country tried once to interfere in their affairs to which the female Malaysian minister responded, "Put your shoes in your mouth and mind your own business." 60 % of their exports go to a powerful country, and they do not have treasures except for the palm oil.

Moreover, all their exports are computer related commodities and cars. It is a giant respectful Islamic country in the East, and one will be shocked by the Malaysian economic experience.

I meant in this lecture to connect money with deeds done for the Hereafter. Your rank in the Sight of Allah is based on your good deeds. We should copy the developing experience of other Islamic countries. In Malaysia the rates of divorce increased once, so they established two schools for every couple who are about to get married. The couple must join this school and succeed in the course in order to get married.

They have to join a 6 month course about the rights of the husband and wife and the Islamic ethics of marriage.

This procedure reduced the divorce rates from 80 % to 10 % only because of the spreading awareness. Remember, there is a solution for every problem, so think of solving your problems and aim at achieving meaningful goals.

In our country and in a village on the borders, an educational instructor paid the village school a visit, and he started asking the students the traditional Question: What do you want to be when you are older?

The students answered as usual that they want to be officers, teachers, pilots or doctors, but one of the students answered: "I want to be a smuggler".

Dear brothers, life is very complicated, and the entire earth has become a desktop, so we cannot be isolated from the outer world, and the powerful people have the ability to interfere in all our affairs. How can we stop them? We can do that by our strength, coherence and awareness. Also, we can stop them by pinning our hopes on the youth after we put our trust in Allah, Glorified and Sublime be He, and always remember:

((The breeze of Paradise is in the youth.))

The enthusiasm and zeal of the youth are the strength and the guarantee:

When Usamah's army left for Syria, given Usamah was only 17 years old and was the commander of the army that had men like Abu Bakr, Umar, Uthman and Ali, may Allah be pleased with them, as soldiers in it, Abu Bakr (the Khaliphah) walked for some distance along with the army to see it depart.

Usamah was riding on horseback, and he requested Abu Bakr that he should be permitted to dismount or the Khaliphah should also ride on a horse.

Abu Bakr said, "No, neither shall you dismount nor shall I mount a horse, for according to a tradition of the Noble Prophet, peace be upon him, he whose foot becomes dusty in the way of Allah will be preserved from hell fire".

Our Master Usamah was the commander of the army despite his early age:

((The breeze of Paradise is in the youth.))

I entered a Masjid once in an Islamic country, and may Allah bless the attendants of that Masjid, but they were all over 80 years old. In other words, the odometer of the old car has been rolled back again, and the tread of its tires is worn down.

In our country (Syria) most of the attendants in the Masjids are young men, so you (young people) are the future, and you will bring goodness if Allah wills. I visited once a village called "Izra" and during my visit a man whispered in my ears saying that this is the home town of Ibn Al-Qayyim Al-Jawziyah.

I was surprised saying, "Really? Is this his village?" Ibn Al-Qayyim wrote 400 books, and he is considered the top Islamic scholar. Had anyone thought that the little kid who was a student in the elementary school of this village would be one of the greatest men in Islamic history? The greatest men in the Islamic Ummah were but little kids, so let us not relinquish our ambition.

I would like to remind you that our topic today is about the connection between money and the goals of Ummah.

The scientific topic: the amniotic membrane of the fetus:

1- The fetus is surrounded by three membranes:

Let us move to the scientific topic in this lecture. It is about the three membranes which surround the fetus in its mother's womb (The inner membrane, the amnion, contains the amniotic fluid and the fetus. The outer membrane, the chorion, contains the amnion and is part of the placenta. Its wall is the amnion, the inner of the two fetal membranes. It encloses the amniotic cavity and the embryo.

The amniotic cavity contains the amniotic fluid. On the outer side, the amniotic sac is connected to the yolk sac, to the allantois and, through the umbilical cord, to the placenta), and they are mentioned in the Quran where Allah says:

﴿in three veils of darkness﴾

[Az-Zumar, 6]

2- The amniotic liquid:

The first membrane is the amniotic membrane which is completely closed without any opening, and it is full of the amniotic fluid.

There is one liter and a half of this fluid without which there would have been no lecture today, there would have been no human being in Damascus or in Syria, because without this fluid there would have been no newborns.

The function of the amniotic liquid:

1- Nourishing the fetus:

This fluid has many functions, the first of which is feeding the fetus, for it contains albumin, carbohydrates and non-organic salts which provide the fetus with what it needs.

2- Protecting the fetus from shocks:



The second function of the fluid is the most important one, for this fluid plays the role of shock-absorber to protect the fetus, and it works exactly like the fluid between the brain and the skull.

The scientists use fluid between the astronauts' chamber and the out shell of the spaceship (imitating by this the Divine Wonder).

If the pregnant woman is punched on her belly with a punching force of 4 kilograms, the fluid will absorb this punch and distribute it all over the body surface of the fetus, and this will turn the 4 kilograms of pressure per square centimeter to only 0.015 grams of pressure per square centimeter.

As a result, this kind of pressure will not hurt the fetus. This mechanism was copied by NASA, as I said earlier, in building spaceships, and the same mechanism exists to protect the brain by having this fluid between the brain and the skull, so the hit on the head will be distributed all over the skull because of that fluid, and the pressure will not be more than 0.001 grams per square centimeter.

3- Letting the baby move easily in the mother's womb:

The third function of this fluid is that it facilitates the movement of the fetus. In fact it works like the oil that is used in engines to make it work smoothly, and without this oil the engine will break down. Likewise, the fluid is essential to the movement of the fetus in the mother's womb.

We sometimes apply a drop of oil on the door's rusty hinge to make it easy to open, and the amniotic fluid works as such, for it gives the fetus the freedom of movement in the mother's womb.

4- Keeping the walls of the amniotic sac from sticking to the baby:

This fluid also prevents the walls of the amniotic sac from sticking to the fetus in the mother's womb as the fetus is developing, and its cells are dividing to extend forming a limb or other parts of the fetus, so this fluid prevents the body of the fetus from sticking to the walls of the amniotic sac.

It is worth mentioning that the intestine of the fetus is full of greasy black substance, and this substance works as lubricant which prevents the walls of the intestine from sticking to each other, because if the intestine walls stick to each other the newborn will die, so this substance prevents that sticking exactly like the amniotic fluid which protects the fetus from sticking to the walls of the amniotic sac.

5- Working as a heating and cooling aid:

The amniotic fluid also works as a central heating and its temperature is fixed at 37 degrees to keep the fetus warm. This is one of the functions of this amniotic fluid.

6- Helping the fetus to get out of the womb smoothly during the delivery:

Before delivery, the amniotic sac (also known as the bag of waters) will rupture from the bottom and the amniotic fluid works as a lubricant to make it easy for the fetus to go through a narrow path, so it helps in delivery.

7- Working as antiseptic to the path of delivery:

This fluid works as a disinfectant during the pregnancy and the delivery.

Conclusion:

Let us repeat the functions of the amniotic fluid: it disinfects (the womb in pregnancy and the path during delivery), sterilizes, makes the delivery easier, keeps the fetus warm, allows it to move freely, prevents it from sticking to the wall of the amniotic sac and it feeds the fetus. These are eight functions.

﴿This is the creation of Allah. So show Me that which those (whom you worship), besides Him have created.﴾

[Luqman, 11]

Dear brothers, by Allah the only God, when we are face to face with some scientific facts of man's creation, we will get goosebumps all over because of the Greatness of Allah, Glorified and Sublime be He. All the scientific topics urge you to ponder over Allah's Greatness, and these scientific facts are the shortest paths to Allah and the widest gates through which we can get closer to Him.

﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding* Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, ﴾

[Aal-'Imran, 190-191]

﴿And also in your ownelves. Will you not then see? ﴾

[Adh-Dhariyat, 21]

The Constituents of the Divine Assignment – The Lust-11- The Lust for money-5- The concept of money in Islam-3

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The concept of money in Islam:

1- Lusts are neutral:



Dear brothers, this is lesson No. 25 of the series "Aqeedah and the Inimitability of Quran".

We are still tackling the topic of lust, and as I mentioned in previous lectures that lusts might be means to exalt to the highest ranks closer to the Lord of the

heavens and the earth, for lusts are neutral, and they can be used in goodness or in evil.

Because man has the free will, all his lusts, fortunes and characteristics are neutral. In other words, whatever is Divinely installed in you, whatever nature you are molded to have and whatever characteristic you own could be means to enforce goodness or means to serve evil.

I also mentioned to you the story of the notable scholar whom I met and who said to me, "I have 83 grandchildren: 13 of them are doctors and they are all Quran Hafiz (the one who memorizes Quran by heart)".

It crossed my mind that his big family who contains noble Quran Hafiz and doctors is the outcome of a sexual relation between two married couple. Unlike this affair, there are illicit affairs in brothels. Hence, the same lust for sex can bring goodness or evil, and this indicates that lusts are neutral; they can be means to exalt or to hit rock bottom.

2- Lusts are either means to exalt or to hit rock bottom:



Dear brothers, in a way or another, had we had no lusts, we would not have been able to exalt in the Sight of the Lord of the heavens and the earth.

Thus, lusts are what motivate man to glory and to get acquainted with Allah. Allah has installed in man lusts, and in order to please Allah you have

to control them, given Allah allows you to fulfill them through lawful ways. By abiding by those ways you will please the Almighty Allah and will exalt in His Sight.

Accordingly, whoever claims that people will go to Hellfire is naïve and mistaken, because without lusts we will not be able to exalt in the Sight of the Lord of the heavens and the earth.

3- Money is the backbone of life:

Having discussed many sub-topics of the main topic (lust), we reached the sub-topic of money. As I explained to you previously, money is the backbone of life, money is the most crucial means to draw closer to Allah and money is neutral, for it could be man's supply to enter Paradise or man's path



towards Hellfire. Also, money can be divided into two parts, the first part is (Kasb) which is the money you earn in general and you do not use, and thus you will be asked about on the Day of Judgment, and the second part is (Rizq) which is the money you earn and use in your livelihood.

Furthermore, I told you that man will be asked about his knowledge and what he did with it, he will be asked about his youth, how he consumed it, and he will be asked about his wealth two questions, how he earned it and how he disposed of it.

4- Halal (lawful) money is the backbone of life:

Let me remind you again, dear brothers, that those to whom Allah has granted wealth have been able (through it) to be elevated to the highest ranks in Paradise (by spending it in solving the problems of the Ummah and on the needy).

Let us now begin our lecture. The Prophet, peace be upon him, said:

((The strong believer is better and more beloved to Allah than the weak believer))

[Sahih Muslim]

Why is that? Because the purpose of your existence on earth is to offer good deeds and the proof of that is the words man says when the angel of death comes to him:

﴿"My Lord! Send me back,* So that I may do good in that which I have left behind!" ﴾

[Al-Mu'minun, 99-100]



The only thing man regrets when the angel of death comes to him is the time wasted without offering any good deeds. Therefore, offering good deeds is the purpose of our existence.

The believer can be strong in his knowledge, money and position through which he can offer deeds others cannot offer. We can say that his options are open in offering good deeds.

For instance, the merchant who earns his money from lawful business without lying, deceiving, cunning, bluffing, deluding, defrauding, cheating, monopolizing and exploiting, and who sells his goods at good prices, is involved in lawful commerce. The Prophet, peace be upon him, said:

((The truthful merchant will be assembled on the Day of Judgment with the Prophets, highly righteous and martyrs))

[At-Tirmizi, by Abi Sa'eed]

The biggest country in the Muslim world is Indonesia; it consists of 14.000 islands, and its population is the largest among other Islamic countries (250 million people). This big Islamic country was guided to Islam by 9 Muslim merchants who came to it for trading, but they were upright Muslims. You may not get the Hadith of The Prophet, peace be upon him, when he said:

((The truthful merchant will be assembled on the Day of Judgment with the Prophets, highly righteous and martyrs.))

In fact, the honest truthful merchant is a Da'iyah (an Islamic missionary) through his kind treatment, honesty, trustworthiness and sincerity.

5- Halal money is one of the constituents of the Divine Assignment:

Money is considered the most crucial constituents of the Divine Assignment to mankind, so he, who earns his money lawfully, can support a young man to get married, he can establish an Islamic institute, he can open an orphanage, he can start a non-profit organization, he can reach out to a helpless person, he can pay money for treating a patient, he can show his mercy on the wretched, he can feed the hungry or he can support a widow. Thus the rich man's options to help other people are countless.

If collecting your wealth is done in accord with Allah's Method, then it is a grace, but if your wealth is earned at the expense of your principles, religion and values, then being poor will be a medal of honor on your chest.

Let me repeat this point: If you can be a rich person, then let your money be earned according to Allah's Method, and do not sacrifice for it your religion, principles or values. Thus, let your money be made by a legal commerce and lawful provision.

In such a case you deserve to be considered rich as long as you use your money to solve thousands of problems, such as spending on an orphan.

raising someone or sponsoring a brilliant Muslim student to get his PHD and become one of the beacons of this Ummah.



I would like to repeat again that those of you who are blessed with owning money have endless good deeds to spend their money on.

A scholar (Al-Ghazali) said, "The paths to get closer to Allah are as many as the number of people on earth".

There are many good deeds to spend your money on like establishing universities.

A brother of ours whom I met established a big university, and he invited me to spend a day in it. This university teaches female students in the morning and male students in the afternoon, and most of those students come from a poor background but they are enrolled at the university for free, and they are given monthly paychecks and free transportation.

10 years passed since this university was built, and thousands of students graduated from it with high degrees, and they were employed after graduation and helped to get married.

The man who is behind this outstanding project is someone who owned money and who spent it wisely.

Thus, money is an influential power as you can see dear brothers.

We should understand why Allah makes some people rich; Allah makes some people rich to give them the chance to reach the highest ranks in Paradise by spending their money in the right cause.

Our master Abu Bakr As-Siddiq, may Allah be pleased with him, gave his entire money to the Prophet, peace be upon him, in the Cause of Allah:

((Narrated 'Abdur-Rahman bin Samurah: That 'Uthman went to the Prophet, peace be upon him, with one-thousand Dinar in his garment when the 'army of distress' was being prepared. So he poured them into his lap.'" - 'Abdur-Rahman said: "So I saw the Prophet, peace be upon him, turning them over in his lap, saying: 'Whatever 'Uthman does after today will not harm him,' two times.'"))



The rich can get a high level in paradise through spending

Abdul Rahman Ibn Awf said once, "What should I do if I spend 100 in the morning and they come back 1000 in the evening?"

((One day he brought a caravan of 700 marchant camels into Medina. She (Aishah) shook her head and said, "I have heard the Messenger of Allah, peace be upon him, say: I have seen Abdur-Rahman Ibn Awf entering Paradise leaping."))."



I look forward to seeing each one of you distinguished in this life. Millions of people come to the worldly life, they grow, they get married and then they die unnoticed.

A huge number of people belongs to the low class of the society, and these people live to eat and drink.

Also, their utmost goal is to dwell in a small house, so whoever belongs to them has no concerns whatsoever.

Unlike this man, the true believer's concern is great; he cares about the hardship of the entire Ummah, and his aim is spreading the word of the truth, bringing happiness to people and moving people from darkness to the light of the truth, from heedlessness to guidance, from Shirk to Tawheed, from misery to happiness, from stinginess to generosity, from ignorance to knowledge and from disunity to unity.

Allah says that the Prophet, peace be upon him, was in the highest part of the horizon.

The one, who bears the hardship of the people around him and thinks about them, is praised.

A rich person told me that he created job opportunities to every young person in his extended family.

The Almighty Allah says:

﴿Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them ﴾

[At-Taubah, 103]

6- Money is a Divine test in life:



Dear brothers, the strong believer is better in the sight of the Prophet, peace be upon him, and he is dearer to Allah the Almighty.

You may not be rich, but knowledge is available, so why do you not acquire it? Why are you not ambitious? If you cannot collect money,

knowledge is available for you.

If you occupy a powerful position, you can through writing few words to enforce the truth and disclose falsehood, support goodness and reject evil and bring the sincere closer and keep the evil doer far.

Hence, you can be a strong believer either through your position, your knowledge or your money.

((The strong believer is better and more beloved to Allah than the weak believer, but there is goodness in both.))

[Muslim, Ibn Majah and Ahmad]

By Allah dear brothers, I am told from time to time about young men who aspire for serving the Ummah. Their deeds are remarkable; they serve people, solve problems, raise the awareness or guide people to the Path of Allah.

If someone's life is not spent for this purpose, then how can it be worthwhile?

Our master Ali, may Allah be pleased with him said, "O Kumayl, knowledge is better than wealth. Knowledge guards you, while you have to guard the wealth.

Wealth decreases by spending, while knowledge multiplies by spending, and the results of wealth die as wealth decays. O Kumayl, knowledge is belief which is acted upon.

With it man acquires obedience during his life and a good name after his death. Knowledge is the ruler while wealth is ruled upon.

O' Kumayl, those who amass wealth are dead even though they may be living while those endowed with knowledge will remain as long as the world lives.

Their bodies are not available but their figures exist in the hearts.". The Prophet, peace be upon him, yet said:

((...but there is goodness in both.))

7- The weak believer, who is destined to be so, has a rank in Islam:



Allah blesses even the weak believer, there is a delicate point though: If you can be a strong believer, then do your best to become strong.

However, if you exert efforts to be strong, but you cannot, then this is predestinated by Allah, and in this case all you can say is, "Allah suffices

me, for He is the best disposer of affairs".

Keep in mind that you should say, "Allah suffices me, for He is the best disposer of affairs", after you do all your best, yet you cannot reach the level you seek.

I am not asking you to oppose Qadar (Allah's Decree), not at all, but it hurts me when I notice that someone's poverty is the result of laziness, and I call such a person "The delayer".

He keeps saying, "Tomorrow I will do this, tomorrow I will do that."

((A man said to the Prophet, peace be upon him, once: "I will do it tomorrow", so the Prophet, peace be upon him, said: "Woe to you, is not the entire age is tomorrow, do it now, now".))



There are causes of poverty, such as postponing, imperfection, negligence,

impunctuality, Tawaakul.

(putting trust in Allah without using any means) and pointing the fingers of blame, for errors, towards others. Whoever is poor due to one of these factors, his poverty

is not due to Allah's Qadar, but rather it is the result of his negligence and carelessness, and this poverty is called the poverty of laziness.

On the other hand, the poverty which is predestinated by Allah comes from having a disability in the body, and so the poor man is excused unlike the lazy poor man who is dispraised. In addition to these two types of poor men, the one who is poor due to excessive spending on the poor and the needy is praised.

These poor people are rare:

((One day, the Messenger of Allah, peace be upon him, commanded his companions to give charity, so Abu Bakr brought all that he had with him. The Messenger of Allah, peace be upon him, asked him, 'What have you left for your family?' He replied, 'I have left Allah and His Messenger for them.'))

In another Hadith, the Prophet, peace be upon him, said:

((Never has the sun risen or set on a person, other than a Prophet, greater than Abu Bakr.))

[Mentioned in the relic]

The Prophet, peace be upon him, also said about Abu Bakr:

((Close all the small doors in this Masjid except for that of Abu Bakr.))

In another Hadith, he, peace be upon him:

((He has never wronged me, so keep this in mind.))

No man has ever reached the level of As-Siddiq after the death of the Prophet, peace be upon him. Can you imagine how hard it was for Abu Bakr to say what he said after the death of the Prophet, peace be upon him, yet he said it because it was the truth despite the fact that he loved the Prophet, peace be upon him, beyond imagination. I do not think there are two persons on earth who love one another for the Sake of Allah more than the Prophet, peace be upon him, and Abu Bakr, but when the Prophet, peace be upon him, died, our master Abu Bakr AsSiddiq, may Allah be pleased with him, said, "No doubt! Whoever worshipped Muhammad (peace be upon him), then Muhammad (peace be upon him) is dead, but whoever worshipped Allah, then Allah is Alive and shall never die"

[Agreed upon]

He said what he said because he knew that the Islamic message would not come to an end because of the death of the Prophet, peace be upon him, but it would last till the end of days.

﴿Truly! Ours it is (to give) guidance, ﴾

[Al-Lail, 12]

Guidance might be sent from Allah to mankind through Prophets and Messengers, peace be upon them, and sometimes through Al Siddiqun (those followers of the Prophets, peace be upon them, who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, the righteous and sincere scholars and Du'aat (plural of Da'iyah).

Hence, Abu Bakr did not say whoever worshiped the Messenger of Allah, then the Messenger of Allah is dead, yet he said, "Whoever worshiped Muhammad....", and had he said it the first way, he would have given the impression that the message of Islam is over by the death of the Prophet, peace be upon him, (the Messenger), but since the message will last till the end of days, he said what he said. The proof is in the following Ayah:

﴿And Allah would not punish them while you (Muhammad, peace be upon him) are amongst them﴾

[Al-Anfal, 33]

"And Allah would not punish them while you (Muhammad, peace be upon him) are amongst them":



Muslims today are one billion and 500 million, yet they do not have the last word, they do not have the upper hand and a third world war is declared against them all over the globe, and that is because they do not follow the Prophetic Sunnah and they do not apply it. Allah says:

﴿And Allah would not punish them while you (Muhammad) are amongst them﴾

[Al-Anfal, 33]

This means that as long as Muslims apply Muhammad's Sunnah, peace be upon him, in their lives, they are secured from Allah's Torment.

The reality of the youth:

By Allah dear brothers, I never have enough of the following Hadith:

((Narrated Mu'adh bin Jabal: "The Prophet said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet, peace be upon him, said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet, peace be upon him, said, "Not to punish them (if they do so)."))

[Agreed upon]



As if the Almighty Allah has guaranteed us this right through the Prophet's Hadith:

((The Prophet, peace be upon him, said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet,

peace be upon him, said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon

Him is?" I replied, "Allah and His Apostle know best." The Prophet, peace be upon him, said, "Not to punish them (if they do so).))

You will be secured. I am addressing the youth: do not be afraid, for as long as you are upright, you are included in this Divine Promise regardless of conditions.

I know there are difficult conditions, and their difficulty is beyond one's scope, like the lack of job opportunities or the high prices of houses.

However, let me assure you while having the full trust in Allah that as long as you are upright, Allah will keep you under His Protection. The proof is in the following Alay:

﴿Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision),﴾

[Al-Nahl, 97]

Being young has nothing to do with age, for there is a senior Muslim who is in his nineties yet he is young, because the young man by definition is the one who has ambition.

Thus, as long as you have a great goal to achieve, then you are young regardless of your age.

On the other hand, you might sit with a 45 year old man, and you cannot bear him, because he has no ambition and all he does in life is eating, drinking, playing backgammon and watching movies all night long then burning day light.



I heard once the following saying, and I like it, "People follow a Shaikh in their lives but Shaikh has multi-meanings: there is the senior person (old Shaikh) and this Shaikh is the Shaikh because of old age, there is the Shaikh of a tribe who is the one appointed by his tribe to be the leader, there

is the Shaikh of devil who is the one involved in black magic and sorcery, who undoes the spell of magic, who asks his followers to bring him rubbish like a white rooster or a black sheep and who gives his followers papers with incomprehensible words written in them, there is the Shaikh of the Sultan who is appointed by the ruler, there is the Shaikh of media and there is the Shaikh of Rahman.

Your success lies in following the Shaikh of Rahman among all these kinds of Shaikhs.

﴿"O my people! Obey the Messengers* Obey those who ask no wages of you (for themselves), and who are rightly guided.﴾

[Ya-Sin, 20-21]

Do not befriend the one whose state does not exalt you to better levels and whose words do not lead you to Allah. In other words do not befriend the people of desires.

((This knowledge (i.e. Hadith) is the Religion, so be careful from whom you take your religion))

[Al-Hakim, by Abi Hurairah]

**((O Ibn Umar, your religion, your religion is your flesh and blood.
Take it from the pious ones, and do not take it from those who
are deviated.))**

[Ibn Adi in Al-Kamil, by Ibn Umar]

8- Put the money at the disposal of the Ummah is a contemporary act of worship:



We are still talking about money and how money is the backbone of life and one of the means of power.

We may say that money has become the means to offer the best act of worship in our era.

We are living in the era when a third world war has been declared against Islam, and one of this war's goals is to transfer money from the Islamic countries. In the first Khaliji war 700 billion Dollars went to the west (to pay for weapons), and at present billions of dollars are transferred from the east to the west.

In concise, this war aims at impoverishing Muslims and looting their treasures.

In this situation, what is the best act of worship? What is the act of warship that brings us closer to Allah? It is to earn lawful money and solve Muslims' problems with it. This is the best act a Muslim can do, so pay heed to the importance of money which is the backbone of life.

In a festival of Al-Quran recitation and memorization, I noticed that they gave every Hafiz a sum of money close to 2 million Liras, and the father of the Hafiz most likely will use this money to buy a house or to pay his debts.

I wish the organizers of this festival give the Hafiz a scholarship to acquire a PHD, so that he will become a scientist, and so the Ummah will become more powerful by having scientists.

By Allah, I love all believers without any exception.

The one who does not move and try will never err:

Some people share with you bearing the hardship of Ummah, whereas others drop their burden over your shoulders and there is a big difference between the two. Disabled pilgrims used to perform Hajj in olden days by being carried on a wooden deck with small fence around it and it was held by four people.

This scene was a heart breaking one, yet the idle Muslim is just like the disabled, for he sits back doing nothing but evaluating, labeling and judging people.



I used to say that there is one person whom I love so much, because he is flawless and that person is the Prophet, peace be upon him, but there is another person, and excuse the word I use, whom I degrade though he is flawless.

Such a person is the one who does nothing. Actually, the one who does nothing in life will never err. Such a person is passive, for he offers nothing to other people.

Thus, ask yourself these questions: What did I do today? Did I serve someone? Did I offer a piece of advice? Did I help a human being? Did I feed a cat? Did I serve my mother? The idle person never errs, and such a person should be degraded.

I appreciate the person who takes an action though he might err.

A famous Da'iyah saw once a young man on a bicycle selling tea and he knew that person had a bachelor's degree, but since he did not find any job he started to sell tea in order to make a living and to get married, so this scholar said: "I stopped my car, I approached him and I shook his hands and praised what he was doing, for working is honorable".

Our Master Umar, may Allah be pleased with him, used to say, "When I see the man who has no job, I degrade him because of that".

Making a living is honorable:



Working is honorable, and the upper hand (that produces) is better than the lower hand (that consumes).

((Narrated Anas ibn Malik: A man of the Ansar came to the Prophet, peace be upon him, and begged from him. He (the Prophet, peace be upon him) asked:

"Have you nothing in your house?" He replied: "Yes, a piece of cloth, a part of which we wear and a part of which we spread (on the ground), and a wooden bowl from which we drink water." He

said: "Bring them to me." He then brought these articles to him and he (the Prophet, peace be upon him) took them in his hands and asked: "Who will buy these?" A man said: "I shall buy them for one dirham." He said twice or thrice: "Who will offer more than one dirham?" A man said: "I shall buy them for two dirhams." He gave these to him and took the two dirhams and, giving them to the Ansari, he said: "Buy food with one of them and hand it to your family, and buy an axe and bring it to me." He then brought it to him. The Messenger of Allah, peace be upon him, fixed a handle on it with his own hands and said: "Go, gather firewood and sell it, and do not let me see you for a fortnight." The man went away and gathered firewood and sold it. When he had earned ten dirhams, he came to him and bought a garment with some of them and food with the others. The Messenger of Allah, peace be upon him, then said: "This is better for you than that begging should come as a spot on your face on the Day of Judgment."))

[Abu Dawod and Ibn Majah]

The Prophet, peace be upon him, got angry with this man who asked him for money and he said to him:

((He who opens a gate of begging, Allah opens a gate of poverty))

Believe me dear brothers, when you strive in your livelihood, Allah, Glorified and Sublime be He, will give you provision and will prepare a suitable job for you because the job, marriage, houses and good health are in the Hand of Allah. What I need you to do is to establish a connection with Allah, to ask Him and to talk to Him.

Dialogue is every corner of our life, so why do we not have a dialogue with Allah? Why do we not say to Him, "O Lord, send me lawful income, guide me and make me someone who guides others to Your Path.

O Allah, guide us and help us guide others, bestow upon us Halal livelihood and use us in offering good deeds"? Whenever I see a brother who has performed an honorable deed I say to him, "If you want to know your rank in the Sight of Allah, consider the way He use you, and in your case, Allah used you in goodness".

Life is wonderful if we serve people:



It is said that life is wonderful, but it is wonderful if it is spent in obeying Allah, bearing the hardship of believers and offering good deeds to people.

I am inciting your enthusiasm, so do not settle for less, do not accept to be a zero before the number, but be a zero next to the number or even two zeros or three, and do not accept to be a common person since you can exalt in the Sight of Allah by having aspirations, faith and good deeds.

Yesterday I was in Meedan neighborhood (a neighborhood in Damascus city) where there is a very high Me'zanah (Minaret).

This Masjid has a story which I mentioned a lot. The hero is a very poor man who worked as a doorkeeper in an elementary school.

He had 8 children, and his income was about 4000 Liras, so he was below the poverty line.

He lived in a one room rented house.

One day he inherited a land, and he wanted to sell it.

The man who bought it gave the land owner a check of the half of the amount, so he asked him, "Where is the rest of the price?" The wealthy man said, "I will pay you the rest when you officially transfer the ownership of this land at the Ministry of Awqaf (the Ministry of Religious Endowments), because a Masjid will be build in here."

The owner of the land (the poor man) was surprised, so he asked, "A Masjid!" Immediately, he took the check, tore it into pieces and said, "What a shame before Allah to buy a land where a Masjid will be built! I should with greater reason than yours dedicate this land for the Sake of Allah" This deed will bring him everlasting happiness.

You can offer a great deed, sacrifice something for Allah's Sake, or offer a service, and you can seek knowledge, help others and be dutiful to your parents. The main point is performing a deed through which you will be exalted in the Sight of Allah, Glorified and Sublime be He.

Money is an important and crucial means:

Money is a substantial means of having power in life, so are the influential position and knowledge. Rich Muslims are able to reach the highest ranks of Paradise with their money, and the proof is in the following Hadith: The Prophet, peace be upon him, said:

((Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it))

[Agreed upon]

Allah increases the wealth of the charitable people, and He looks after their health, their children and their money. Besides, He keeps them safe from any calamities. Hence:

((Spend on charity, O son of Adam, and I shall spend on you.))

[Ibn Majah, by Abi Hurairah]

((Spend O Bilal, and do not fear from the Lord of the Throne any decrease))

[At-Tabarni, by Abi Hurairah]



A project could help hundreds of families to make a living

It is the era of the other party (the disbelievers) who has made the decision to impoverish us by looting our treasures, starting meaningless wars between Muslims and doing other things against us, so what will our foremost act of worship be under these conditions? The utmost act

of worship is to earn Halal money and to create job opportunities.

A brother who lives in Germany said to me that a man from Syria wanted to build a factory there, and he expected to be buried in paper work to get the license, and other monotonous procedures, such as presenting documents, papers that proved he was free of debts and licenses, but to his surprise all they asked for were two things: the first thing was giving a written promise that he would not pollute the environment, and the second one was to create job opportunities to Dutch people.

Furthermore, they offered him the land for free, and he leased each acres of it for one Mark (now one Euro) a year. This is the instructive thinking, and success lies in encouraging every productive person.

Another brother said to me once, "I want to shut down my factory", and upon asking him about the reason he complained that the factory was not profitable anymore, so I asked him, "How many workers do you have?" "80", he answered. To which I said, "Who said that you are in a loss? You are supporting 80 families and if we suppose that every family has five people (the husband, the wife and three children) in this case you are financially supporting 400 people, due to Allah's Grace upon you, by keeping that factory open, so keep it open and this is the real profit you will get".

I look with respect to the industrialist who has 3000 workers, because he is supporting 3000 families:

((The strong believer is better and more beloved to Allah than the weak believer))

[Sahih Muslim, by Abi Hurairah]

Hence, if you are a rich person, you can use your money in many projects, but if you are not, then learn and get a scientific degree in a rare major.

If you are a crafter, perform your craft perfectly and be creative, and your income will increase, so that you would be able to help others. Money is the most crucial way to get close to Allah the Almighty.

The scientific topic: The penguin:

Let us move to the scientific topic:

1- The South Pole is the home of the penguin:

Dear brothers, there are Signs which indicate Allah's Greatness in His creations. In the South Pole, which is the coldest area on earth, the winter is 6 months and the environment is very tough, yet in this area you can find the penguin which is an amphibian that walks on two feet or crawl on its belly.

2- The trip traveled by the penguin to the South Pole:

The penguins take the trip towards the South Pole spending few weeks. They travel 100 kilometers either on their feet or crawling on their bellies in order to gather in thousands.



This is how the penguins are Divinely designed, for they immigrate in crowds towards the South Pole, where temperature is 50 degrees below zero, and the speed of wind is 100 kilometers per hour. Not to mention, the unbearable chilly weather and snow. They gather in the South Pole, and they stay

together.

3- Exchanging places is the mechanism followed by the penguin to keep warm:

Which penguin gets cold? It is the one standing in the outer side. Therefore, it switches places with a penguin in the middle in order to get warm. The one on the outside stays only one hour then it switches places and another penguin from the middle takes its place.

4- How does the penguin breed?

The male fertilizes the egg of the female, and then the female puts the egg in the sea. After that, the male penguin stays standing on its feet, bearing the cold weather due to the thick fur it has.

5- The male looks after the egg:



The male penguin puts the egg (laid by the female penguin) on its feet and covers it with fur, lest it breaks upon rolling on the ground and getting cold.

Thus, it puts on its feet and covers it, but do you know how long it stays like this?

Amazingly the male penguin stays like this for 4 months without eating or drinking. How tender it is! If the male penguin has to move, it crawls very slowly lest the egg falls, or it makes small slow jumps.

This mercy is Divinely installed in the heart of this male penguin.

6- The mission of the female penguin:

Meanwhile, the female penguin is in the sea gathering food and preparing itself to go back to its family. By the time it goes back to the land, the egg will have been hatched and a baby penguin will have come out of it, so that the female will look after it.

7- The first meal of the baby penguin:



The male penguin by the way keeps a meal of milk in its craw for the entire 4 months, and it never uses it though it is in dire need of it.

Instead, it brings back the stored food in its craw and puts it in the mouth of the baby after it hatches.

Who taught it that? Who put mercy in its heart? Human mothers, who fall short in raising their children, must learn an unforgettable lesson from this male penguin. It is reported in the relic:

((A woman who stays at home to look after her children will be with me in Paradise.))

[Mentioned in the relic]

Unfortunately, some mothers are fine with having their children on the streets while they are paying a visit to the neighbors.

The penguin precedes in its mercy such mothers. The male penguin puts the egg on its feet, covers it with fur and stands for 4 whole months without eating or drinking in order to keep the egg warm.

Moreover, when the egg hatches, the father penguin gives the only meal it has (which it needs desperately) in the mouth of its baby penguin.

8- The male and the female take turns in looking after the baby penguin:



Learn from penguins how they share life. The female comes from the sea to take its baby and looks after it after it fills its craw with food from the sea, and the male in turn goes to the sea to fill its craw with food and drink.

This is the creation of Allah. Allah says:

﴿Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).﴾

[Al-Ahzab, 72]

When man relinquishes fulfilling his mission in life (the Divine Assignment) and refuses to bear the trust, he will become lower than an animal, but upon bearing the trust and conveying the Divine Message, he will sublime higher than angels. Our Master Ali, may Allah be pleased with him, said, "The angels have been created having reasoning, but not lust, the animals have been created having instincts but not reasoning, whereas man has been created having both, so if his reasoning overcomes his desires, he will become more exalted than angels, but if his desires take over his reasoning, he will become lower than animals."

Looking after the children is one of the most honorable deeds:



Dear brothers, raising children is one of the most important missions.

It is performed by looking after their health, study, manners and religion.

In one of the countries that I visited I was told by a notable scholar that a child came to the Masjid to offer

one of the day prayers where only eight people were in the first row, and upon joining that only row, one of the Muslims who mistakenly thought that there was a Hadith which ordered children to be in the second row, pushed that child to the second row where there was no one.

That child was deeply hurt to such an extent that he never prayed in the Masjid for 55 years after that incident.

Another man said to me, "When I was a little child I came to Ahmadiyah Masjid, which is located in Hamidiyah Market, after the Eid. I was wearing my new shoes, and following the prayer I got out only to find that my shoes were stolen.

I went nuts over that shoes and cried my eyes out, but a very kind man took me to a shoes store and bought me the best pair of shoes they had and said to me, "Do not cry".

This man swore by Allah that because of that charitable offer and tender behavior he never missed Fard in his life:

((Indeed a man may utter a statement that he does not see any harm in, but for which he will fall seventy autumns in the Fire.))

[At-Tirmizi]

However on the other hand:

((The Prophet, peace be upon him, said, "A man utters a word pleasing to Allah without considering it of any significance for which Allah exalts his ranks (in Jannah).))

[Al-Bukhari and Ahmad]

The Constituents of the Divine Assignment – Lust-12- Sexual desire-1- The Relationship between Male and Female According to the Divine Method.

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Sexual desire:

Dear brothers, this is lesson number 26 of the series "Creed and the Inimitability of Quran".

This series of lectures is related to the constituents of the Divine Assignment, among which are the universe, which we discussed in details, reasoning, which is man's means to know Allah, Al-Fitrah, which is man's detector to know the right and the wrong, and then we tackled about lust starting with the lust for money.

Today we move to the second lust, so to speak, which is the sexual desire.

1- Man is a mobile creature:



First of all, man is a mobile creature, but why? Man should move in life because he is motivated by the lusts Allah has installed in him.

Every object around me here is inanimate, lifeless and motionless, why is that?

These things do not have motivations or needs, so if

we leave this table for a thousand years, it will stay where it is, unlike man who is a mobile creature.

2- Lusts motivate man to move:



What are the things that make man move? Lusts move man. The first lust is the lust for food and drink, so that man can live, and the second lust is the sexual desire, so that man can maintain his race, and had not man had this lust, human race would have become extinct, given this lust is

deeply rooted in mankind and this fact is denoted in the following Hadith:

((When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad). If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad).))

[At-Tirmizi]

What would happen if fathers put obstacles (by asking for more than the young men can afford) in the way of marriage? Mischief would prevail:

((...If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad).))

Man can live forbidden from certain matters, but there are other matters which are deeply rooted in his ownself and without which he cannot live, so these needs should be met.

3- Man owns the free will:



Let me remind you again that man is the foremost Divinely honored creature, and what makes him privileged (among creatures) is the free will. Since he owns the free will, all his desires are neutral; they are means to sublime to the highest ranks, or to fall to the lowest of the low.

When the male and female have a relationship according to Allah's Method and Shari'ah (Islamic laws) which entail signing the marriage contract, after both agreed to be husband and wife, after the bride's father gave his approval to this marriage with the attendance of two witnesses and after the husband pays dowry to the bride, what will be the outcome of this marriage? The outcome will be a family which consists of a knowledgeable father, a pious mother, and they may have children later on.

I mentioned before that one of the scholars of the Quran said to me, "I have 83 grandchildren, 13 of them are doctors and all of my grandchildren are Quran Hafiz (the one who keeps the Quran by heart)." This extended family started with a sexual intercourse between this pious man and his wife, and they had later on 83 grandchildren who are pious believers and who got married to pious sons and daughters in law.

Above all, they are Quran Hafiz, doctors and engineers. All this goodness started with a sexual relationship between a husband and a wife, isn't that true? All of you here are children of good fathers and mothers and the fruits of marriages, right? One is a scientist, another is Khateeb, a third is Dai'yah (Caller to Allah), a fourth is a doctor and a fifth is an engineer.

You see how this sexual relationship evolves when it is according to the method of Allah?



A friend of mine told me that once he heard someone knocking at his door at 4 AM, and upon opening the door he found no one, but he noticed a bag and something was moving inside it, and to his

surprise he found a newborn baby who was most likely a child of Zina (fornication), and whose mother put him on the doorstep of his house. The man took the baby to the hospital and they put him in an incubator.

After I heard his story, I compared this abandoned child with another child who is born from a married couple.

When the married woman gets pregnant every relative will hear about the happy news, the couple get gifts and receive congratulations, and the mother spend the nine months of pregnancy preparing herself and the room for the new comer and buying clothes and other things the newborn will need.

When she gives birth she will receives gifts, congratulations and celebrations, and banquettes and Aqiqah will be held.

I said to myself, glory be to Allah! One infant is thrown in the dumpster or on a doorstep, while another one comes from a married couple, and in both cases it is the same lust; it is the sexual desire, but if this relationship is lawful, and it accords with the Method of Allah, a pious family will result from it, and there will be grandfathers, children and lots of grandchildren (let us say they have five daughters and each one has five children that will make 25 grandchildren). This extended family starts with a sexual relationship.



This lust is neutral, and it can be means to exalt to the highest ranks, or to fall to the lowest of the low. In every country there are brothels where this lust is committed unlawfully, and the woman, who fornicates, is ashamed of herself because of this

sin.

If a prostitute sees another woman with hijab and holding her son, I swear by Allah that she will melt out of regret because of what she did to herself.

Dear brothers, modesty beautifies the woman, so does chaste.

Also, the woman who is free and chaste feels like a queen, whereas the woman who falls in fornication lives in shame, and she will be an unnoticeable person.

May Allah spare all of us, our sons, our daughters and our grandchildren from that shame, because it is unbearable.

The first point I have discussed so far is that man is a mobile creature, so what motivates him? Food motivates him in order to stay alive, and the sexual desire motivates him in order to keep man race, and this lust is neutral.

Let me remind you of an example that I repeatedly mention. The fuel in the car is located in its sealed tank, it flows through confined tubes and it ignites at the right time.

Thus, it produces a useful movement to the car which will take you and your family to a beautiful place, but if we pour this fuel on the car and give it a light, it will burn the car and the people in it.

Hence, the fuel is the same in both cases, but it might produce a useful movement, or it might become a destructive power (and the same goes for the sexual desire).

4- Zina (fornication) is hitting rock bottom on all levels:



The Divine design for the relationship between a man and a woman is reflected by only one way which is marriage.

Inside the framework of marriage, the husband loves his wife, and they bring children who give them happiness. He spends his

best time when he sits with his wife and children, and the parents listen to their kids talk, and they watch the nice things they do. Also, the wife can put all the makeup she likes to show her beauty to her husband.

In the Muslim world the woman is a mother, a sister or a daughter, so she can never be a mistress or a beloved. Also, she cannot be a prostitute from which she makes a living, and so she holds a health card (which says that she is free of diseases) and belongs to the union of prostitutes, I seek refuge with Allah from that. In Islamic countries we do not make sins legitimate by using health cards or unions.

I repeat, the woman in Islamic countries is a sister, a daughter, a wife, an aunt, a nephew, a niece, a granddaughter and a sacred person.

Do you know that the man who died protecting his honor, his wife, his daughter or his sister is considered Shaheed (martyr)?

The repentant young person is the most endeared to Allah

Dear brothers, I am addressing the youth among you: Allah the Almighty never forgets anyone of you from His Favors. Since most of the attendants of my lecture are young people, I would like to remind you of the following Noble Hadith:



((Surely Allah, the High, loves the young person who repents [for his sins].))

[Abu Al-Muzaffar As-Sam'ani by Salman with weak Sanad]

I was once in a wedding ceremony when one of the speakers mentioned the following Hadith:

((The Messenger of Allah, peace and blessings be upon him, took me by the hand and he said: "O Mu'adh, I swear by Allah that I love you. I swear by Allah that I love you.))

[Sunan Abu Dawood]

By Allah the only Deity, when a young man feels that Allah loves him, and that the Creator of the heavens and the earth loves him, he will feel like he is on the highest rank.

Allah loves the young person who repents (from his sins), and Allah takes pride in him in front of the angels and says:

((Look at my servant; he has abandoned his desires for My Sake)).

"They are not equal when compared":

As you know the lusts of the young people are blazing, so logically speaking do you think that the young man who lowers his gaze from looking at Haram, spends his time in Masajid and avoids all sins and errors abstaining himself from Haram and from sins out of fearing Allah the Almighty, will be Divinely treated in the same way of the one young man who spends his youth in sins and in having unlawful relationships with women? It is reported that the Prophet PBUH said:



((Allah the Almighty detests Ath-Thawwakeen and Ath-Thawwakaat (young men and women who have illicit affairs before marriage and become expert in sexual intercourse).))

Nowadays they call the man who has taste in women (because of his so many unlawful affairs), an "expert". However, the chastity and the purity (i.e. his ignorance of sexual relations) of the young believer (who never has Haram affairs and who lowers his gaze from looking at Haram) is a medal of honor on his chest.

((Surely Allah, the High, loves the young person who repents [for his sins].))

Allah the Almighty says to angels:

((Look at My servant; he has abandoned his desires for My Sake))

The question here is, will Allah treat the repentant young man who lowers his gaze after he gets married the same way He will treat the one who spends his youth in feasting his eyes on women's beauty, in befriending bad people and in staying late at night surfing porn sites or watching porn movies? This can never happen, and the proof is in the following Ayah:

﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴾

[Al-Jathiyah, 21]

The Hereafter is a natural reward for that, but the reward in the worldly life is also mentioned:

﴿in their present life and after their death?﴾

The different treatment includes the one in their present life (i.e. worldly life).

﴿Is then he who is a believer like him who is Fasiq (disbeliever and disobedient to Allah)? Not equal are they.﴾

[As-Sajdah, 18]

﴿Shall We then treat the (submitting) Muslims like the Mujrimun (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you?﴾

[Al-Qalam, 35-36]

﴿And never do We requit in such a way except those who are ungrateful, (disbelievers).﴾

[Saba', 17]

﴿So whosoever does good equal to the weight of an atom (or a small ant), shall see it* And whosoever does evil equal to the weight of an atom (or a small ant), shall see it. ﴾

[Az-Zalzalah, 7-8]

No deed will be wasted by Allah

A Lebanese friend of mine visited Damascus once, and it seemed that he caused damage to another car because of an accident, and the other car was a taxi from which its owner makes a living, so usually in such a case the owner of the taxi will raise hell on the person who damaged his car in order to pay him money to fix it. However, this taxi driver looked at my friend and said to him with a smile on his face, "I forgive you", so he forgave him instead of taking thousands from my friend to fix his car. It was an amazing reaction from that driver, for he dealt with the situation very calmly, without any complexes and without raising his voice.



My friend shed a tear while he was telling me this story which bewildered me, given my friend is very rich and paying the man 5.000 will not affect him, but why did he weep? I asked him, "Why are you crying?" to which he answered, "Two years ago, a Syrian man was driving his car in Beirut and there were

many relative women with Hijab in the car with him, and he had a fender bender with my car, but I did not want to spoil his picnic with his family, so I said to him, 'I forgive you'." That man wept, because Allah saved his good deed and paid it back to him in this situation.

By Allah the only Deity, if you avoid killing an ant while you are offering Wudu, Allah will save your deed, because Allah never wastes any of your deeds even if it is feeding a cat.

((Narrated Abu Hurairah: Allah's Messenger (PBUH) said, "A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that."))

[Agreed upon]

A prostitute saw a dog which was about to die out of thirst, so she bent down over the water well, filled her shoe with water and pushed it to the dog.

Allah forgave her for her deed, because she was in the middle of the desert where no one can see her deed, so she did not do that to show off or to be praised, but rather she did it only to save the dog's life.

Let me mention this fact before you and in which I believe, "No servant, whether he is a Muslim or a Kafir, offers a good deed to others, but Allah will reward him for it either in the worldly life or in the Hereafter." Would Allah waste a good deed you offered, a mercy you showed to someone, a help you gave to a sick person, a secret you kept about someone or an aid you offered to a person? Absolutely, He would not.

Kuffar (disbelievers) never have mercy on anyone:

Muslims are suffering nowadays from an attack of very fierce enemy. While Muslims are asleep, these enemies have been building their giant power and enforcing their culture on the entire world:

**﴿Who did transgress
beyond bounds in the
lands (in the disobedience
of Allah).﴾**

[Al-Fajr, 11]

Allah does not say, "Who did transgress in their land", but He says, "Who did transgress in the land"



**﴿In the lands (in the disobedience of Allah)* And made therein
much mischief.﴾**

[Al-Fajr, 11-12]

This means that their mischief prevailed, for they are bombing here and corrupting people with their immoral movies there. Besides, they have got arrogant and haughty and said, "Who is mightier than us in strength?" Some officials of these powerful countries said, "Our policy is the same inside the country and outside it, for it is the policy of ministers' orders inside, and it is the policy of negotiations, orders, instructions and pressures with other countries."

**﴿Who did transgress beyond bounds in the lands (in the
disobedience of Allah)* And made therein much mischief.﴾**

[Al-Fajr, 11-12]

They got arrogant.

﴿and they said: "Who is mightier than us in strength?"﴾

[Fussilat, 15]

They were the best in architecture.

﴿"Do you build high palaces on every high place* while you do not live in them?" "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever" "And when you seize, seize you as tyrants? ﴾

[Ash-Shu'ara', 128-130]

They were superior in building, in industry, in military power and in science, and:

﴿though they were intelligent. ﴾

[Al-Ankabut, 38]

They are haughty as well. Allah never destroyed a nation before reminding her that he destroyed those who were mightier than her, but it is not the case with A'd, because Allah says:

﴿See they not that Allah, Who created them was mightier in strength than them ﴾

[Fussilat, 15]

This means that they were the mightier among nations, and only Allah is the One Who is mightier than them, so despite their mighty:

﴿So your Lord poured on them different kinds of severe torment* Verily, your Lord is Ever Watchful (over them). ﴾

[Al-Fajr, 13-14]

No deed will be overcome by Allah not even the one that is equal to the atom's weight:



No deed will be lost by Allah no matter how small it is

﴿Then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.﴾

[Al-Anbiya', 47]

﴿and they will not be dealt with unjustly in the least.﴾

[Al-Isra', 71]

Al-Fateel is a very thin layer between the two parts of the date-stone.

﴿and not the least injustice, even to the size of a Naqira (speck on the back of a date-stone), will be done to them.﴾

[An-Nisa', 124]

An-Naqeer is the sharp end of the date-stone, the Qitmeer is the thin layer which covers the date-stone and all of you know the mustard seed.

When a young man keeps himself chaste before getting married, the first Divine Gift to him will be a wife who is easy on the eye, who obeys him and who protects his honor in his absence.

The pious wife is Hasanah (prosperity) of the worldly life:

Once I was invited to Istanbul, and a Turkish taxi driver, who did not know Arabic, gave me a lift to the airport for free with his friend who knows Arabic.

I wanted to thank him by making Du'a for him, so I asked him, "Are you married?" He said, "No, I am not", so I said, "I pray to Allah to send you a pious wife who is easy on the eye, who obeys you and who keeps your honor in your absence". He said joyfully, "By Allah I wish I could give you a lift to Damascus". Allah says:

﴿"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"﴾

[Al-Baqarah, 201]



A pious woman is the prosperity of this world

Scholars of interpretation said, "The phrase 'that which is good' refers to the pious woman in the worldly life, because she keeps her husband's secrets, she is

chaste and she is satisfied with what she has".

The Prophet PBUH said:

((The most blessed woman is the easiest in her expenditure))

[Ahmad]

In another narration, the Prophet PBUH said:

((The most blessed woman is the one who has an easy dowry))

A Companion used to love his young and beautiful wife, but one day she asked him constantly to buy her something he could not afford, so he told her, "You should know that in Paradise there are fair females that the light of their faces surpasses the lights of both the sun and the moon if they come to earth.

Therefore, it is easier to sacrifice you for one of them than to sacrifice the fair female for you." A female companion used to say to her husband whenever he wanted to go to work, "Fear Allah in what you earn, for we are able to tolerate hunger, but we cannot tolerate unlawful money (Haram)".

In eras of faith backwardness, a woman would put pressure on her husband to bring her unlawful (Haram) money, and if he responds to her demands, he will fall from the Sight of Allah and from the eyes of people, needless to say that Allah, Sublime and Glorified be He, will destroy his unlawful money.



As I said earlier this lesson, the sexual desire is neutral and can be means to exalt to the highest ranks. If you get married to a religious wife- I pray to Allah to grant a religious wife to every young man- and if you have a son and you raise him according to Islam your lust will be your means to sublime.

A Khatib of a Masjid once woke up late, so he prepared a sandwich for his son and asked him to eat it on his way to school because they were running late, but the child said, "The Prophet PBUH said that it is out of despicability to eat in the street."

Such a kid gave his father a lesson. If the little child who is raised to obey Allah and to memorize the Quran, by Allah he sometimes melts your heart out of love to him when he speaks like that.

It was narrated that a delegation from Hijaz came to our master Umar Ibn Abdulaziz, and it was preceded by an 11-year-old boy which annoyed Umar as he considered that an insult.

The boy entered to speak on behalf of the delegation, but Umar said to him, "Sit down boy, and let somebody older than you speak." The boy smiled and said, "May Allah guide the Ameer (The Commander of the Believers)! The is estimated by two small parts of his body: his heart and his tongue.

Indeed, If Allah blesses a servant with an eloquent tongue and a faithful heart, he deserves to speak. If it had been a matter of age, then many other Muslims would have been worthier of the Khilafah than you."!" This is eloquence of the best kind.

Every lust has a lawful way (according to Islam) to be fulfilled:

Dear brothers, let us move to a very delicate point: Every lust which is Divinely installed in man but has a lawful way to fulfill it. Therefore, there is no deprivation in Islam:

((...By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers))

[Al-Bukhari]

Every lust installed in man, has a lawful way to fulfill it. There are other unlawful ways to fulfill it, but the believer fulfills it only in the Divinely allowed range and this is how his patience is manifested:



((Faith is two halves: a half that is Sabr (patience) and a half that is (Shukr) gratitude.))

Patience regarding man's lusts is reflected by remaining patient on fulfilling the lusts according to the Divinely allowed range. Some scholars referred to Allah's Reward after remaining patient on fulfilling your duties towards people in the following Ayah:

﴿That which is left by Allah for you (after giving the rights of the people) is better for you﴾

[Hud, 86]

You are allowed to get married, but the only women you can look at (beside your wife) are your mother, your sister, your daughter, your aunt, your nephew and your niece. Allah says:

﴿And who is more astray than one who follows his own lusts, without guidance from Allah?﴾

[Al-Qasas, 50]

The opposite meaning of the Ayah goes as follows: The one who follows his own lusts according to the guidance of Allah is on the safe side.

After having a sexual intercourse with your wife, you can wake up to pray night prayers and to cry in your Salah out of submission, because you do not do anything against Allah's Method, but rather your sexual desire is fulfilled according to Allah's Orders and Prohibitions. The Prophet PBUH said:

((Praise be to Allah who bestowed me the fondness for Aishah))

[Mentioned in the relic]

I am not exaggerating when I say that the basic thing is to love Allah, and loving the Prophet is derived from loving Allah, so is loving the companions, the believers, the pious people, the sincere scholars, the worshipers, the Masajid and the Quran. In addition, loving your wife is derived from loving Allah, because she is your lawful partner, and Allah orders you to love her. The Prophet PBUH instructed us to do so when he said:

((Praise be to Allah who bestowed me the fondness for Aishah))

This love (between you and your wife) is something you build brick by brick when you smile upon coming home, when you greet your wife and when you praise her upon achieving something. There is a kind of men who comes to a very clean and neat home, his food is ready and his wife is in best shapes, yet she never hears from her husband not even the words of Salam (greeting).

You should praise her by saying, "May Allah be pleased with you", "I am so happy with this marriage", "You are the hope in my life" and other nice words like that. The Prophet PBUH used to smile upon entering his home. Also he used to say:

((Do not hate daughters, for they are amiable and precious.))



[Al-Hakim and At-Tabarani by Uqbah Ibn Amer with weak Sanad]

Most of the problems which I am told on the phone are about husbands who do not say a word at home.

I was told once that a man used to talk to his fiancé more than 13 hours straight over the phone, but two years later and after they got married, he stopped saying even one word inside the house. Love between the husband and the wife continues and thrives with a smile, a nice word, gratitude and sometimes an apology.

Your real success lies in having a successful relation with Allah, with your wife and children, and with your colleagues at work and in maintaining a healthy body.

Keep in mind those 4 important things which should be included in your success: your relation with your Lord, your relation with your family, your relation your colleagues at work and protecting your health. This is the complete success, because success cannot be partial.

I would like to repeat that every lust Divinely installed in man, has a lawful way to fulfill it, and this is a Divine Favor upon all of us, because this indicates that there is no deprivation in Islam nor are there any limits or barriers between the married couple.

Sometimes and because of man's lack of religious knowledge, he might prevent his wife from certain matters thinking that doing them is forbidden, while she is allowed in Islam to beautify herself in any way she likes for him, because she is his lawful wife and there is no limits or reservations in their relationship, except what the Prophet PBUH forbade in the following Hadith.

((...but avoid penetrating them in the anus or during their menstruation))

[Mentioned in the relic]



Only these two things are forbidden, but everything else is allowed, and I do not to go into details in order to avoid embarrassment.

Marriage is the way of our Prophet PBUH, and the pious wife is the good of the worldly life.

Furthermore, when man loves his wife, his love is part of his big love to Allah, simply because she is the mother of his children and loving her will exalt man in the Sight of Allah. Satan has diabolic ways to do harm to man, but what is his foremost one? It is to sow dissention between the married couple.

﴿And from these (angels) people learn that by which they cause separation between man and his wife﴾

[Al-Baqarah, 102]

Satan works hard to make man hate his wife, whereas faith encourages man to love his wife. I refuse what common people say, "By time passage, the husband and the wife get used to one another (and get bored thusly)." Well, this is not true, and if this happens, there is a strategic error that is made.

Actually, the love between the husband and the wife will grow by time, given the woman glows in a special beauty in every age she has, so when she is a bride she is beautiful, and when she becomes a mother and a grandmother, she will remain beautiful in other ways.

Some families usually called the great grandmother "The pillar of the family".

The marriage contract is the most sacred contract:

The woman will have a future by getting married, but by committing Zina, there will be no future for her, because her beauty will fade away by time and she will be thrown in streets.

Let me give you this piece of information: if a man intends to get married to a woman temporarily (which means that he intends to divorce her after a while), the marriage contract in this case, according to Imam Al-Awza'i, is not a marriage but it is Zina, because one of the conditions of a marriage contract is to be for the rest of man's and woman's life. Will any woman agree to be married for a short time? No woman will accept that.

Will any father accept that his daughter gets married for a short period of time? No, of course no woman accepts that. . Hence, the marriage contract should be signed to be for the rest of the couple's life. Furthermore, the marriage contract is the most sacred contract at all. Allah says:

﴿And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant? ﴾

[An-Nisa', 21]

It is described as a strong covenant. Thus, marriage contract is the most sacred one at all, because its outcome will be children and grandchildren. The best Divine Reward to the married couple is:

﴿And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. ﴾

[At-Tur, 21]

The following Hadith gives me chills: It is narrated in Al-Jame' As-Sagheer that the Prophet PBUH said:

((Whosoever intends to get married putting his full trust in Allah and aiming at his own chastity will be granted a Divine Promise to be helped and blessed to achieve to his purpose))

[Al-Jame' Al Sagheer in a weak Sanad]

The young man who aims at chastity will be Divinely supported in his purpose. Do not worry as long as you long for chastity, and be sure that marriage way will be Divinely facilitated for you.

There are countless stories which support that fact, and they are about young men who wanted to get married though they owned nothing, but Allah the Almighty honored them by granting them pious wives who brought happiness to them.

In concise, the sexual desire can be our means to exalt to the highest ranks and to have chaste offspring.

((When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit and a pious son who prays for him))

[Muslim by Abi Hurairah]

Our Master Umar said as reported, "I do my duty with my wife not out of desire but in order to have a pious son who will benefit me after my death (by making Dua' for me)." Keep in mind that your son is your continuity in life.

The scientific topic: The factories of blood red cells:

Dear brothers, let us move to the scientific topic.

1- The factories of blood red cells are the most crucial part of the human body:

Crucial factories are located in bone marrow. When man cooks meat with bones he usually eats the brown color substance inside the bone. This is the marrow where the factory of blood red cells is located, and it is the most important system in the human body.

2- Within bones' marrow there are the factories of blood red cells:



Where has Allah put these factories? He has put them inside the bones in a fortified fortress, just like the heart which is inside the chest, the eyes which are inside the socket, the spinal cord which is inside the spinal column. Allah has put the factories of red cells inside bones.

3- How many blood red cells do the factories in the bones produce in one second?

These factories produce 2.5 million red blood cells every one second, replacing by that the 2.5 million red blood cells which die every one second.

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Where did Allah locate it? He put it inside the bones in a fortified fortress, just like He put the heart inside the chest, the eye inside the

socket, the spinal cord inside the spinal column; also He put the factories of red cells inside bones.

3- How many blood red cells do the factories in the bones produce in one second?

These factories produce 2.5 million red blood cells every one second, which means that they replace the 2.5 million red blood cells which die every one second.

4- Where do the dead blood red cells go?



There is an economic indication concerning the point I would like to discuss. These dead red blood cells can be easily discharged outside the body, but our Lord the Almighty teaches us a lesson in economy and recycling, for these dead red blood cells go to the spleen which is considered the

graveyard of the red cells. The spleen breaks down these dead red cells into their original components.

The iron is released and taken to factories of blood red cells in the marrow of the bones, so that it can be used in producing new red blood cells; and hemoglobin is also released and taken to the liver to produce bile, which takes part in food digestion, for it is the effective substance in digesting fats, and had it been removed from the body, man would not have been able to eat fat anymore.

It seems that Allah wants to teach us how recycling can be done, and how we should make use of everything without wasting any.

5- What would happen if the factories of blood red cells stop working?

There is a bone marrow disease which causes anemia, and because of it the marrow stops producing red blood cells, and the reason is still unknown. This disease is very serious and it is called leukemia, but what does this have to do with the topic of this lecture?

6- The partial decrease of blood by Hijamah energizes producing blood red cells:

The Prophet PBUH ordered us with Hijama (it is the Arabic traditional medicine for wet cupping, where blood is drawn by vacuum from a small skin incision for therapeutic purposes.).

You should know that the Prophetic instructions are Divine Inspiration, and they have nothing to do with the cultural practices (in the Prophetic era), with the Prophet's opinion, the data of that era or anything else, but they are:

﴿It is only an Inspiration that is inspired.﴾

[An-Najm, 4]



One should believe that the Prophetic instructions are not based on certain conditions. Some people say, "Their social environment was simple and Hijama was used as a cure", but this is not true, because when the Prophet ordered us with Hijama this means that it is a Divine Inspiration, not

something practised in that era, not part of the education of the Prophet nor was it a personal opinion of his.

﴿It is only an Inspiration that is inspired.﴾

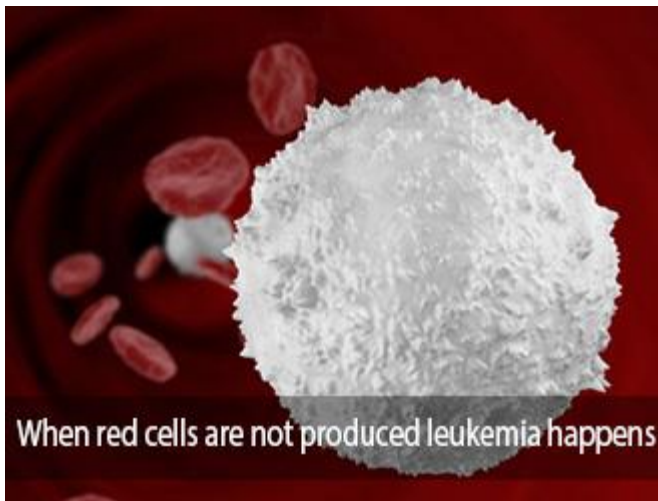
[An-Najm, 4]

Thus, nobody knew the wisdom behind that Prophetic instruction, but later on in our era, we discovered that the only maintenance of the red blood cells factory is the regular decrease in blood, so when you take blood from the human body, the blood amount decreases and this energizes the bone marrow to produce more red blood cells.

The scientist who discovered that is not a Muslim and knows nothing about Islam or Hijama, but he discovered this crucial fact that the regular decrease of human blood amount will energize the bone's marrow to produce red blood cells and that death is inevitable if these factories stop working.

The wisdom now is known behind the Prophetic instruction of Hijama.

7- bloodletting in veins is not like Hijamah:



Some people say that bloodletting in veins is just like Hijama, but this is not true, because Hijama takes blood from non-energetic surface, which is the back where the blood flow is in its lowest movement, but other parts of the body are, so where did I take that fact from? It is well known that

people with weak hair are advised to use brush with sharp ends to energize the head scalp and brings blood flow to the area and this will strengthen the hair.

Similarly, when you rub your hand palms you see that they become red, and this is because blood flows in the area because of rubbing.

Therefore, any movement in any area of the body will increase the blood flow, and since there is no activities on the surface of the back, Hijama helps the blood flow increase on it, brings more blood to it and helps you feel energized and healthy.

Let me repeat again, the regular decrease of human blood amount will energize the bone's marrow to produce red blood cells, and this is the maintenance of such a process, but if this factories stop working man will have leukemia and his death will be inevitable.

Glory be to Allah, it has been discovered recently that the blood of the umbilical cord can produce any sort of cells if it is put in any area in the body. Therefore, the blood of the umbilical cord is kept in banks.

This blood contains cells that are called "stem cells", so when a tissue has to be removed from the human body because of cancer, they bring these stem cells and put it in the area, so they turn into the same kind of cells of the neighborhood area and would replace the removed tissue. Man is still discovering outstanding facts about the human body:

﴿And of knowledge, you (mankind) have been given only a little.﴾

[Al-Isra', 85]

You believe you are this tiny body But inside you there is a huge world

A cardiologist told me once, "When an artery in the heart is blocked, the body is able to create ten substitute arteries whose diameters equal the diameter of the blocked artery." This is called "self-maintenance", and it is a Divine Favor upon us.

﴿And also in your ownelves. Will you not then see? ﴾

[Adh-Dhariyat, 21]

layer will sink in the deep sea (due to its high weight) then another layer will freeze and sink till the entire sea or ocean turns into a frozen water (This happened in some stages of earth and the entire seas were frozen from bottom to top).

If this happened, the process of evaporation of seawater would have stopped, rain would have stopped accordingly and all plants, animals and mankind would have died, but because of this property water will shrink in freezing weather like any other substance till it reaches 4 degrees centigrade, then the whole process is remarkably reversed and it starts to expand lessening its density in the process and floating on the surface of water as a result.

By the way, when water expands (because of freezing) no power on earth can stop it. Freezing water is used to remove rocks from a road, for they dig 4 holes in the rock, they put water in the holes and they freeze the water, and by this technique a marble big square rock can be uprooted from the base of a mountain.

Also, though the best metal qualities are used in the engine of cars, when water gets frozen in it, it is able to bring the engine apart and crack it.

3- Water is one of the greatest Divine graces:

Hence dear brothers, water is one of the greatest graces of Allah. Water is transparent, tasteless and odorless. Had water had a taste, all food, stews and drinks would have been tainted with that taste, and it could have even been smelled of your skin.

Water is tasteless, odorless and colorless and if it had a pink color everything would have turned into pink.

Water evaporates at 14 degrees centigrade, it is penetrable through pores regardless how tiny they are, it evaporates at low temperature and it boils at a moderate temperature.

Water with all its properties is considered one of the Greatest Signs of Allah the Almighty, because without it there will be no life, and if it had not expanded upon freezing, there would have been no life either. Allah says:

﴿And We have made from water every living thing. Will they not then believe?﴾

70% of the weight of the human being consists of water.

4- Man's body consists of 70 % of water:

The following is a funny thought: if we compress man, he will lose the 70% of his weight of water, and we can make of the rest a bar of soap (from his fat), one iron nail and one match stick and if we sell this stuff, man will not worth more than 20 Liras because these stuff are cheap. Allah swears by the life of the Prophet PBUH, He says:

﴿Verily, by your life (O Muhammad PBUH), in their wild intoxication, they were wandering blindly.﴾

[Al-Hijr, 72]

Conclusion:

Man can be great because of his heart so that you cannot see how great he is due to his loftiness, but when he acts cheap, he will be lower than any despicable person. Listen to the following: When man gets acquainted with Allah, he will become greater than any crucial matter in life, but when he does not know Allah, he will be weaker than any insignificant hardship befell his life.

I hope you will sweeten in a bitter life
and I hope you are satisfied even if people are not
and I wish that the relationship between us has solid ground
even if my relationship with the people is nothing but ruin

If your intimacy is fulfilled then everything is less import
and everything above this ground is nothing but dust

The Constituents of the Divine Assignment – Desire-13- Sexual Desire-2- Obscenity in Women's Clothing is Evil Doing Whereas Abiding by the Islamic Dress Code is a Gracious Path.

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us.

You are the All- Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Introduction about the sexual desire:

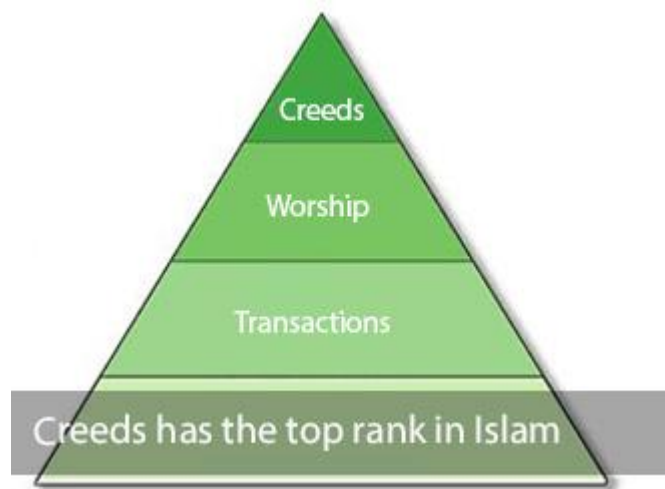
Dear brothers, this is lesson No. 27 of the series "Aqidah and the Inimitability of Quran".

We talked about the constituents of the Divine Assignment in this series of lectures. We started with the universe as one of the most substantial constituent of the Divine Assignment, then we move to reasoning, then Al-Fitrah, then the lust, and we spent many lectures talking about the lust for money. In the previous lecture we moved to the lust for sex and we will carry on with the same subject, but let me first give you a brief introduction.

Aqidah is the most crucial section of the four sections of Islam:

If we liken Islam to a pyramid divided into 4 sections, then the section on the top will be Aqidah, since it is the most serious matter in the religion.

Thus, when one's Aqidah is right, his entire deeds are right, and he will be safe and will gain happiness in the worldly life and in the Hereafter.



According to the contemporary terminology, I can say that if one's vision (Aqidah) is right, his deeds will be right as well and he will gain happiness in the worldly life and in the Hereafter, but if his Aqidah is corrupt, or his vision is deviated, then he will be miserable in the worldly life and in the Hereafter.

Aqidah is like a scale which has a flaw in it, and so the wrong weighing will not be corrected because the flaw is in the scale itself. If you use it million times, your weighing will be wrong each time you use the scale, because the defect is in the scale itself, whereas if the scale is fine, then any wrong weighing will happen only once and it can be rectified.

As I have just said, Aqidah is the top part of the Islamic pyramid, so if it is right, man's deeds will be right, and he will be safe and happy in the worldly life and in the Hereafter, but if the Aqidah is deviated, man's deeds will be corrupted, and he will be miserable and demised in the worldly life and in the Hereafter.

Consider the following clear example: If you are driving a car, and you see a red light on the dashboard warning lights, but you consider this red light a decoration, and you keep driving, your engine will break down and the car will stop.

As a result, you will not be able to continue your journey and reach your destination. On the other hand, if you understand that this red light is a warning to you that there is something wrong with the car, and you stop the car and change the oil, the engine will be intact, and you will be able to continue your journey and reach your destination.

Hence, misunderstanding the red light will make you in trouble.

Consider another example: if you are a skydiver and you are given a parachute to use in landing, will you care if its shape is round or square? Will you care how many ropes there are in your parachute? Will you care if the ropes are made of nylon or natural fabric? Will you care about the colors of the ropes? Will you care about the diameter of every rope? You really do not have to know any of this information, and being ignorant of these things will not affect your landing, but what affects your landing is one piece of information, which is to know how to open the parachute, otherwise you will land dead.

Much in the same line, your Aqidah is like knowing how to open the parachute or knowing what the red light on the dashboard means, but do you know why? The sound Aqidah dictates one's destiny.

Accordingly, attending a religious session is not optional, and it should not be done at your spare time or considered a secondary matter in your life, for seeking religious knowledge is a fateful matter, because it will define your destiny.

You should know beyond doubt that every calamity on earth in the five continents since Adam till the Day of Resurrection is but the outcome of turning away from Allah's Path, and it is the result of relinquishing the Creators' Instructions.

Ignoring the Creator's Instructions is due to ignorance which is the fiercest foe of man, given the ignorant does harm to himself in ways even his enemy will not use.

The lust for sex:

1- The proof in the Quran regarding this lust:

Allah has installed the lust for sex in man, and the proof is in the following Ayah:

﴿Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land.﴾

[Aal-'Imran, 14]

2- The lust for sex is neutral and could be means to exalt or to hit rock bottom:

Have you ever thought that these lusts might be man's s means to exalt in the worldly life and in the Hereafter? On the other side, these same lusts might also be the reasons behind man's demise in the worldly life and in the Hereafter.

Lusts are like gasoline, in the sense that when you pour it in the car tank, which is tightly sealed, and then it flows through the tubes in order to be ignited at the right moment, the car will move forward and take you and your family to any beautiful place you like.

However, this same gasoline can be poured over the car and by catching fire, the car and the people in it will be burnt. Thus, gasoline can make you have a wonderful picnic or it can be destructive (when it is misused). The same goes for lusts.

3- Following the lust for sex according to Allah's Method (marriage) brings happiness:



The lust is neutral, so it can be means to exalt or to hit rock bottom. Also, it might bring happiness in case it is fulfilled by following Allah's Path, and it might bring demise if it is fulfilled through unlawful ways:

﴿And who is more astray than one who follows his own lusts, without guidance from Allah?﴾

[Al-Qasas, 50]

The indicated opposite meaning is that the one who follows his own lusts according to guidance from Allah is on the safe side. Hence, the most serious concept in this lecture is that lusts are installed in us and can be means to exalt us to the highest ranks or can be means to the otherwise.

There are a lot of noble chaste families in this country. An old man said to me once, "I have 83 grandchildren, and they are all good believers both the males and the females.

I have sons and daughters in law, and they are all Quran Huffaz (plural of Hafiz, which is a term used by Muslims for someone who has completely memorized the Qur'an. Hafiza is the female equivalent), and they are all highly educated." This extended family started with a sexual lust between a believer husband and a pious wife, and they had children. Then they got them married and added to their family sons and daughters in law.

Some of those children and grandchildren are doctors, others are engineers and some of them are merchants. Affection, loyalty, love and obedience hover over this blessed family.

Therefore, the household could become a piece of Paradise if it follows Allah's Path. The Almighty Allah says:

﴿"Our Lord! Give us in this world that which is good and in the Hereafter that which is good,﴾

[Al-Baqarah, 201]

Scholars of interpretation said, "The good wife is the goodness in life." Also, she is (as reported in the Hadith):

((The one who when he looks at her he is happy and she obeys him when he commands her, and does not go against his wishes with regard to herself or his wealth by doing what he dislikes.))

Do not ever say, "Because of lusts we disobey our Lord" or "Because of our lusts we could not exalt in the Sight of the Lord of the heavens and the earth" Think about it, how do you want to draw close to Allah?

Allah allows you to fulfill these lusts through certain ways, thus your success lies in doing so. For instance, Allah puts the love of the woman inside you, and He allows you to get married and have a wife with whom you can fulfill your lust for sex.

This means that you can always exalt in the Sight of Allah twice: once when you refrain from Haram (unlawful affairs) and lower your gaze from looking at any woman that is not your wife:

{Tell the believing men to lower their gaze (from looking at forbidden things) }

[An-Nur, 30]

The second time you will be exalted is by feasting your eyes on the beauty of your wife who is Allah's Gift to you. By this you will exalt in the Sight of Allah by being patient on lowering your gaze, and by being thankful to Him for allowing you to please yourself by fulfilling your lust with your wife.

4- Ghadd Al-Basar (lowering gaze) is an act of worship which indicates sincerity:



There is no deprivation in Islam. I am addressing the youth among you by saying so, and let me draw your attention to an issue I hope that it is clear to all of you.

Every country has regulations and laws, and the majority of these laws most likely go along with

religion. For example, stealing is Haram in Islam, and it is also forbidden in made-made law.

Man in any country might not steal because of the law, because of the very restricted surveillance system, because of a very rigid boss, because of other observing means or because he fears Allah.

Thus, the reasons behind refraining from stealing are not known to us, and accordingly we do not know if someone does not steal because he fears the law or because he fears Allah. However, the Almighty Allah imposed some orders in Islam which are not related to man-made law, like forbidding man from looking at a woman other than his wife:

﴿Tell the believing men to lower their gaze (from looking at forbidden things, and protect their private parts (from illegal sexual acts, etc.)).﴾

[An-Nur, 30]

This means that when you lower your gaze, you prove to Allah that you love him since no law on earth will punish you upon looking at any female (other than your wife) I call this act of obedience or of worship the sincerity to Allah.

There are two sorts of attractions: the first one is when women show their beauty (indecent), and the second is when women cover their beauty (decency).

By Allah Who is the only Deity, the woman who wears Hijab and decent clothes is like a queen who has a special kind of beauty, because she wears baggy descent clothes.

She is a queen, because she is the symbol of Ihtisham (decency), and because she performs the act of worship that is called "I'fah AshShabab" (helping young men to be chaste).

Will any degraded man hit on a woman in Hijab or harass her? No, he will not. The woman in Hijab does not show any part of her body, and so she does not incite men's lust.

Hijab is one of the characteristics of the Muslim woman, and I will put it this way: Women are either veiled from Allah (when they do not wear Hijab) or they wear a veil (and thus they will not be veiled from Allah).

5- Making pleasure a goal in life brings pain and misery:

I would like to refer to a delicate fact: when fulfilling pleasures becomes a goal in life, it will be the source of pain and misery.

Whoever is so keen on enjoying life's pleasures, will be miserable. The man, who has no goals in life, who does not know his Lord, who lives to fulfill his lusts, whose god is his desires will definitely not be satisfied with having an affair with one woman, so he will keep having new affairs with new women, and will be miserable for that.

Allah the Almighty decreed that the only allowed relation between a man and a woman is marriage, so getting married prevents man from having illicit affairs.

The goals of man, who has a meaningful purpose in life, who aims at getting acquainted with Allah, who looks forward to worshiping Allah and who wants to achieve something important in life, will move to better levels, and he will be satisfied with the wife he has and he will consider her a great gift from Allah to him.

6- The woman could be a source of great temptation:

Dear brothers, the mother of all problems in life is to live a purposeless life. Whoever has such a life, will always feel that his life is monotonous and boring.

Consequently, he will look for pleasures through lawful or unlawful ways. On the other hand, when you know the Almighty Allah you will worship Him and lower your gaze, and this will make you the happiest man in your house.

On the other hand, if you do not care about the Hereafter and the purposes of this great religion seeking only satisfying your lusts, no woman will satisfy your desires, and even if you are married, you will look for another woman or will have a mistress.

This kind of behavior is normal for such kind of people and it happens frequently as if it were part of the nature of their ownself.

In other words, when man's ownself becomes heedless of Allah, Glorified and Sublime be He, it will seek pleasures through whatever available means.

Allah orders the woman to wear Hijab and to put on decent cloths, and He orders the man to lower his gaze (from looking at any woman other than his wife).

Lowering the gaze alone is a course in this religion. When I address men in their fifties, I usually warn them from earning unlawful money, but when I address a young man, the only thing I fear is that he will be charmed with the beauty of a woman in an unlawful way:

((Usamah bin Zaid (may Allah be pleased with them) reported: The Prophet (PBUH) said, "I am not leaving behind me a more harmful trial for men than women".))

[Muslim by Usamah bin Zaid]

((The first trial of Bani Israel was through women".))

[Muslim]

Satan's first concern is to unclothe women, so showing women's beauty is a satanic course, whereas putting Hijab is the Divine Course.



7- The chastity of the woman has an influential effect on the society:

There is a fact which can be clarified by giving you an example. If you have a cellular phone and all your 50 friends, you know, do not have a one, do you think your phone is useful? On the other hand, if they all have phones then your phone is priceless, and this is the meaning of the following Ayah:

﴿And all of you beg Allah to forgive you all, O believers﴾

[An-Nur, 31]

In order to reap the fruits of women's Hijab and men's lowering gaze, the entire society must abide to Allah's Orders.

8- The lust for food is internal, whereas the lust for sex is external:

The sexual lust is incited from outside, and the proof is that while you are performing Umrah, all women are putting Hijab, and you might spend days or weeks and never long for any woman.

Unlike this lust, the one for food is internal, and the proof is that when you keep someone in a room that contains nothing that reminds him of food (whether it is a picture of food or a smell) he will get hungry, because hunger comes from inside the body.

Accordingly, if the household and the street are disciplined, all women abide by Hijab and if there are no mixed-gender activities, you will feel the purity and chastity, and only then people will look after their jobs, students will study and head to their universities and the craftsmen will be fully devoted to their work and man will look forward to achieving meaningful purpose in his life.

Indecency is a provocative act in the street, in magazines, in newspapers, on the internet or on TV channels, because women are exposing their bodies and this will trigger the lust within those who are still too young to get married. This makes the society in a big trouble.

I congratulate every woman with Hijab and I say to her, "You worshiped Allah through the nature you are defined by, which is being a female, and since the female is endeared to men, upon covering your body, you are drawing closer to Allah.

Also, you pin your hopes on Allah alone to grant you a believer pious devoted husband who will protect you, honor you and help you to exalt in the Sight of Allah".

9- The chaste young man occupies an exalted rank in the Sight of Allah:

Let me address every chaste young man who controls his desires, and who abides by Shari'ah (Islamic laws), "Congratulation". Listen to the following Hadith, please:

((Indeed Allah loves the youth who repent))

[AlJame' AsSagheer by Salman, Da'eef Hadith in its Sanad]

((Allah, the Exalted, takes pride in a worshipping young man before the angels and says: look at My servant; he gave up his lust for the sake of Me))

It is easy for a man in his 85 to be straight on Allah's Path, but heroism lies in being straight at an early age when you are full of zeal and desires, yet you control your tongue, your sight and your hearing. Keep in mind that you will be rewarded by Allah.

Dear young people, the following Ayah is enough for you even if it were the only Ayah in the Quran which addresses the youth:

﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, in their present life ﴾

[Al-Jathiyah, 21]

Pay attention to this, please:

﴿and after their death? Worst is the judgment that they make.﴾

[Al-Jathiyah, 21]

Allah would never ever treat the pious, chaste and repentant young man who lowers his gaze and controls his hearing, tongue and moves and who is dutiful to his parents, the same way He treats the morally deviated young man who is indulged in pleasures which do not please Allah the Almighty.

In other words, by Allah the only Deity, treating upright, pious, pure and chaste young Muslim and the corrupted young man with equal treatment contradicts the Existence of Allah.

﴿Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision)﴾

[An-Nahl, 97]

This is a Divine Promise, given the vanishing of the universe is much easier to Allah than keeping His promises to this young man unfulfilled.

﴿Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision)﴾

[An-Nahl, 97]

10- Man's freedom ends when the others' freedom starts:



Dear brothers, some people might say, "The woman is free to do whatever she wants", but you should bear in mind that man's freedom stops when the others' freedom starts.

A man told me that while a woman in Hijab was in the bus, the driver was listening to an indecent song on his recording player, and it hurt the chaste person who would feel ashamed by hearing it.

Therefore, that woman said to him, "This is a public transportation means, and you do not have the right to listen to such songs. If you want to hear it, you can do that at home, not in here, for this bus is not yours, but it belongs to the passengers and you are violating their freedom."

Indeed every individual is free, but he is free at home not in the bus.

Thus, if you feel gleeful upon listening to an indecent song, you do not have the right to violate others' freedom and make them listen to it. Freedom has been considered a concept that has to do with deviation, while it is based on discipline which is contrary to its prevailing meaning..

An animal is free to do whatever it wants, while you are a disciplined creature. Common people would accuse the one who is disciplined of being rigid, which is not true, because such a man is adherent to Allah's Orders.

There is a big difference between being rigid and being adherent to Allah's Orders. The believer is adherent to Allah's Orders, and he applies Allah's Method.

Dear brothers, when man attends a religious session, he is religiously charged just like the cellular phone which goes off when it runs out of batteries. As for you, you are charged by the five prayers and by reciting the Quran.

As long as you are charged by attending religious sessions or by performing the acts of worship, you can keep upright on the Path of Allah, but you need to be disciplined.

11- How does a woman make passes at a man?

A brother told me that he watched on one of TV channels the news of a young man in an Arab country who raped 10 young women and killed them all. A socialist got the permission of the Minister of Interior to interview that man on air.

She asked him, "What is your name?" and he mentioned his name, then she asked, "Are you educated?" He replied, "No, I am not". Then she asked, "Do you pray?", and he answered, "No, I never prayed". After that, she asked, "Do you memorize AlFatihah?", and again he answered, "No, I do not." His answers reflected how ignorant he was. After that, she said, "Why did you kill those young women?" He said, "They made me do that." Then she said, "How did they do that." He replied, "By the way they were dressed up."

Upon receiving his answer, she asked, "If you see a woman in Hijab will you rape her?" He said, "No, I will never that, and by Allah if I see someone abuse her, I will kill him."

That heedless criminal who raped 10 young women and killed them pointed out the problem by saying that they pushed him do that. Due to this interview, a new term crossed my mind, which is "Women's harassmt to men".

Usually it is the other way round, for men are the ones who harass women by words or by making a pass at her. However, when women are half naked, they are harassing men.

Unfortunately, most women nowadays put Hijab on, but they wear tight cloths. How come they dressed like that? These cloths show the details of their body.

12- The Islamic Hijab is means of security and safety:

There are special requirements that are a must in the dress code of a woman in Hijab. One of them is that woman's clothes should not show the color of the skin (transparent fabrics are forbidden), nor should they show the curves and details of the body (tight cloths are forbidden).



They should be loose from top to bottom, and their colors should not be very

bright:

﴿'It is a yellow cow, bright in its colour, pleasing to the
beholders.' ﴾

[Al-Baqarah, 69]

The cloths with bright colors catch attention and make the Hijab of the women incomplete.

13- Scandals are either financial or sexual:

Dear brothers, keep in mind that nine tenth of Shari'ah rulings are related to money and women, because the lust for money and the one for sex are the major two lusts man tends to fulfill. Accordingly, when the believer refrains himself from unlawful money and women, he will survive. The father of a friend of mine, whom I used to visit every Eid, was in his nineties, and now he passed away, may Allah have mercy on his soul.

Each time I visited him, he used to tell me a new story, and he never told a story twice, because his memory was very strong. He said to me once, "Yesterday I had some tests run on me, and the results indicated that everything is normal in my body".

Then he said something that touched me, "By Allah in my entire life I never committed Haram (he meant earning unlawful money or having illicit affair with women)".

This man enjoyed his strong memory and physical health till he died, because he never earned unlawful money and never looked at a woman other than his wife.

It is said that "He, who lives piously, lives able-bodied."

Dear brothers, scandals in the history of mankind are either sexual or financial. The true believer is fortified from being involved in an unlawful affair with a woman, because being alone with her (Khulwah) is forbidden.

14- There must be a safe zone between man and the strange woman:

Longing for women is a troublesome lust because it is a very engrossing one especially when you are in the danger zone.

It is like a deep river with a very slippery sloping bank and a flat dry shore next to it.

Walking on the slippery bank will make the possibilities of falling in the river up to 90 %, and in this case the orders are focused on preventing people from walking on the slippery bank not falling in the deep river, because walking on that bank will lead to falling and drowning in the river. This is why Allah says:

﴿And come not near to the unlawful sexual intercourse.﴾

[Al-Isra', 32]

Hence, there are things which get you closer to commit fornication such as Khulwah, befriending immoral people, looking at women's beauty and listening to an immoral adventure of a young man (who has committed adultery).

Thus, you should leave the place where such an adventure is told at once.

Furthermore, reading obscene magazines, visiting pornography websites on the internet, reading sex stories and tramping in the streets are but steps towards fornication.

A man called me from LA and said to me, "I listened to a recorded lecture of yours about 50 times, and I repented because of it." He told me that he used to do a dirty thing, so I asked him, "What is it?" He said, "I used to make a living by directing pornography movies".

The lecture he listened to was about the interpretation of the Quran and in it I mentioned the story of a man who used to tramp the streets in order to look at women's beauty, and Allah afflicted him with a disease in his eyelids in his sixties according to which he was not able to see anything unless he lifted his eyelids by his hand.

The man from LA went on saying, " I listened to that lecture 50 times and repented to Allah".

Later on I met him in person in Washington. When you become upright, you will have dignity, power and a special rank in the Sight of Allah.

Conclusion:

Dear brothers, the summary of this lecture is to lower our gaze from looking at forbidden matters and to stay away from the things that lead to sins. There is an outstanding saying by Jesus PBUH, "The modest person will stay away from every form of evil. ".

The first step you take to fulfill your lust unlawfully will lead you to the major sin of fornication. Your lust is like a big rock located on the top of a mountain, and when you push it even for only five meters down the slope, it will not stay put, but rather it will continue moving till it ends up in the bottom of the valley. All these points are taken from the following Ayah:

﴿And come not near to the unlawful sexual intercourse.﴾

[Al-Isra', 32]

Looking at the beauty of women, reading sex books, visiting pornography websites which do not please Allah, befriending immoral people and tramping the streets are factors which incite man to commit fornication. Allah says:

﴿And come not near to the unlawful sexual intercourse.﴾

[Al-Isra', 32]

"Do not come near", means stay away from whatever leads to commit it.

The scientific topic:

1- The ovum (the egg cell)

2- The size of the ovum:

Dear brothers, there are lots of great signs in the creation of man, which indicate Allah's Greatness. The ovum is as small as a peck of salt, and in order to imagine how small it is you can put some saliva on the tip of your finger and then dip it in salt without applying any pressure, then bring a



magnifier and look at one peck of salt, and that will be the size of the ovum, whereas the sperm is much smaller. The fertilized egg moves down the Fallopian tube and into the uterus, and it is befitting here to ask this delicate question, how does this egg move? Does it have any legs? No, it does not! Then what pushes it? Is there a creature in the Fallopian tube which pushes it?

No, there is not! Is it the gravity? No, it is not, because the tube is horizontal, then how does the egg move?2- The fertilization of the woman's ovum:

You might ask me before I asked the previous question, how does this ovum get fertilized?

The sperm cell's compressed head is covered with a membrane, beneath which there is a sticky substance that dissolves the membrane of the ovum. When the strongest sperm cell hits the ovum the membrane which covers its head can be easily ruptured, and the sticky substance will dissolve the membrane of the ovum in order to get into it and close the membrane behind.

It only takes one sperm cell to fertilize an egg. Man ejaculates 300 million sperms in one intercourse, yet the egg needs only one sperm to get fertilized.

Then the fertilized ovum begins its division into 10,000 cells without increasing in size (while moving down the Fallopian tube and into the uterus), and had it increased in size, it would not be able to pass through as the tube is very narrow.

3- The travelling of the fertilized ovule into the womb through Fallopian tube:

These facts are axiomatic in medicine, and even students in high school study them, but the question is how does the fertilized ovum moves forward in the Fallopian tube? If it does not move, there will not be any living soul on earth, so how does it move forward? The mucous membrane lining the Fallopian tube contains cells that have fine hair-like structures called cilia; the cilia help the fertilized egg move through the Fallopian tube to the uterine cavity, where the fertilized eggs normally attach and develop.

4- The phenomenon of cell differentiation in the ovule cells:

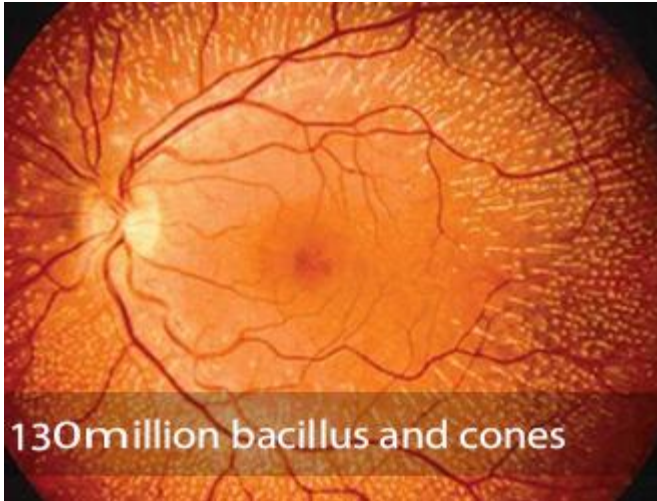
The delicate fact is that this fertilized ovum divides into 10.000 cells, but in order for cells to become a fetus, they must divide and differentiate, which means that a fertilized egg is able to become the trillions of cells that make up your body, just by dividing.

Those trillions of cells are not all the same though. Millions of cells become the heart, other millions become the lungs, other millions become the brain, other millions form the blood vessels and other millions become bones, so Whose hand has created this differentiation?

We say to those who deny Allah's Existence: If there were no God, then this fertilized egg had to divide and form one big tissue, whether it were a bone tissue, a muscle tissue, a skin tissue, blood vessels tissue, a brain tissue or nerves tissue, but on the contrary to that, these cells divide and differentiate (millions become the brain, other millions become the lungs, other millions become the digestive system, and other millions become the muscles). This differentiation is the irrefutable clue of Allah's Existence.

By Allah dear brothers, if you study embryology each one of you will weep out of submission to the Almighty Allah.

2- The human eye:



The retina contains 130 million bacillus and cones. Also, the size of the retina is one millimeter and a quarter, and every square millimeter in the retina contains 100 million photoreceptors, while the most advanced camera contains only 10.000.

As I said, the retina has 100 million photoreceptors; in each one-millimeter and 0.3 there are 130 million bacillus and cones, so that it can differentiate between 8 million colors.

If man travels up north to the pole where the temperatures drops to 69 degrees below zero, everything will freeze, and according to physical laws even the fluid in the eye should freeze as well and man should lose his sight. However, Allah has provided man's eyes with an anti-freezing substance.

The cornea of the eye, which is an extremely transparent layer, has special properties. The cells of the cornea are nourished by a pump-leak system through which the first cell gets its nourishment and that of its environment.

﴿Have We not made for him a pair of eyes?﴾

[Al-Balad, 8]

The eye alone is a Divine wonder, so are the ear, the hair, and the heart which has an opening between the two atria, and once the baby is born, a clot closes this opening forever. Who has created this clot to close this opening? Allah, Glorified and Sublime be He, has.

Conclusion:

Dear brothers, when Allah says:

﴿And also in your ownelves. Will you not then see?﴾

[Adh-Dhariyat, 21]

I ask each one of you to ponder on his body's wonders. For instance, ponder on the hair, and think that if the hair had nerves, each one of you would need an operation to have a haircut.

Ponder on your eye, nose and teeth and be aware that the enamel of the teeth is the second in order among the hardest materials on earth, and it comes after diamond, Whose Creation is this? Whose Wisdom is this? Whose Omnipotence is this?

Dear brothers, the more you reflect on the creation of the heavens and the earth, the more you glorify the Almighty Allah, and this glorification will lead you to a full devotion to Him, and keep in mind:

((The most prudent person among you is the one who loves Allah the most.))

﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding*Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth.﴾

The Constituents of the Divine Assignment – The Free Will-1- Man is Predestined and he Also Owns the Free Will-1- Man has the Free Will to Bear the Trust.

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Forward

Dear brothers, this is lesson No. 28 of the series Creed and the Inimitability of Quran. Last lecture we finished a series of subtopics of the major topic "lust", which is one of the constituents of the Divine Assignment, and before that, we talked about Al-Fitrah, the reasoning and the universe.

These four major topics are among the constituents of the Divine Assignment.

1- Man is an honored and divinely assigned creature:

Man is the foremost creature according to the following Ayah:

﴿Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it.﴾

[Al-Ahzab, 72]

Man is the honored creature:

﴿And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.﴾

[Al-Isra', 70]

Man is the creature who is Divinely assigned to worship the Almighty Allah:

﴿And I (Allah) created not the jinns and humans except they should worship Me (Alone).﴾

[Adh-Dhariyat, 56]

2- Man has agreed to bear the trust:

Allah would not have assigned us to worship Him without giving us the needed qualifications, on top of which are these constituents.

This universe reflects the Existence of Allah, His Oneness and His Perfection. Allah has granted us the reasoning as enough means to get acquainted with Allah through this universe, He has granted us Al-Fitrah which is enough means to know the right and wrong things and He has given us lusts as motivating power through which we can exalt in the Sight of the Lord of the heavens and the earth. We talked about lusts in so many lectures.

Free will is one of the constituents of the Divine Assignment:

1- Man owns the free will in fulfilling the Divine Assignment:



Today we are discussing a new constituent of the Divine Assignment which is the free will. You, as a human being, have the free will, and the only doctrine which paralyzed the Ummah and kept it undeveloped is fatalism. Fatalism means to mistakenly believe that Allah has imposed your actions on

you. Well, had Allah obliged His servants to obey Him, the reward would have been nullified, and had He forced them to commit sins, punishment would have been pointless.

"Had Allah left His servants live purposelessly, that would have indicated lack of Divine Ability...Allah, the Glorified, has ordered His people to act by free will and has cautioned them and refrained them (from evil).

He has placed easy obligations on them and has not put heavy obligations.

He gives them much (reward) in return for little (action).

He is disobeyed, not because He is overpowered. He is obeyed but not under force."

2- Fatalism is the doctrine which has crippled the Ummah:

Consider the following example: If the principal of a school gathers the students in the school yard on the first day of the academic year, and he mentions the names of the students who will succeed and the students who will fail in advance, will any of the students study? If they will have already known their results, so neither the student who will succeed nor the one who will fail will study.

There are Quranic Ayat which prove that man owns the free will: Fatalism has paralyzed our Ummah and its misconceptions have been stored in the minds of people who think that everything in life is predestined and that Allah has decreed who will be happy and who will be miserable, but this is not true.

The first Ayah:

﴿"Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant)* "And speak to him mildly, perhaps he may accept admonition or fear Allah."﴾

[Ta-Ha, 43-44]

The second Ayah:

﴿Verily, We showed him the way, whether he be grateful or ungrateful.﴾

[Al-Insan, 3]

Man is either grateful or ungrateful which indicates that he has the free will.

The third Ayah:

﴿For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.﴾

[Al-Baqarah, 148]

People have the choice to go to whatever direction. Will the man who sits next to the driver ask the man in the back seat to go right or left? Of course, he will not, but he will ask the driver to do so.

﴿For every nation there is a direction to which they face (in their prayers).﴾

To whom "They" refers? If we say that it refers to Allah then there will be contradictions in our beliefs, so pay attention to the second part of the Ayah:

﴿So hasten towards all that is good.﴾

You should hasten (as a human being).

﴿For every nation there is a direction﴾

This means that man takes the direction he chooses due to his full free will.

It is an outdated thinking to ascribe our errors to others:



Once, a drinker was brought to our master Umar (may Allah be pleased with him), and he ordered to carry out Al-Hadd (the legal punishment) on him, but the drinker ascribed his sin to Allah's Qadar (Divine Preordainment).

Falsehood is old, and man tends to refer his errors to others. If you ask a student who failed, "Why did you fail?" He will say, "It is because of this bad teacher".

As if the student has nothing to do with his own failure, and that it is the result of the bad teacher, the difficult questions or the tough curriculum.

Why does he not say that he is lazy and that he did not study hard?

Man tends to ascribe his errors to others just like the ostrich which buries its head in the sand to avoid the hunter who will obviously hunt it down.

The victim mentality is a prevailing disease among Muslims, what would one of us say upon finding a hole in the road? He would say that it is because of colonialism.

We use our enemies, colonialism, Zionists and imperialism as hangers on which we hang all our errors. We are the ones who are erring and our mistakes led us to the bad situation, we are in, but we do not have the courage to admit that.

You should be courageous enough to say, "We erred". If you ask the student who failed in the exam about the reason behind his failure, he will say to you, "Allah did not decree my success." Why did you not study? Why do you not say that you did not study?

It is about time to rectify our errors. Some people simply say, "This is Allah's Qadar", or "This is what Allah has managed".

Unfortunately, whoever commits a mistake, falls short in doing something, does not fulfill his duties, does not perfect his job, does not pay heed or does not make use of the available means, and so he received the consequences of his carelessness, negligence, ignoring the available means or ignorance, says, "This is Allah's Will."

﴿Say: "Nay, Allah never commands of Fahisha. Do you say of Allah what you know not?﴾

[Al-A'raf, 28]

Dear brothers, I am not exaggerating if I consider this point the most serious one in Aqidah, because the mere thinking that everything is Divinely determined, so that the miserable is predestined to be miserable and the happy is predestined to be happy and that there is no hope, will make us ask, why should we strive? What is the purpose of orders? What is the purpose of bans?

Orders and bans in Quran are proof of man's free will:

If the shoulder's width of a person is 63 centimeters and 8 millimeters, and we build two walls with a distance between them that is of the same width of his shoulder, then we ask him to pass through the two walls, obviously his right shoulder will touch the right wall and his left shoulder will touch the left wall when he passes through, so will not it be ironic if we say to him, "Turn to the right".

Is there any right turn? This path has exactly the width of his shoulder, so there is no other option but to go forward. In this case asking him to make a right turn is a meaningless order, isn't it? Listen to the proof that refutes fatalism: since there are orders and bans in the Noble Quran, you have the free will, otherwise these orders and bans are purposeless.

﴿Verily, We showed him the way, whether he be grateful or ungrateful.﴾

[Al-Insan, 3]

The fourth Ayah:

﴿Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.﴾

[Al-Kahf, 29]

﴿For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.﴾

[Al-Baqarah, 148]

The key Ayah that indicates the free will of man is the following:

The fifth Ayah:

﴿Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."﴾

[Al-An'am, 148]

Is not this Ayah enough proof? Are those not the words of Allah? Is not that guidance from the Almighty Allah?

The matters in life in which man is Musayyar: Divinely Predestined:

You own the free will; and this issue needs to be tackled in details. What are the matters that you have the free choice to determine?

1- Man is Musayyar in his gender:



The minute fact is that you are Musayyar (you have no choice in matters that are Divinely Predestined) and Mukhayyar (you have the free will in matters which are not divinely Predestined), so what are the matters that you are Musayyar in?

Do you have any choice in being a male or a female, and was anyone of you offered to choose between being a male or a female? You are Musayyar in your gender, aren't you? Had the Divine Wisdom been revealed to you, you would have found that Allah has chosen the best for you. A scholar said, "What I expect can never be better than what Allah has already granted me."

Thus, had Allah disclosed things for you, you would have discovered that due to His Divine Wisdom it is better for you to be a male, and had Allah disclosed things for you, you would have discovered that due to His Divine Wisdom it is better for you to be a female.

Accordingly, being a male or a female is one of the matters in which you are Musayyar.

2- Man is Musayyar in his parents:



Did anyone of you choose his parents? You are Musayyar in the parents you have got.

3- Man is Musayyar in the place of his birth:

Who among you have chosen the place of his birth? Some people are born in Damascus, while others are born in Chicago. Thus, you are Musayyar in the place of your birth.

4- Man is Musayyar in the date of his birth:

All of our generation existed in the twentieth century, and after 100 years, no one of the people on earth (now) will exist, and 100 years ago none of you existed on the surface of earth.

Thus, you are Musayyar in the date of your birth. I repeat, you are Musayyar in your gender, in your parents, in the place of your birth and in the date of your birth.

5- Man is Musayyar in the way he looks like:



If you are a tall man, this is good but do you have any choice in that? If you are short, do you have any choice in that?

If you have a fair or dark skin, do you have any choice in that? The same goes for your looking, color, characteristics and other matters like

cleverness, good memory, good comprehension or right judgment. Therefore, you have no choice in your characteristics and potentials.

The condition you are in is the best choice for you:

The most crucial point in being Musayyar or Mukhayyar is that whatever Allah has granted to you and whatever condition you are are the best for you to make you happy and to protect you.

This is why people, on the Day of Resurrection and when the facts and the truth are disclosed, will summarize their connection with Allah as follows:

**﴿and the close of their request will be: Al-Hamdu Lillahi Rabbil-
'Alamin [All the praises and thanks are to Allah, the Lord of
'Alamin (mankind, jinns and all that exists)].﴾**

[Yunus, 10]

It was said, "If the unseen is disclosed, you will choose your reality." As I said earlier, you are Musayyar in your gender, parents, the place of your birth, the date of your birth and the characteristics you have.

Man owns the free will concerning the Divine Orders and Bans:

You are Mukhayyar in matters related to the Divine Assignment, so when you are ordered to offer Salah, you have the free will to pray or not, when you are ordered to be upright, you have the free will to be upright or to go astray, when you are ordered to be honest, you have the choice to be honest or not, when you are ordered to be just, you have the free will to be just or unjust, when you are ordered to be merciful to those around you, you have the choice to be merciful or to be cruel, when you are ordered to be dutiful to your parents, you have the free will to serve them or to neglect them and when you are ordered to seek knowledge, you have the choice to come to this lecture and to this Masjid or to stay at home or to head to a night club, isn't that true? This is the reality of things and you have the free will to choose whatever you wish and whatever you are Divinely Assigned to.

﴿Verily, We showed him the way, whether he be grateful or ungrateful.﴾

[Al-Insan, 3]

﴿Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.﴾

[Al-Kahf, 29]

﴿For every nation there is a direction to which they face (in their prayers).﴾

[Al-Baqarah, 148]

Had you not been Mukhayyar, rewarding, punishing, Paradise, Hellfire, the Divine Assignment and the trust would have been pointless, and your deeds would have never been valued.

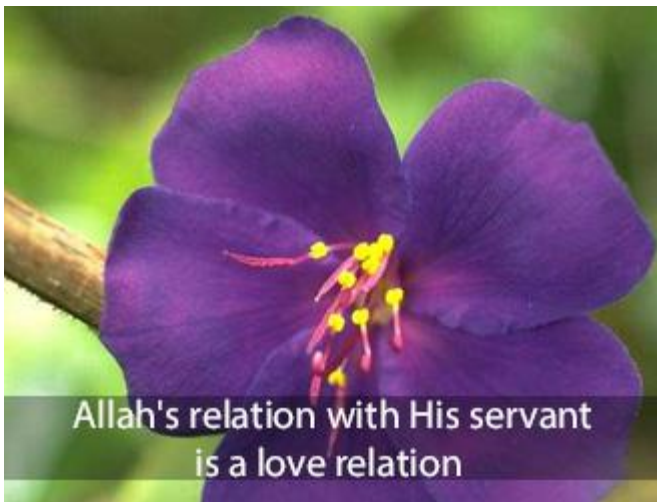
When you give your cellular phone to a burglar at gunpoint, would you feel that you offered a good deed? Would you feel the ecstasy of faith by giving him your cellular phone? Absolutely you would not, because you are obliged to give him the phone.

The optional guidance not the forced one is what counts:

Let me tell you the following: If Allah willed, all mankind would have become believers:

﴿And had your Lord willed, those on earth would have believed, all of them together.﴾

[Yunus, 99]



If your Lord had willed, those on earth would have believed, and it is an easy task, for the enforced guidance is very easy, but such guidance will not bring happiness at all. If I say to you that a dean of a university decides that the rates of success will be 100%, but how?

He will give the answers to all students before the exams, with the grades of passing on every exam paper, and all the students have to do is just writing their names, and everyone will pass the exam by flying colors.

Is this success worthwhile in the people's sight? No. it is not, it is worthless to people, to the students and to the administration of the university. Much in the same line, the enforced guidance is worthless.

Let me give you an example that seems funny. If whoever looks at a girl will lose his sight, what will the atheists do? They will lower their gaze, because they fear losing their sight. Basically, this is the only way people obey the powerful people and the tyrants, but is this obedience optional? No, it is not! It is an enforced obedience.

Think about it, if Allah forces us to obey Him, this is something easy to be do, but it will be valueless obedience and meaningless one, and it will not bring happiness or exaltation to anyone.

What exalts people is to turn to Allah willingly taking the initiative in choosing to obey and to love Him. As if Allah meant for the relation between Him and His servants to be based on love:

﴿whom He will love and they will love Him﴾

[Al-Ma'idah', 54]

This is the frame of reference of all the Ayat that include guiding people:

﴿And had your Lord willed, those on earth would have believed, all of them together.﴾

[Yunus, 99]

This is the meaning of the Ayah. As I have just said, the obligatory guidance is worthless; it neither exalts nor pleases you.

When a beautiful girl passes by you and instead of feasting your eyes on her beauty you choose by your free will to lower your gaze because you fear Allah, love Him and obey Him, and you say, "I fear Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)", then this kind of guidance is the worthwhile one.

Also, when you have the choice to wake up at Al-Fajr to offer Salah in the chilly winter, and you choose by your free will to leave your cozy bed though your body is yearning for warmth, remove the covers, offer Wudu and pray, then this kind of optional guidance is the worthwhile one. Allah wants you to come to Him by your free will, He wants you to obey Him by your full free choice, He wants you to be initiative in turning to Him and He wants your relation with Him to be based on love and affection.

Difference between the servant of gratitude and the servant of compulsion:

This is why there are two Arabic words for the plural of servants of Allah: the first word is "Ibad", and the second one is "Abeed".

The second word includes all mankind even the atheists, the sinners and the fornicators, and it means that man is in the Hand of Allah in every second, and thus Allah is able to afflict him with a stroke in one of his brain blood vessels that will be enough to change him from a zealous active person to a paralyzed mute one.

Furthermore, at any moment man might have a heart attack, and at any second cells of man's body might grow randomly to form cancer which is still a challenge to mankind even after all the scientific breakthroughs, for cancer is an intractable disease.

Since you are in the Hand of Allah, you are "Abd", but when you choose to ponder over the universe in order to get acquainted with Allah, to approach him, to love Him, to recite His Book, to perform the acts of worship and to offer good deeds to serve His creations, you will be Abd (a worshipping servant) the singular of Ibad.

﴿And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness﴾

[Al-Furqan, 63]

﴿and your Lord is not at all unjust to (His) slaves.﴾

[Fussilat, 46]

Thus "Abeed" is the plural of "Abd" the common servant of Allah who is in the Hand of Him by force, whereas "Ibad" is the plural of "Abd" the worshipping servant who shows his gratitude to Allah by choice.

You, as a human being, own the free will, and had you not owned it, your deeds and worship would have been valueless, had Allah obliged His servants to worship Him, reward would have been pointless and Had Allah forced His servants to sin, punishment would have been meaningless. Also, "there would have been no sense in Allah's promises or warnings.

(On the other hand) Allah, the Glorified, has ordered His people to act by free will and has cautioned them and refrained them (from evil). He has placed easy obligations on them and has not put heavy obligations. He gives them much (reward) in return for little (action)."

A man asked Imam Ali, may Allah be pleased with him, "Was our going to fight against the Syrians destined by Allah?" Ali, may Allah be pleased with him, said, "Woe to you. You take it as a final and unavoidable destiny (according to which we are bound to act).

If it were so, there would have been no question of reward or chastisement and there would have been no sense in Allah's promises or warnings. (On the other hand) Allah, the Glorified, has ordered His people to act by free will and has cautioned them and refrained them (from evil). He has placed easy obligations on them and has not put heavy obligations.

He gives them much (reward) in return for little (action).

He is disobeyed, not because He is overpowered. He is obeyed but not under force."

The interpretation of the Ayat which seem to force man in some matters:

Dear brothers, man sometimes needs to ask a scholar about the interpretation of some Ayat in the Quran, for he might misunderstand an Ayah the first time he reads it. One of those Ayat is the following:

﴿And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.﴾

[As-Sajdah, 13]

The apparent meaning of the Ayah is scary, but the real meaning of it is that Allah is addressing people and saying to them, "You claim that I forced you to do your evil doing, but had it been true that I forced you, then I would have with greater reason forced you to be guided, and then I would have canceled your free will, the Divine Assignment, the trust you accepted to bear, the Divine Message and your identity as the only creature who is Divinely Assigned. Man bore the trust, and Allah, Glorified and Sublime be He, says:

﴿Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it.﴾

[Al-Ahzab, 72]

I repeat, Allah means, "Had I forced you to be guided, I would have canceled your free will, the Divine Assignment, the trust undertaken by you, the Divine Message and your identity as the only creature who is Divinely Assigned.

﴿And if We had willed, surely! We would have given every person his guidance,﴾

[As-Sajdah, 13]

Your wrongdoings are not imposed on you by Allah, but they are done by your own will. Therefore, you will be called to account for them, and you will pay a high price for doing them.

﴿And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.﴾

[As-Sajdah, 13]

This is the punishment for their bad deeds, crimes and oppression. Hence, the gravest mistake is to ascribe your error to another party.

The best example to clarify this point, and I may say it is the most obvious one is the situation of the student who never studies and upon failing he will say, "This is Allah's Will Allah, Glorified and Sublime be He, did not decree that I pass the exam".

Glory be to Allah! Do these kinds of claims not make you laugh? These are unacceptable excuses, but unfortunately they are adopted by Muslims nowadays.

When you say to someone, "Why do you not pray?", he replies, "Allah has not guided me to His Path yet", and if you ask someone, "Why are you not upright?", he answers, "Allah has not guided me yet".

This is how man ascribes all his errors, sins and shortcomings to Allah, Glorified and Sublime be He.

This is the foremost problem Muslims suffer from, and this is why they do not get themselves ready against their enemies. Allah, Glorified and Sublime be He, says:

﴿And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy﴾

[Al-Anfal, 60]

They have been preparing against us, but we have not. They have prepared lethal weapons to fight us, and so they have enforced their culture all over the world, and they have spread their immortality and life style.

This is globalization; this is the clearest manifestation of globalization.

It is imposing the culture, the immortality and the dissoluteness of a powerful country on the entire world. We have felt short in preparing against them, while they have made ready all their power against us, and they have been working on this at night, whereas we stay in bed till afternoon.

I hope that the Muslim stops ascribing his errors to others. If we want to go deeper in this topic, you will notice that most of the mistakes done by your children are because of you as a father, and most of the mistakes done by students are because of you as a teacher.

Do not run away from the responsibility of your mistakes, be brave and tell the truth by saying, "I am mistaken. I did not raise my children properly, and this is what made them like this."

Dear brothers, it is a brave stance to admit your responsibility for your own mistakes.

﴿And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.﴾

[As-Sajdah, 13]

Dear brothers, let me draw your attention to a delicate fact. Allah is the All-Knowing, so He knows what is going to happen, but this Knowledge is related to the Divine Ability to know what is going to happen, so it is not a compelling one (This knowledge has nothing to do with imposing actions and deeds on us).

Allah, Most High, blames man for falling short:



Dear brothers, the Prophet, peace be upon him, said in a very important Hadith which indicates a crucial and decisive point:

((Allah, Most High, blames for falling short.....))

Muslims should neither give up nor say, "We are helpless

and it is over because our enemies are stronger than us", because saying this is a big mistake.

((Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say; For me Allah is sufficient, and He is the best disposer of affairs.))

[Abu Dawod and Ahmad]

When should anyone say, "Hasibiya Allah Wa Ni'ma Al Wakeel" (For me Allah is sufficient, and He is the best disposer of affairs)? You can say so if something overcomes you:

((...say; For me Allah is sufficient, and He is the best disposer of affairs.))

The first example I would like to give concerning this point is the following.

The student who did not study at all, but he started saying upon failing, "Allah did not decree that I pass the exams", "Allah did not will that I succeed" or "It is the teacher's fault who wrote tough questions", should know that he is mistaken.

If it is the case with you, you should say, "I did not study", for this is the scientific, moral and faith related stance.

On the other hand, if you study hard but you get sick before the exam, only then you can say:

((For me Allah is sufficient, and He is the best disposer of affairs.))

Our Master Umar, may Allah be pleased with him, saw a group of beggars in Hajj, so he asked them, "Who are you?" They replied, "We are the Mutawakkiloon (those who put their trust in Allah after making use of the available means." To which he said, "No, you are not...

The Mutawakkel is a person who plants crops while putting his trust in Allah that his crops will grow and produce fruit." One should use the available means as if they are enough to meet his needs, and then he should put his trust in Allah as if they are not sufficient at all, and this is the true faith. Accordingly, the true faith entails that we should:

﴿And make ready against them all you can of power,﴾

[Al-Anfal, 60]

The three kinds of poverty:

The true faith urges you to develop your job, to be distinguished in your specialty, to enrich your experience and to overcome every fault in your life, and then you can say, "For me Allah is sufficient, and He is the best disposer of affairs".

Hence, after you do your best, you give in to Allah's Qada' and Qadar (the Divine Predestination and Preordainment). Therefore, giving in to the Qada' and Qadar should happen after using all the available means.

Unfortunately, the majority of people is not like that, and let me say that there are poor people because of laziness, imperfection, unpunctuality, having bad commodities, carelessness and negligence, and because they have no improvements, they do not follow up on their work and their accounts are inaccurate.

Such people will become poor, and this is the poverty out of laziness. Hence, it is a big mistake to say that this sort of poverty is destined by Allah, Glorified and Sublime be He, because it is the outcome of your own actions and your own laziness.

Since, your job lacks perfection, improvement, honesty, trustworthiness, attracting consumers, kind treatment and accurate calculations, your store will not be in a good situation, and the consumers will prefer going to other stores. After all that, the store owner says, "I cannot make a living in here, for Allah did not destine provision for me." Saying such a thing is ridiculous, so you should say instead, "I neglected my job, so people were fed up with my carelessness, and they headed to other stores." This is the poverty that is caused by of laziness. On the other hand, there is the predestined poverty.

It happened when, for instance, Allah afflicts someone with a physical disability that does not enable him to make a good living.

Our master Abu Bakr, may Allah be pleased with him, became poor because of spending all his wealth in the Cause of Allah:

((One day, the Messenger of Allah, peace be upon him, commanded his companions to give charity, so Abu Bakr brought all that he had with him. The Messenger of Allah, peace be upon him, asked him, 'What have you left for your family?' He replied, 'I have left Allah and His Messenger for them.'))

Thus, there is the poverty of laziness and the predestined poverty, while the third sort of poverty is the one which is the outcome of spending on the needy and the poor.

The poor man because of laziness is condemned, the poor man because of Qadar is excused and the poor man because of spending on the poor is praised.

Once I attended a big Islamic conference in Malaysia, and I delivered a speech addressing the Arab nation, in that speech I said, "You ascribe your faults to Qadar and this is the reason behind your backwardness. You keep saying, 'Allah did not decree that Ummah is victorious', while you just wait for it.

Well, victory is never achieved by waiting, but rather it is achieved by striving,

'And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.)

[Al-Anfal, 60]

Using the available means is necessary according to reasoning and Shari'ah:



The beliefs adopted by the contemporary Muslim are absolutely unacceptable.

He just prefers to stay inactive. Umar, may Allah be pleased with him, once saw some camels afflicted with a skin disease (scabies), so he asked the people what they planned to do to treat the

camels' affliction. They told him that they had among them a pious old man who went out to the camels every day and prayed to Allah to heal them. To this Umar said, "Along with the old man's supplication, you should place tar upon the camels' skin."

(Tar was an effective medical treatment for that particular disease.) Use the available means (as Umar, may Allah be pleased with him) indicated, "Along with the old man's supplication, you should place tar upon the camels' skin."

In some cases the Muslim hits the road on a trip without checking his car, forgetting that there could be some defects that might cause his death like having a problem with breaks. If he has an accident, and he says, "Glory be to Allah, it is just Qada' and Qadar", then he should know that he is mistaken, because this is the outcome of his negligence.

Qada' and Qadar are something else; if someone checks on his car, on the breaks, on the tires and on everything, and then he puts his trust in Allah, but for Divine profound Wisdom he has an accident, only then he can say that it is Qada' and Qadar.

Beware of considering the consequences of your mistakes Qada' and Qadar, because they are resulted from falling short.

On the other hand, you can consider something Qada' and Qadar when you use the available means, and then you put your trust in Allah, so whatever happens after that is Qada' and Qadar.

We will continue this topic in the next lecture insha' Allah.

The scientific topic:

Dear brothers, westerners brag about Einstein, the famous German physicist, and I consider this man a special one, because he said the following, "He who does not see the Power in this universe that is the most Powerful, the Knowledgeable that is the most knowledgeable, the Merciful that is the Most Merciful and the Wise that is the Wisest, is considered a living dead."

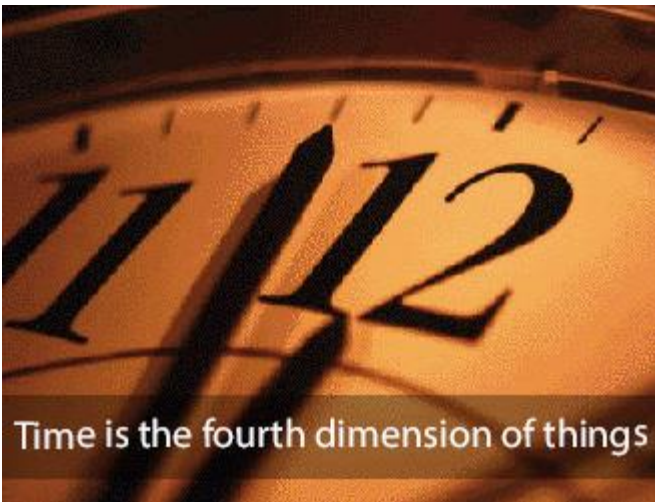
1- Theory of relativity:

This outstanding statement was said by the famous physicist, who put the theory of relativity that has totally changed all the concepts of physics, energy, power and motion in the world.

Depending on this theory he discovered the absolute speed in the universe which is the speed of light. The speed of light is 300.000 kilometers per second. Accordingly, if our lecture lasts for 60 minutes, the light will travel 18 million kilometers during the time of this lecture. Hence, this scientist discovered the absolute speed in the universe, which is the approximate speed of the light: it is 300.000 kilometers per second, and whatever travels as fast as the light becomes light itself.

Thus, had time passed as fast as the light, it would have lost its nature, and it would have become light. The same goes for whatever is as fast as light.

2- Time is the fourth dimension:



In order to draw a (one dimensional) line we move from a specific point straight up to another point, and in order to have a (two dimensional) plane surface we move from a specific line to another line, and in order to have a three dimensional shape we move the surface, and in order to have time we

move the three dimensional shape. Accordingly, time has been defined as follows: It is the fourth dimension of things.

This table in front of me for example has a length, a width and a height, but after 20 years its color will fade, so the change of its color is the fourth dimension.

The stairs of the old buildings will be worn out upon using them and the string leaves a trace on the old sewing machine which was manufactured in 1930.

Time is the fourth dimension, and upon moving and using things, changes happen. Your shirt has a weight and dimensions, but upon wearing it for five years, it will become worn-out in some places and its colors will fade. Thus, the fourth dimension of things is the changes that take place because of the passage of time.

3- Inanimate objects, plants, animals and mankind:

An inanimate object is, by definition, something that occupies a space, and it has three dimensions and weight, whereas a plant, having three dimensions and weight, occupies a space, and it also grows, so growth is the difference here.

On the other hand, animals occupy a space, they have three dimensions and weight, like inanimate objects and they grow like plants. Furthermore, they move and walk. Man occupies a space, he has three dimensions and weight, he moves and grows and above all, he thinks.

The only privilege Allah has granted you and made you distinguished with is thinking.

4- Whatever travels as fast as light will become light itself:

Depending on the theory of relativity, whatever catches up with light speed turns into light. In this lecture and place there is light, and we are receptors of this light that is transmitted into the outer space at the speed of light (300.000 kilometers per second).

Thus, if man supposedly managed to build a spaceship that travels in light speed and travels along with light waves, the scene of our meeting would be preserved forever and ever.

If we were able to build a spaceship that is supposedly able to travel faster than light speed, we would be able to see with our own eyes the battles of Badr, Uhud, Al-Khandaq, Al-Qadisiyah and Al-Yarmook. Hence, if we travelled at the light speed, time would come to a halt for good, and if we travelled little slower than the light speed, time would become very slow and an hour in the space would be equal to 1000 earthy years.

5- The Quranic breakthrough with regard to the theory of relativity:

The fifth conference of the inimitability of the Quran was held in Moscow, and a very serious topic was tackled in it proving that this giant theory (the theory of relativity), brought by Einstein, is mentioned in the Quran through few words. Allah says:

﴿And verily, a day with your Lord is as a thousand years of what you reckon.﴾

[Al-Hajj, 47]

Allah the Almighty is addressing the Arabs in this Ayah "you reckon", because Arabs used the lunar calendar, and they were counting the years by the lunar year.

The moon orbits the earth once per month, and if we take the center of the earth and the center of the moon and draw a straight line between the two, this line (according to architects and mathematicians) is the half diameter of a circle that is equal to the moon's orbit around the earth.

It is easy to calculate that: half diameter of the earth plus half diameter of the moon plus the distance between the two equal half diameter of the moon's orbit around the earth.

If we multiply that by 2, we will get the diameter of the orbit, and if we multiply that by 3.14 we will get the circumference of the orbit, and if we multiply that by 12 (the months of a year) then multiply that by 1000 years (any junior high student can easily do that by a calculator) we will have the distance that the moon travels in 1000 years and this number will be in kilometers.

If we divide the result we get on the sum of seconds in 1000 years, we will get the speed of light which is precisely 299.752. Thus, the distance the moon travels in 1000 years equals the distance that the light travels in one day:

﴿And verily, a day with your Lord is as a thousand years of what you reckon.﴾

[Al-Hajj, 47]

The research about this subject is more than 80 pages, but I give you the summary, and it was presented in the 5th conference of the inimitability of the Quran in the very capital (Moscow) whose slogan was "There is no Deity to worship", but due to Profound Wisdom, the falsehood always vanishes as Allah, Glorified and Sublime be He, said:

﴿Batil is ever bound to vanish.﴾

[Al-Isra', 81]

Indeed Batil was refuted as the conference of the scientific inimitability of the Quran in Moscow was held.

The Main Factors of Divine Assignment-Choice – Man is Driven and Given the Choice– If Man were only Driven, the Reward and Punishment would be Pointless

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Forward:

In our 29th lesson about Aqeedah and Quran Inimitability, we are, noble brothers, still discussing the main factors of the Divine Assignment: the universe, the reason, Al-Firtah, lust and choice.

1- Choice evaluates deeds:

Last lesson, we discussed the choice man has been given and I explained to you, due to Allah the Almighty's Grace, that choice values deeds. A deed gets its value from the fact that you do it willingly.

In fact, Allah the Almighty wants the relation with His worshippers to be based on love and compassion:

((Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad, peace be upon him)] and work deeds of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers).))

(Maryam: 96)

This love is between Him and them and among them, so that they love one another.

If Allah had forced us to be obedient to Him, His reward would have been meaningless, if He had forced us to sin, then His Punishment would have been meaningless too. Therefore, the value of your deed is that you have been given the free choice to perform them.

2- Man is driven in few limited aspects:

I also explained to you that there are some issues where you have no choice in, but they are imposed on you. For example, you have no choice in being male or female, you cannot choose your parents, you have no choice in the place or the time of your birth nor have you any choice in your characteristics, abilities, energy and appearance. However, the dignified scholars have agreed on the fact that -those issues which you have no choice in- are due to Allah's Wisdom. A scholar expressed this idea by saying, "Things cannot be more perfect than what they have been."

When he wanted to explain it more he said, "I cannot have things more perfect than they are (the way Allah has granted them to me)."

When things are revealed to you on the Day of Resurrection and you know the wisdom behind everything, you cannot but say, praise be to Allah, the Lord of the Worlds.

((And the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin [All the praises and thanks are to Allah, the Lord of 'Alamin (mankind, jinns and all that exists)].))

(Yunus: 10)

The Prophet, peace be upon him, educated his Companions, may Allah be pleased with them, in such a way that made one of them (our Master Ali, may Allah be pleased with him) say, "By Allah, Even if the veils were raised (the unseen was disclosed to him), nothing would be added to my certitude in faith."



It means that my deep belief in Allah's Wisdom, Mercy and Justice should do not change before and after the wisdom behind things are revealed to me.

This is how deep and strong man's faith is, and so he is content with Allah's seemingly bad Qada' (Divine Predestination).

Another Companion, said, "By Allah, had I known that I would die tomorrow, I would not have done any more deed". Success lies in having great faith and sound beliefs.

Dear brothers, we are in desperate need of having a correct and sound belief. As I said earlier, you have the free choice to do the Divine Assignments.

For instance, you are ordered to be honest, but you can choose whether to be honest or not, and you are ordered to be trustworthy, but again you have the choice to be so or not.

Furthermore, you are ordered to perform Salah, but it is up to you whether to perform it or not.

and you are ordered to fast, but again you have the choice to do so or not. You have the choice in everything you are ordered to do.

Whatever order you have the choice in doing it has a great value, since you had the choice of not doing it.

3- Reward and punishment would have been meaningless if we had been driven::

I emphasized in a previous meeting that if you had been driven to do the orders, reward and punishment would have been meaningless, Heaven and Hell would have been insignificant, the Divine Assignment would have been canceled and bearing the trust would have been cancelled too.

Everything in religion would have been canceled when you mistakenly think that Allah has imposed your deeds upon you. This is the doctrine of compulsion, which is a corrupt one that paralyzes man.

I once told you that a man who was seen drinking intoxicant was brought to the giant of Islam and the rightly guided Khalifah, Umar bin Al-Khattab, may Allah be pleased with him, to be punished. He instructed them to carry out Al-Hadd punishment (A punishment fixed in the Quran and hadith for crimes considered to be against the rights of Allah) on him, but the man said, "By Allah, Khalifah, Allah has decreed that I drink intoxicants", to which the Khalifah said, "Execute Al-Hadd twice.

once because he was drinking and the other because he fabricated lies in the Name of Allah." He said to him, "Woe to you! Allah's Qada' would not get you out of choice into compulsion".

4- Attributing mistakes to Al-Qadar and trying to avoid responsibility:

Last lecture, I also explained to you that man tends to escape responsibility, so he attributes all his intentional and unintentional mistakes and negligence to Al-Qada' and Al-Qadar (Divine Predestination and Decree).

He may say, "Well, Allah has decree that I am wretched." This is not true, because you caused your own wretchedness. Someone else may say, "Allah the Almighty has not given me what I want, and He has not willed to guide me".

I seek refuge in Allah, Allah, Glorified and Sublime be He, says:

((Truly! Ours it is (to give) guidance,))

(Al-Lail: 12)

Someone might say, "Allah, Glorified and Sublime be He, has not inspired me to perform Salah."

Such words are false, so when someone says, "He has not decreed that I am guided", or "He has not decreed that I perform Salah" manifest an attempt to escape the truth.

Hence, do not ever try to attribute your mistakes to Al-Qada' and Al-Qadar.

Everything happens due to Allah's Will, Wisdom and Goodness:



((Verily! Those who brought forth the slander (against 'Aishah (may Allah be pleased with her) the wife of the Prophet, peace be upon him) are a group among you. Consider it not a bad thing for you. Nay, it is good for you.))

I also clearly explained that believing in Al-Qada' and Al-Qadar does not exempt one from responsibility.

The evidence is in what Allah, Glorified and Sublime be He, says:

(An-Nur: 11)

Why was it good? Because everything happens due to Allah's Will, and whatever Allah wills happens. Allah's Will is related to the absolute Wisdom, which in its turn is related to the absolute Goodness. It does not suit the Divine Lordship to have something happened in His Kingdom without His Will.

Furthermore, it is unacceptable and illogical to have something happened in Allah's Kingdom without His Decree. Whatever happens is due to Allah's Will. In other words, He allowed it to happen. What Allah wills happens, but this Will is related to the absolute Wisdom which is related to the absolute Goodness.

Therefore, we should all believe that there is no absolute evil in the universe, because it means that evil exists for the sake of evil itself, and this contradicts the Existence of Allah.

What suits the Perfection of Allah is that Allah employs the relative evil to serve the absolute goodness, and the evidence is:

((Say (O Muhammad, peace be upon him): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good.))

(Aal-'Imran: 26)

He does not mention the word evil, because giving and taking away the kingdom, endowing honor and humiliation are all good:

((Say (O Muhammad, peace be upon him): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.))

(Aal-'Imran: 26)

Having wrong beliefs corrupts man's deeds and makes him miserable:



I would like to repeat this point again: The most crucial thing in Islam is Al-Aqeedah; if you have a sound Aqeedah, then your deeds will be right, and if a man's deeds are right, he will be safe and happy.

Thus, what makes Aqeedah the most crucial thing in Islam is the fact that if it is corrupted, man's deeds will be corrupted, and so he will be miserable and damned.

We can make a comparison between the wrong belief and the broken scale. Whatever is weighed in such a scale will not be accurate even if it is weighed for 100.000 times, the weight will be inaccurate in each time.

The inaccurate weight is resulted from the broken scales, and so it can never be precise, whereas the mistake in the weighing itself can be fixed. Much in the same line, making mistakes while doing the Divine Assignment is a 1000 times better than having wrong Aqeedah.

Thus, you should reconsider your beliefs and review them attentively in order to accept and adopt whatever you find correct and get rid of whatever you find wrong.

Dear brothers, had we had no proofs (Shari'ah texts), people would have said whatever they wish:

((This knowledge contains the rules of the religion, so look thoroughly into the person from whom you acquire the knowledge of your religion.))

((O Ibn Umar, your religion, your religion is your flesh and blood. Take it from the pious ones, and do not take it from those who deviated.))

(Kanz Al-Ummal by Ibn Omar)

Evidences that prove man's free choice:

First of all, what is the evidence that man has been given the free choice? I would like to explain and clarify this point by referring to the evidences that are mentioned in the Quran, in the Prophetic Sunnah, in the sayings of As-Salaf- As-Saleh (the righteous ancestors) and in the incidents and stories which happen in our daily life.

1- The logical realistic evidence:

Quran contains orders and prohibitions:



I once mentioned this example to you. If we measure how wide someone's shoulder is and we write the number down (let us say it is 63.5 cm), then we build two walls leaving between them a distance that is exactly equal to the width of that person's shoulders, and we ask him to

walk through it to the right or to the left, Does our order make any sense? Is our order applicable? In contrast to these meaningless orders, the orders and prohibitions in the Noble Quran indicate that man has been given the choice.

Do you think that there is any meaningless word in Quran?

If man is fully driven to do his actions as some ignorant people claim, and that his deeds are imposed on him, orders and prohibitions in the Quran are worthless. I am just giving you a realistic, rational and logical evidence about the free choice man has been given. Hence, as long as there are orders and prohibitions in the Quran, then there is a choice given to man.

If you say to a prisoner in a locked cell, "Do not be late at night" this is non-sense. Unlike this order, the orders in the Quran are Divine:

((And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)].))

(Hud: 114)

((Perform As-Salat (Iqamat-as-Salat) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Isha' prayers), and recite the Qur'an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).))

(Al-Isra': 78)

The following Ayah is another order:

((And come not near to the orphan's property, except to improve it,))

(Al-An'am: 152)

The Quran is full of orders and prohibitions, and they would have been meaningless if you had not been given the free choice. Whoever claims that man is forced to do his actions accuses the Quran of containing meaningless Ayaht.

The first point I would like to highlight in this blessed meeting, insha' Allah, is that orders and prohibitions in the Quran and Sunnah indicate that man has been given the choice, and this is a fact.

2- Evidences from Quran:

The second fact: The clear and obvious Quranic Ayat are Qat'iyat Ad-Dalalah (definitive).

The first Ayah:

((Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.))

(Al-Kahf: 29)

The second Ayah:

((Verily, We showed him the way, whether he be grateful or ungrateful.))

(Al-Insan: 3)

The third Ayah:

((For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.))

(Al-Baqarah: 148)

The pronoun they in the Ayah refers to the nations, so Allah, Glorified and Sublime be He, orders them saying:

((So hasten towards all that is good.))

Is it possible for someone who sits in the back seat of the car to be able to turn to the left or to the right if we order him to do so? Of course not, because he cannot reach the steering wheel. However, in the Ayah, the direction of each nation is well known to them, and so they are ordered to hasten to do good deed.

((So hasten towards all that is good.))

This means that you have the steering wheel in your hand. This Ayah is fundamental in clarifying the fact that man has been given the free choice.

The fourth Ayah:

The decisive Ayah that proves that you have been given the free choice is the following: Allah the Almighty says:

((Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers,))

(Al-An'am: 148)

May you pay attention to these words? This Ayah can be applied to most of what common people say, such as, "Well, Allah has not willed to make me on the Right Path", "Allah has not willed to make me pray" or "Allah has not willed to guide me yet."

((Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."))

(Al-An'am: 148)

You are deluded and mistaken if you think that Allah the Almighty does not want to guide you:

((Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."))

(Al-An'am: 148)

How can we understand the Ayat which seem to be referring to the fact that man is driven and things are imposed on him? Someone might say, "These Ayat are clear, precise, obvious and Qat'iyat Ad-Dalalah, but there are other Ayat that need to be explained". Some of these Ayat are the following:

((And if We had willed, surely! We would have given every person his guidance))

(As-Sajdah: 13)

You might think that Allah has not willed to make you guided:

((And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.))

(As-Sajdah: 13)

This Ayah needs to be explained. It means; O My slaves, you claim that I forced you to perform wrongdoings and bad deeds, but if you think so then you are deluded.

Had I forced you to do something, I would have forced you to be guided. If I had cancelled your free choice, the Divine Assignment you are ordered to do, bearing the trust, what makes you peculiar (the reason), in order to impose something on, I would have imposed one thing on you, which is guidance. Therefore, these bad deeds are done

by your free will, and you will be held accountable for them.



This point is very crucial. If you are a pharmacist and you need an employee to work afternoon shifts, this employee should have certain knowledge about medications. However, you need to test him. If you put

some drugs at the table, and then you say,

"This roof is for the anti-inflammatory drugs, this one is for analgesics and this one is for tonics.. Let me see where you can put these drugs", you should let him do it alone, lest the test is meaningless.

If he wants to put the toxins where the tonics should be, you stopped him, then you will cancel his choice, as well as, the test. Since he is being tested, he is given the choice.

Thus, you should keep quiet when he takes some drugs and misplace them, because if you say, "Put them in here", then you will cancel the test. Therefore, one of the prerequisites of performing the Divine Assignment is to be given the free choice.

((And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.))

Your deeds are purely and utterly your choice. Hence, you earn your own deeds, and you will be held accountable for them.

Al-Ayat Al-Mutashabihat no matter how many they are interpreted through Al-Ayat Al-Muhkamat no matter how few they are:

Whatever Ayah you read feeling that it indicates compulsion in one way or another, you should know that it has a delicate meaning. We have a fundamental rule concerning this point.

You may find this lesson difficult, because it is about delicate issues supported with theoretical evidences, but we seek Allah's Help to help us explain and understand it.

There are Ayat Muhkamat (entirely clear and plain) and there are Ayat Mutashabihat (they are not clear). The fundamental rule says that no matter how many Al-Ayat Al-Mutashabihat are, we explain them based on the meaning of Al-Ayat Al-Muhkamat no matter how few they are. If I say,

"Wheat is a dangerous substance in man's life", the word dangerous has many meanings, so we wonder if it is as dangerous as the ticking bomb, or it is dangerous in the sense that it is a basic substance in man's his life, without which man dies.

Thus, the word dangerous here has many synonyms, but if I say, "Wheat is a basic and useful substance in man's life", then the meaning is clear. We have two sentences; the first sentence is not clear as the word dangerous which has many synonyms used as follows: wheat is a dangerous substance in man's life, whereas the second sentence is precise and clear.

In order to understand the first sentence (Wheat is a dangerous substance in man's life) which has many meanings when it is compared with the second one (Wheat is a basic and useful substance in man's life) I depend on the meaning of the second sentence when I interpret the first one, and so the meaning will be clear.

The following are Ayat Muhkamat:

((Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.))

(Al-Kahf: 29)

((Verily, We showed him the way, whether he be grateful or ungrateful.))

(Al-Insan: 3)

The following Ayah is Muhkamah (singular of Muhkamat):

((For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.))

(Al-Baqarah: 148)

The following is another Ayah Muhkamah:

((Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers,))

(Al-An'am: 148)

There are Ayat where you might think that they contain compulsion, such as the following one:

((But He sends astray whom He wills and guides whom He wills.))

(An-Nahl: 93)

The following is another Ayah Muhkamah:

The most magnificent interpretation I read about these Ayat is that if man's misguidance is attributed to Allah the Almighty, then it is a punitive misguiding which is based on a voluntary choice of going astray, and the evidence is:

((So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path).))

(As-Saff: 5)

When they turned away from Allah's Path, Allah truly turned their hearts away.

To clarify this point, consider this example: when a university student does not attend any classes, does not get the books nor does he have the exam, he gets a first warning. If he is indifferent toward it, he will get a second warning and a third one, and if he keeps ignoring all of them, the administration of the university will issue a decision of suspending his registration, which means that his registration will be cancelled.

Is this decision not an embodiment of the student's choice of refusing to attend classes, to get the books and to have the exams? Definitely it is.

((So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path).))

(As-Saff: 5)

When they chose to go astray, Allah the Almighty decreed to make them misguided. Hence, when misguidance is attributed to Allah, it is a punitive one:

((But He sends astray whom He wills and guides whom He wills.))

(An-Nahl: 93)

I repeat, when this misguidance is attributed to Allah the Almighty, then it is a punitive misguidance that is based on the voluntary choice of going astray. The following is the precise and rigorous evidence:

((So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path).))

(As-Saff: 5)

There are very precise rules concerning the verb forms in the Arabic language, such as the ones which have the pattern of the verb Af'al (to I do), which means that I found them like that. Accordingly, when Allah says, "We made them heedless" it does not mean that heedlessness was created in them, but rather it means that He has found them heedless:

((And obey not him whose heart We have made heedless of Our Remembrance,))

(Al-Kahf: 28)

When we say, "We have known some people, and we have not made them cowardice" we mean that they are not cowardice. Also, when we say, "We have known those people, and we have not made them stingy", it means that they are not stingy:

((And obey not him whose heart We have made heedless of Our Remembrance,))

(Al-Kahf: 28)

It means that do not obey whoever is heedless. I would like to repeat again that whenever misguiding people is attributed to Allah, this misguidance based on their choice of going astray.

Judgmental misguidance:



Let me give you an example concerning this kind of misguidance.

Assume that you were on your way to the city of Homs before signs were put, and you reached crossroads; one was to the right and the other one was to the left. You were confused which

road you had to take, so you asked a man who was standing over there, "Which way takes me to Homs?" He said, "The right one." You said, "May Allah reward you." Then the man went on saying, "Wait a minute, after 5 kilometers there is a dangerous crossroads, 7 kilometers further there is a slippery lane and after a few more kilometers there is a narrow bridge where there is a check point to check if you have any illegal goods." The man gave you such precise information, and so you were more grateful to him.

Suppose that another person reached that crossroad and asked that same man, "Which way takes me to Homs?"

and he answered, "The right one", but he said, "You are a liar", and the man did not give him any further details, that would be because he totally refused his advice, and this is a negative misguidance.

When you turn away from religion as a whole, you will be deprived of all religious details, as if Allah the Almighty misguides you.

In other words, He deprives you of religious details that would save you and make you happy, and this is another kind of misguidance.

Dear noble brothers, if misguidance is attributed to Allah, Glorified and Sublime be He, then it is the punitive one that is based on a chosen misguidance. Also, there is the judgmental misguidance, which is the result of refusing religion.

As long as you refuse religion, you will be deprived of all the religious details which enable you to be guided to the Right Path.

As it is clarified in the abovementioned example, when the traveler said to the guide, "You are a liar", refusing his advice although the guide knew accurate details about the road, and which they would have been useful to him, he was deprived of all the details that would have saved you. This is called the judgmental misguidance.

Misguidance out of Allah's Wisdom (for the sake of Tawheed):

We still have another kind of misguidance. It is when Allah, Glorified and Sublime be He, misguides the worshipping slaves from whoever they associate in worshipping Him:

((They (the angels) will say: "Where are those whom you used to invoke and worship besides Allah," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.))

(Al-A'raf: 37)

When you pin your hopes on man and forget Al-Wahid (the One), Ad-Dayyan (the Judge), Allah, Glorified and Sublime be He, will clearly misguide you away from Him and will misguide that man away from you, and so you will be disappointed. When you pin your hopes on a strong and close man forgetting about Allah, Glorified and Sublime be He, Allah Glorified and Sublime be He, will misguide you for your own good; He will inspire that person to desert you and turn his back on you. This misguidance is manifested in keeping you away from him and making him forsake you, and this out of Allah's Jealousy for you.

The noble Companions, may Allah be pleased with them, are at the top of people made a mistake in Hunain (one of the Muslims' battles).

They were about 10.000 people, which was something unprecedented in the Arab Peninsula, so they thought they were secured, and they said, "We will never be defeated due to fewness."

They subconsciously relied on their large number, so Allah, Glorified and Sublime be He, made them disappointed by their huge number, and so it did them no good:

((Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.))

(At-Taubah: 25)

This kind of misguidance is meant for the sake of Tawheed (believing in the Oneness of Allah). Hence, when you mistakenly think that there is a powerful party you can rely on, forgetting about Allah Al-Wahid Ad-Dayyan, Allah will inspire this powerful party to let you down and to turn away from you, in order to discipline you for that hidden Shirk (implicitly associating partners with Allah in worship).

Thus, you are deserted by whoever partner you associate with Allah in worship and by the party you rely on and trust forgetting Allah, Glorified and Sublime be He. As I have just said, Allah disciplines you for the hidden Shirk you commit by inspiring the party and whoever you rely on to turn their back on you.

A dear friend of you may say, "I am at your service" putting you at ease, but the minute you are in trouble, he will disappoint you. He will not even ask you to have a seat and tell him what the matter is.

Moreover, when you tell him about your problem he will say, ""I am sorry, but this is none of my business, as it is not one of my capacities."

You will be shocked upon hearing these words. Keep in mind that this kind of misguidance (abandonment) is for the sake of Tawheed.

In this lesson, it has been made clear to you, insha' Allah, that man has been given the free choice, and had he not been given it, reward and punishment would have been meaningless. Our Master Ali, may Allah be pleased with him, said, "Allah, the Glorified, has ordered His worshippers to act by free will and has cautioned them and refrained them (from evil).

He has placed easy obligations on them and has not put heavy obligations.

He gives them much (reward) in return for little (action). He is disobeyed, not because He is overpowered. He is obeyed but not under force."

The scientific topic: The creation of man:

Let me move now to the scientific topic.

1- The miracles of Allah's Creations indicate His Knowledge:

I once read the following amazing saying, "Everything in the universe is Allah's Miraculous Creations, such as the galaxies, comets, stars, earth, mountains, deserts, rivers, lakes, fish, birds, plants and man." They are all part of Allah's Miraculous Creation, and they indicate Allah's Almighty knowledge. Let us discuss some details in the creation of Man.

Dear noble brothers, Allah the Almighty says:

((Verily, We created man of the best stature (mould),))

(At-Tin: 4)

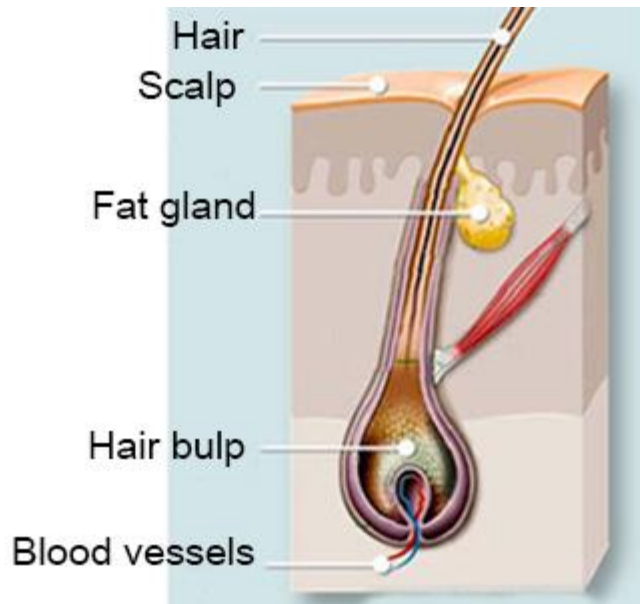
2- The Fertilized Egg:



If you lick your finger and put it in some salt very lightly without pressing it against the salt, then you get a magnifying glass, you will see very small particles of salt. The fertilized egg by the sperm is as small as those salt particles.

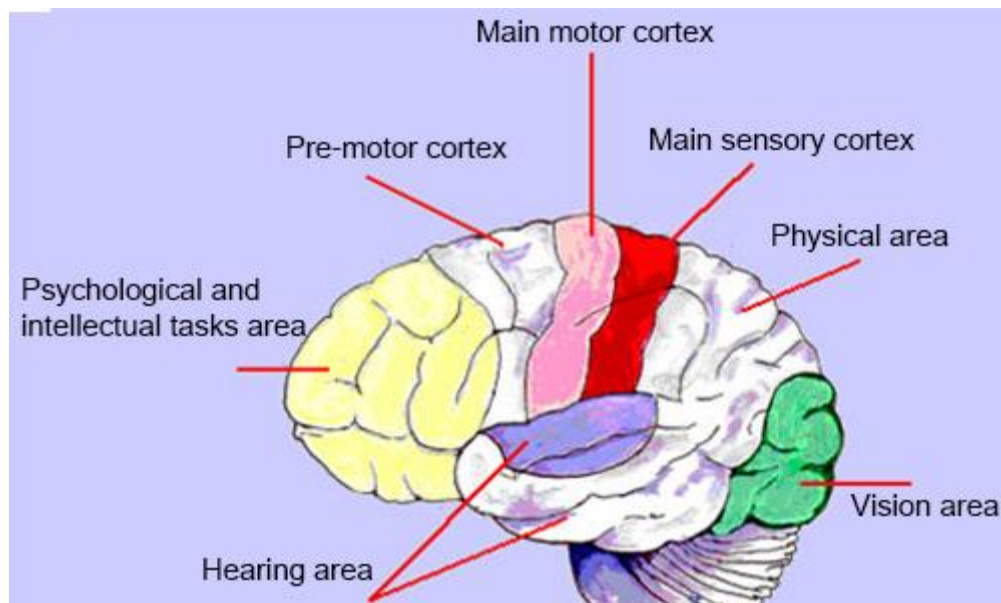
However, after nine months, this fertilized egg becomes a baby.

3- The hair:



Man's head has 300.000 hairs; each of which has its own artery and vein, muscle and nerve, fatty and chromosomal glands. How great this creation in man's head!

4- Man's brain:



There are 140 billion cells in the gray matter in the brain, whose function remained obscure until 2000. Above these cells there are 14 billion epithelial cells that include the memory, judgment, deduction, conclusion, sight, hearing and speech. The cortical cells and the brain itself are the most complex thing in the world. Oddly enough, the brain is unable to understand itself.

The judgment is located in the forelock:

((Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock,* A lying, sinful forelock!))

(Al-Alaq: 15-16)

Making a judgement is located in the forelock. In other parts of the brain, there are the sight, the hearing, the memory, etc. In fact, the memory is as small as the grain of lentil. Yet, it stores 60 billion images. The brain has many functions it cannot understand:

((Were they created by nothing, or were they themselves the creators?))

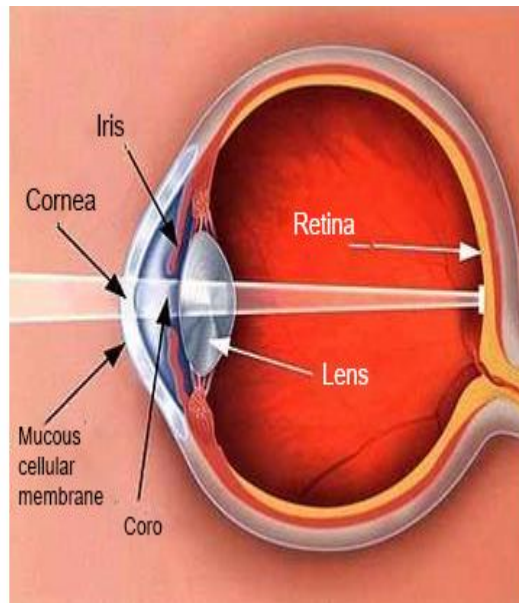
(At-Tur: 35)

The brain cells are static; they never change or renewed.

5- The eye:

The eye has cornea which is an extremely transparent layer, and it is transparent, because it has special properties. The peculiarity of the eye is that the cells of the cornea are fed by lymph (a transparent fluid), not by the capillaries. If the cells had been fed by the capillaries, we would have seen through a net,

but Allah made this layer in the eye purely transparent in order to have a clear vision:



((The Work of Allah, Who perfected all things))

(An-Naml: 88)

There are 10 layers in the retina; the total number of the bacilli and cones in the retina is 130 million, which means that the retina's space is a millimeter and a third. In fact the millimeter has 100 million light photoreceptors, while the most advanced and professional digital camera can only have 10.000photoreceptors:

((Have We not made for him a pair of eyes?))

(Al-Balad: 8)

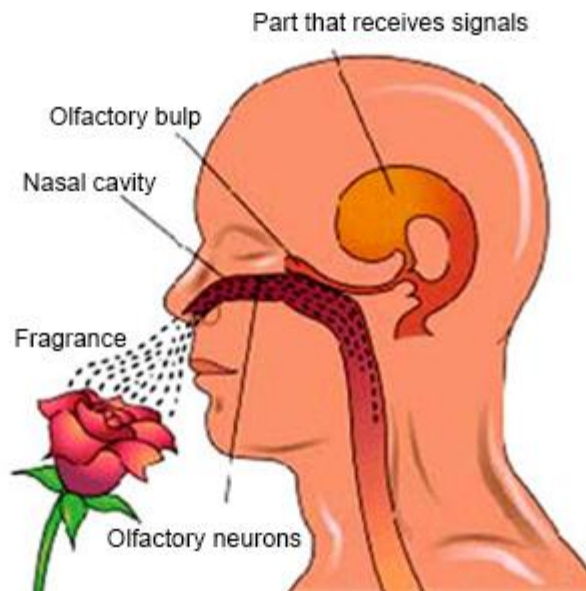
The human eye can distinguish up to 80 million colors. Even when you have 8000 different shades of one color, the healthy eye is able of distinguishing them.

((Have We not made for him a pair of eyes?))

(Al-Balad: 8)

The eyelids, the crystal body and the aqua oculi do not get frozen. The water in the eye includes an anti-freezing substance. In cold countries, such as the Northern countries (the countries of the North Pole) the temperature falls down to 70 degrees below zero, so had the eye not had that substance, man would have lost his sight due to having this water frozen. However, Allah Glorified and Sublime be He, created an anti-freezing substance in that water.

6- The smelling sense:



Smell begins at the back of nose, where 20 millions of sensory neurons lie in a strip of tissue called the olfactory epithelium. Each neuron ends with 7 cilia which are covered with the mucous that interacts with the odor. The result of such an interaction is the odor code, which are about 20.000 codes stored in the odor memory. When man smells the odor is sent to the brain in order to be distinguished by the memory which suits what fits such an odor.

Consequently, you will be able to guess the smell in the food, so you say, for instance, "There is mint in the food."

The sense of smell is really marvelous, so are taste, sight and hearing. There is no man-made sound-system that is capable of simultaneously magnifying and damping the sounds, whereas the tympanic membrane created by Allah the Almighty is capable of damping the loud sound and magnifying the low one. Hence, the ear has a sound-system that magnifies and damps the sound.

7- The heart:

The heart pumps 8 cubic meters of blood every day. What a powerful pump it is! It keeps pumping without getting tired or exhausted until man dies, then it stops. A poet said:

A doctor's knowledge enables him to cure people's disease
As long as their death has not come yet
However, the minute death comes,
the doctor is bewildered and the medications fail him

Free will (3), Man is predestinated and has the free will (3)- Divine predestination and preordainment (Kada'a and Kadar).

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

“Fatalism” is a corrupted Aqidah:

In previous lessons, we talked about the elements of the Divine assignment which are the universe, the reasoning, the Fitrah (human nature), the desires and the free will.

Also in the past two lessons we learned that man has a free will, and he, who assumes that Allah preordained his shortcomings, is in fact corrupting his Aqidah, and this new corrupted theology is called: “Fatalism” (the reason behind recent Muslims’ bad condition), as they mistakenly assume that they are helpless despite the clear, obvious and evidence-based Ayahs from the Quran which indicate that man has a free will after he was assigned by Allah, and allow me to remind you of some of those Ayahs:

"Verily, We showed him the way, whether he be grateful or ungrateful."

[Al-Insan, 3]

“For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. “

[Al-Baqarah, 148]

“Then whosoever wills, let him believe, and whosoever wills, let him



disbelieve.“

[Al-Kahf, 29]

“Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie." “

[Al-An'am, 148]

Assumptions should be based on the Quran and Sunnah:

this meeting I want to make clear the fact that any behavior is not but the outcome of an assumption, whether that assumption is right or wrong.

Therefore, it is wrong to believe that you have nothing to do with your own guidance after assuming that

it will occur only when Allah wills, let alone that this assumption prevents you from seeking the truth and the right faith.



Hence, man should review his assumptions and value them in the light of Quran and Sunnah, for leaving any wrong assumptions which were sneaked to him through a mistaken interpretation or a wrong call, will make him pay a high price.

To elaborate, consider the example of a student who wrongly assumed, since the first day of school, that the teacher will give him the exam's questions two days before the exams start, after receiving a gift from this student, so do you think he will study at all?

No! He will spend the entire year playing. His behavior is based on the assumption that he will be given the questions and will study their answers only in order to pass the exam, moreover, he thinks that he is more brilliant than the other students who spend the year studying, so why did he not study? That is because of his wrong assumption, but to his surprise and two days before the exam, his gift to this teacher was rejected and instead of getting the questions of the exam he got two slaps on the face and a kick and he was forced to leave the teacher's house, and thus he flunk the year because of being trapped in his own delusion.

Don't build your triumph on wrecking others:

Dear brothers, I want all of you to be aware of the following fact: man might adopt notions in his subconscious not because they are right but because they give him comfort, and I will prove that to you right away.

If two men want to buy a car, one of them bought it and the other didn't. A rumor spreads in the country that says: a new law will be enacted about reducing the customs duties by half, so what will be the



reaction of those two men? The one who bought the car will refute the rumor without any proof, research or investigation (because refuting the rumor gives him comfort), while the one, who didn't buy a car, will believe the rumor without any proof (because it gives him hope to buy a car).

Therefore, people sometimes reject something without any proof and sometimes believe in something without any proof either.

Consider another accurate example: Darwinism is a theory of biological evolution developed by Charles Darwin who said: "My theory is wrong if science won't be able to prove it", and in his book "Origin of Species" he assumed that a genetic mutation is enough to create a living cell out of lifeless substance, and accordingly he believed that frogs are created from mud, rats are created from worn clothes mixed with wheat seeds (which is funny) and some worms are created from rotten meat.

Though science made fun of this theory, which is scientifically unaccepted and unreasonable, the entire world supported it and adopted his theory in all universities, encyclopedias and in every country on earth, why?

Because believing, that the human being is not but an evolution creature which comes from a single cell, establishes the ground of denying the existence of Allah.

Hence, why is the entire world still adopting this theory? The answer is simple: that is because this theory excuses man from responsibilities, and since the western world has the power in this era, then they can claim the truth, whereas Muslims are weak and can't claim it.

This is the attitude of the powerful people who care less about values, let alone that this sort of thinking gives comfort to those who intend to build their triumph on the wrecking of other nations, who want to get wealthy by impoverishing other countries, who build their life style at the expense of putting other nations to death and who feed their glory by humiliating other nations, and this sort of thinking is manifested in the crimes committed in our regions by the westerns.

Every sin is a reflection of a wrong assumption:

Hence, some people believe in groundless theories, while others refuse accurate, real and evidence-based theology.



All I am asking is that each one of us makes a general review before giving up and saying: "I am helpless and unless Allah decrees guidance upon us we will not be guided".

These assumptions are groundless, Allah says:

“Truly! Ours it is (to give) guidance, “

[Al-Lail, 12]

When the Arabic word “Ala” (on) is mentioned next to the word Allah, it means Divine commitment to guide people.

As a matter of fact, Allah guided us, end of the story, as the entire universe is but a manifestation of the existence, oneness and perfection of Allah.

This universe indicates that Allah is Great, Merciful, Ever-Wise and Ever-Powerful. Therefore beware of adopting a corrupted Aqidah, as this will reflect on one’s uprightness.

The corrupted beliefs might come from a misunderstanding of a Hadith such like the following one:

((My intercession is assured for the sinners of my nation))

which might be misinterpreted by a lecturer in the mosque, and it might be heard by a grocer who attended that lecture, and this wrong interpretation went as follows:

“Do major sins and you will not be punished, as your salvation will be in the prophet’s Shafa’a (Intercession)”, so accordingly, this grocer will not hesitate to add water to milk or to sell an expired can because of this sick interpretation of the previous Sahih Hadith.

Let me stress again on the fact that every wrong behavior or action is an outcome of a wrong assumption.

Why do you think the thief steals?

The answer is because he assumed that he would get lots of money without any effort after refusing to believe that he might be busted or punished.

He had the fantasy of living in prosperity spending the millions he had stolen, but it is out of question that what goes around comes around, and this thief will be arrested a week later, locked in prison and the money he had stolen will be restored.

Fatalism paralyzed the nation:

Dear brothers, I invite all of you in this blessed meeting to eradicate every wrong assumption you might have, so make a general review to all your assumptions lest you live in delusion, and be aware that "Fatalism" and the assumption: "we are helpless" paralyzed this nation, Allah says:

"Then whosoever wills, let him believe, and whosoever wills, let him disbelieve."

[Al-Kahf, 29]

"Verily, We showed him the way, whether he be grateful or ungrateful."

[Al-Insan, 3]

One might be surprised that his Aqidah is corrupted:

"Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie." "

Allah guides us to his Glorified Entity through:

1- The universe:

Allah has guided us through His universe to His Divine Entity, as everything in this universe is but a manifestation of the existence, oneness and perfection of Allah.

2- The noble Quran:

Allah also has guided us through this noble Quran, as the Quran gets us acquainted with our mission in life, with the message to convey to others and with the trust we bore by Allah.

3- Calamities:

Calamities are Allah's means to guide us:

“Say (O Muhammad): "Travel in the land and see what was the end of those who rejected truth."”

[Al-An'am, 11]

Importance of having a right aqeeda:

The actions of Allah support what is mentioned in the noble Quran, and this is the precise meaning of the following Ayah:

“Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them.”

[Yunus, 39]

“Interpretation” in this Ayah means the inevitability occurrence of Allah’s promises and menaces. Namely, the money of the usurer (for example) will definitely be perished according to the following Ayah:

“And if you do not do it, then take a notice of war from Allah and His Messenger.”

[Al-Baqarah, 279]

Also it is inevitable that the believer should live in prosperity according to the following Ayah:

“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision) “

[An-Nahl, 97]

On the other hand, it is also inevitable that the one who turns away from Allah will live in hardship according to the following Ayah:

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

[Ta-Ha, 124]

This is why Aqidah is a serious matter. As a matter of fact, Islam is akin to a pyramid sliced to four sections, and Aqidah makes the top one amongst them, as its uprightness will reflect in upright deeds which lead man to safety, but on the other hand, its corruption will reflect in corrupted deeds which lead man to wretchedness and complete destruction.

Allah created man to bestow happiness and mercy upon him:

Having a right Aqidah is crucial. Man has the free will and this fact is supported in the Islamic biography (Sirah), as a man who drank wine was brought to our Master Umar Ibn Al Khattab, so Umar ordered him to be whipped (for wine abuse), the man said: Allah decreed that I do that, so Umar ordered that he should be whipped twice, once for drinking wine and the other for falsely accusing Allah for his sin, and he said: “woe unto you man, Allah’s decree will never take away your free will”.

When you believe that you don’t have the free will and everything you do is predestined (By Allah), you will stop striving and fighting your own desires. There isn’t more corrupted Aqidah than believing that Allah doesn’t decree for someone to be guided (to Him), that the Almighty Allah doesn’t permit someone to offer Salah and that this person is preordained by Allah to be disobedient:

“Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islamic Monotheism) and for that did He create them. “

[Hud, 119]

He created them to bestow happiness and mercy upon them.

Allah bestowed mankind with free will:

“Go, both of you, to Fir’aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).”

[Ta-Ha, 43]

The one who said:

“Saying: "I am your lord, most high",”

[An-Nazi'aat, 24]

“Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilah (a god) other than me”

[Al-Qasas, 38]

“"Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). "And speak to him mildly, perhaps he may accept admonition or fear Allah."“

[Ta-Ha, 43-44]

Man has the free will.

I proved to you in the past two lessons that man has the free will and my proofs were decisive, realistic, rational and scientific.

If Allah forced his creations to obey Him, rewarding would be meaningless, if He forced them to sin, punishment would be invalid and if He neglected them, this would indicate a lacking in omnipotence.

Allah commanded mankind after giving them the free will, and deterred them after warning them. Allah also assigned mankind with which they are capable of offering, and He rewarded abundantly for slightest deeds.

Paradise is the price for trusting in Allah:

Again, Aqidah should be corrected, assumptions should be reviewed, and one should stop repeating thousands of words said by the common such like:

“Allah hasn’t ordained guidance to such and such person” forgetting that this phrase means that this person should not be called to account since his sins were not his fault. Why would he be punished?

He tied him and threw him in the sea and said:
“don't you dare get wet”

When you assume that you are devoid of the free will and you don’t have choice, you are actually paralyzing your movement and putting an end to offering any deeds, however on the other hand, things will be different when you believe beyond doubt that you have the free will and that Allah is waiting for you as mentioned in the following Hadith:

((If only, those who turned away from me, know that I wait for them and long for their abandonment of sins, they will melt in loving Me and die yearning to meet Me, this is my decree for those who turned away from Me, so what would My decree be for those who are approaching me?))

[Mentioned in the tradition]



Beware of repeating the words of the common such like: “Allah didn’t ordain guidance for such and such person” “Allah misguided such and such person” “We ask Allah not to misguide him”.

The Almighty Allah puts facts between people’s hands, guides to the upright path and Allah committed His Divine Entity to guide people, and keep in mind that paradise is the price for trusting in Allah. The right Aqida should be based on the noble Quran not on words of the common, and thus I invite you to read the noble Quran attentively in order to adopt the right Aqida which is only taken from the noble Quran not from the words of the common. Allah says:

“For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good.”

[Al-Baqarah, 148]

‘They’ refers to the human being and the proof is:

“So hasten towards all that is good.”

[Al-Baqarah, 148]

You would better feel the responsibility of your deeds and that one day you will be called to account instead of being hypnotized by groundless delusion, take for example the following Ayah:

“And if We had willed, surely! We would have given every person his guidance“

[As-Sajdah, 13]

This Ayah means: My slaves, if I were to cancel your free will, cancel your assignment and take back the trust you bore, and If I (Allah) were to force anything upon you, guidance would be the only thing I would enforce:

“And if We had willed, surely! We would have given every person his guidance“

[As-Sajdah, 13]

Your shortcomings are not divine predestination and preordainment, rather they are your own choices by your free will and you will be called to account for them.

Blaming others or the Divine predestination for one's sins:

Dear brothers, believing, that you have the free will and that despite



your setbacks you can take your faith to a better level, is the right thinking based on The Almighty Allah's words and this thinking motivates you to seek the truth, to believe in it, to act according to it and to sacrifice the cheap, the valuable and the soul in that cause.

Unfortunately, according to psychologists, man subconsciously tends to point the finger of blame for his sins towards others. People also tend to accredit their success to their hard work and to blame Allah for their failure. Why does the student accredit his success to his studying, to his effort, to his comprehension, to doing his homework and to using references, whereas in case he fails he blames Allah for his failure?

Again, man subconsciously tends to point the finger of blame for his shortcomings towards others.

We, as a nation, feel comfortable in pointing the finger of blame, for our backwardness, to colonialism and Zionists, while we were outshined by other nations, as old as our nation in terms of civilization, who set themselves free, developed themselves, excelled and gained the power.

Hence, man tends to point the finger of blame, for his shortcomings, to others or to preordainment and predestination.

Nothing happens in the universe without Allah's Will:

By the way dear brothers, let me make this crystal clear, for believing in Kada'a and Kadar doesn't cancel your responsibility (for your deeds) and the proof of that fact is in the incident of Ifk (fabrication), Allah says:

“Verily! Those who brought forth the slander (against 'Aishah (may Allah be pleased with her) the wife of the Prophet) are a group among you. Consider it not a bad thing for you. Nay, it is good for you.”

[An-Nur, 11]

Why is it good? It is good because nothing happens but according to Allah's will, and it is inappropriate, irrational, and unacceptable to believe that anything might happen in His kingdom without His Divine will.

Hence, nothing happens but according to Allah's will, and anything Allah decrees should happen, furthermore, Allah's will is based on a profound wisdom which leads to the absolute goodness.

Wisdom behind the incident of al-lfk (fabrication):

“Verily! Those who brought forth the slander (against 'Aishah (may Allah be pleased with her) the wife of the Prophet) are a group among you. Consider it not a bad thing for you. Nay, it is good for you.”

[An-Nur, 11]

This is how we should comprehend Kada'a and Kadar. Since Allah permitted for the incident of Ifk to happen and allowed accusing Mrs Aysha, May Allah be pleased with her, then there must be a profound wisdom behind all that, whether we knew it or not.



There are nice indications by the scholars of interpretation with regard to the Ifk incident, for some of them said: “Had it not been for her necklace which fell to the ground (and because of that she went back to look for it) the entire Ifk incident would never have occurred”, while others said: “If only the two companions who held her Hawdaj (a seat for two or more, with a canopy, for riding on the back of a camel) felt its light weight (which indicates that she was not in it).

the entire Ifk incident would never have occurred”, and the scholars went on in mentioning ten “if only” odds that which only one of them was enough to cancel the occurrence of the Ifk incident, but for a profound wisdom, Allah allowed this incident to happen in order to test the souls, so the believers had good thoughts of themselves, whereas the hypocrites pulled off their masks and showed their grudge, spread the word of Ifk (fabrication) and added lies to the news, therefore, this incident was a trial for the two parties and a test for them.

“Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. “

[Aal-'Imran, 179]

“Verily! Those who brought forth the slander (against 'Aishah (may Allah be pleased with her) the wife of the Prophet) are a group among you. Consider it not a bad thing for you. Nay, it is good for you.”

[An-Nur, 11]

Divine preordainment does not waive responsibility:



Belief in preordainment does not waive responsibility

The rest of the Ayah is:

“And as for him among them who had the greater share therein, his will be a great torment. “

[An-Nur, 11]

After we understood Kada'a and Kadar in the Ifk incident, the question to be asked is:

Did the way we perceive Kada'a and Kadar excuse those who spread the news of Ifk from their responsibility?

Absolutely not!

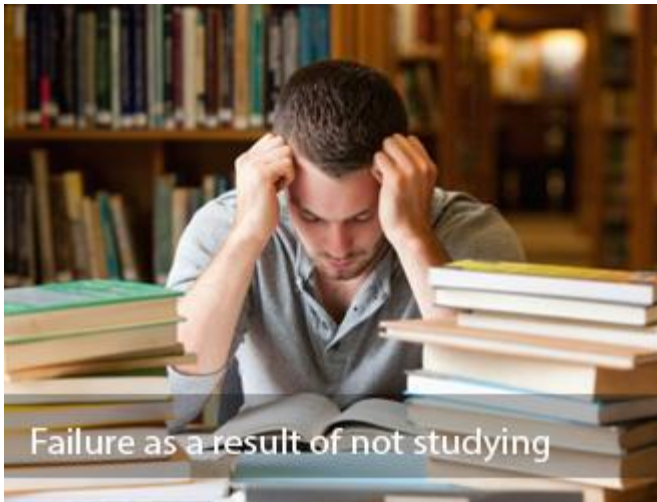
Consider the example of an doctor in the emergency ward who is chatting with a nurse in a way that is displeasing Allah.

He was told that there is a patient who is about to die, but he answered: "wait a minute" and he continued his chat, but 15 minutes later he was told that the patient died upon which he said: "Glory be to Allah, this is his hour decreed by Allah", so do not you think that this doctor should be punished? Yes he should be, and despite the fact that death definitely is appointed to a certain time for each person, yet this Doctor should be punished severely by Allah for the 15 minutes delay he spent chatting with the nurse instead of rushing to save the dying patient.

Please keep in mind this fact: Believing in Kada'a and Kadar will never excuse anyone from responsibility.

The same goes for an unfinished building with an empty elevator shaft and no safety precautions on the elevator doors openings, so in case someone falls down the elevator shaft and is killed, it is unacceptable to refer the accident to Kada'a and Kadar by the owner of the building, for it is his fault that he didn't secure the openings with bars which caused the death of that person.

Difference between preordainment and predestination:



Dear brothers, Kada'a and Kadar is the most crucial issue in Aqidah, yet it is unacceptable and irrational to refer all our shortcomings and carelessness to Kada'a and Kadar pointing the finger of blame towards it.

We should confront our faults and admit our

carelessness.

It is out of boldness and heroism to admit your mistakes whether you were a father, a teacher or a ruler, so be a man and admit your mistake and stop blaming Kada'a and Kadar.

Let me give you another example to differentiate between Kada'a and Kadar and between the outcomes of carelessness.

A student who never studied the entire year and who failed his exams might say: Allah didn't decree for me to pass this year, it is all His Mighty arrangement and He didn't permit that I pass the exams yet. Well this is nonsense, and instead this student should say:

"I didn't pass the exams because I didn't study", and don't you dare blame the Kada'a and Kadar for your failure.

On the other hand, another student might study the entire year very well, but two days before the exams he was very sick and he missed the exams, this very student is entitled to say: "It is the Almighty Allah's decree that I didn't pass the exams".

((Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say; For me Allah sufficed, and He is the best disposer of affairs))

[Abu Dawood and Ahmad, by Aof Ibn Malik]

One shouldn't wait for the job to knock at his door; instead he should go out, travel and read newspapers employment classified advertising in order to get a job. Unfortunately, Muslims nowadays are waiting for a miracle to happen instead of striving, endeavoring and seeking means to become better, and while our enemies are preparing themselves, we, Muslims, are waiting for a miracle from Allah like an earthquake to doom our enemies, well let me tell you that these are but crazy dreams.

Allah's victory is restricted to two conditions:

1- Believing in Allah the Almighty:

The Almighty Allah says:

“And make ready against them all you can of power “

[Al-Anfal, 60]

We didn't prepare ourselves to face them. By the way, there are laws within the Quran which you can find when you read it, one of which is the law of victory, Allah says:

“And there is no victory except from Allah. “

[Al-Anfal, 10]

Victory is exclusively granted by Allah alone, but it has a price that should be paid, the first price is:

“And (as for) the believers it was incumbent upon Us to help (them). “

[Ar-Rum, 62-63]

Are you a true believer? Will your faith grant you salvation?

“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah Islamic Monotheism) in this world's life “

[Ghafir, 51]

Victory is granted exclusively by Allah:

But what kind of faith? It is the faith which makes you obey Allah and prevents you from disobeying Him, and this kind of faith fulfills one of the two conditions required for victory:

“And (as for) the believers it was incumbent upon Us to help (them). “

“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah Islamic Monotheism) in this world's life “

[Ghafir, 51]

2- Preparation:

The second condition is preparation:

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy”

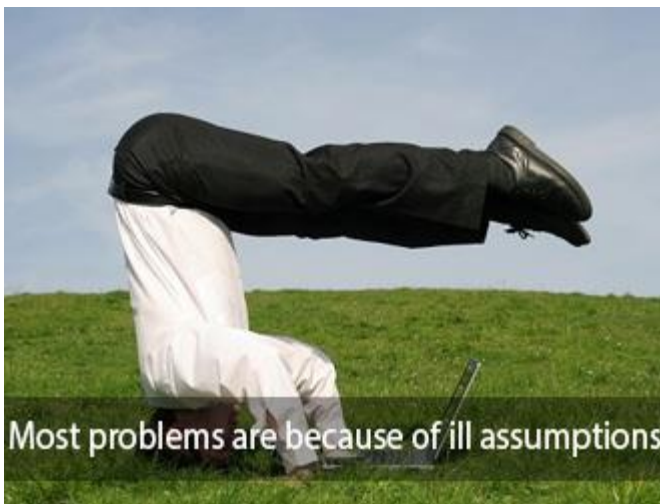
[Al-Anfal, 60]

The price for victory is not that easy, it requires uprightness, discipline and applying Islam within the soul, in the house, at work and making ready all the power we can against the enemies.

It is not but daydreams of the ignorant to wait for a miracle without applying Islam in our houses, at work and without holding tight to the purposes of this religion.

This is the law of victory, for everything must have a reason and is controlled by a law.

Most Muslims' problems are resulted from wrong assumptions:



Dear brothers, I refer the problems, Muslims are suffering from, to our wrong assumptions and corrupted Aqida, take for example the following Hadith:

((The Jews collected for Abdullah Ibn Rawaha pieces of their women's jewellery as a bribe, but Abdullah ibn Rawaha said, "O tribe of Jews! What you have offered as a bribe is forbidden. By Allah, I came to you from the most beloved to me of Allah's creation, and you are among the most hateful to me of Allah's creation, but it does not prompt me to deal unjustly with you." and accordingly they said: This is what supports the heavens and the earth and with this we were outpowered.))

We, Muslims, refer all our troubles to the conspiracy theory, well the enemies are plotting no doubt about it, but where do you stand as a Muslim? Why are you making this conspiracy easier for your enemy? Why did you not stand up against them?

It is easy for us, as individuals, groups or as a nation, to blame another party for our mistakes, for this brings us comfort, however we are committing a huge mistake, and by adopting this attitude we will never progress, become stronger or achieve any of our great goals.

Aqidah is a very serious matter in faith:

Hence dear brothers, any mistake starts with a wrong assumption, and this is why Aqida is the most crucial issue in faith, for its uprightness will reflect in upright deeds.

Take for example those who offer Hajj, the majority of them assume that offering Hajj is enough to expiate their sins as the day their mothers gave birth to them, though they might have unpaid debts, or might have violated other's rights in the past, like taking a house by force, claiming a company by force, or one might be a big brother who claimed the whole inheritance leaving his younger brothers and sisters with nothing, yet he says:

“offering Hajj will make me free from sin as the day my mother gave birth to me”, to the like of this person I say: “You are absolutely wrong, for Hajj will never forgive you but for sins you committed between you and Allah, however sins that involve other people will never be forgiven unless you pay back their rights in order to acquire their forgiveness, and here is the proof:

“He (Allah) will forgive you of your sins”

[Nuh, 4]



The same goes for the following Hadith:

((Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven.))

[Agreed upon by Abu Huraira]

The sins that shall be forgiven are only the ones between him and Allah, but wronging people will never be forgiven unless he pays them back their rights in order to acquire their forgiveness:

((Whoever performs salah (prayers) by night during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, he returns (free from sin) as the day his mother bore him.))

[Agreed upon by Abu Huraira]

Only the sins between him and Allah, but sins against other people will never be forgiven unless he pays them back their rights in order to acquire their forgiveness:

((Every sin of a martyr shall be forgiven except debt.))

[Ahmad in his Mosnad and Muslim by Ibn Amro]

Though giving the soul in the cause of Allah is the utmost sacrifice one can offer, one will not be forgiven unless he pays his debts:

((Every sin of a martyr shall be forgiven except debt.))

Ignorants build their Aqidah on delusions:

The prophet PBUH went to a noble companion's house after his death, and before offering Janazah Salah he PBUH asked as narrated in the following Hadith:

((After a man once died, he was washed, shrouded, embalmed, and placed where the funerals are usually placed for the prayer. The Prophet (s.a.w) was invited to perform the funeral prayer. He came in, took a few steps, stopped and asked: "Perhaps your friend owes some debt?" He was told: "Yes, two dinars." So he moved back and said: "You pray for your friend." Abu Qatadah (r.a) said: "O Messenger of Allah, I will take care of the two dinars."... The Prophet (s.a.w) prayed the funeral prayer for him. The following day, the Prophet (s.a.w) met Abu Qatadah and asked him: "What happened with the two dinars?" He replied, "O Allah's Messenger, he only died yesterday." On the next day, he (s.a.w) asked him the same and was informed that they had been paid off. So the Prophet (s.a.w) said: "It is now only that his skin has cooled down (i.e. from the punishment.))

[Ahmad by Jabir]

How many Muslims adopt the assumption that all their sins will be forgiven after Hajj, fasting or a sincere repentance? They are in millions and they are all committing the same mistake.

These acts of worship, which are included in the prophet's promise that they shall be forgiven, are not enough to forgive violating other's rights, paying back is the only way to attain forgiveness, and these mistaken assumptions are but delusions.

Let us correct our assumptions, review our Aqida and reestablish it on Quran and Sunnah only, and let us forsake the foolish delusions for which Allah has sent down no authority.

Allah orders us to reflect on water:

Water is one of the graces we were commanded by Allah the Almighty to reflect on, Allah says:

“And it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].”

[Al-Hijr, 22]

Location of the Springwater Lodge:

Who designed the water lodges on earth? We are living in Damascus where we drink water from a spring (called Fijeh), but the storage lodge of that spring under the ground reaches the middle of Lebanon (southward).



Hums (northward) and Al Badiya (eastward), who designed this huge underground container? Who made this spring (which in the rainy season gives an average of 36 cubic meters per second) give enough water around the year? The water is stored in mountains and this is one of the many functions of the mountains

Take for example a very small island in Syria called Arwad (55 kilometers away from Tartous). This island has a drinking water spring in it, but the question to be asked is: is rain water enough to feed this spring? No it isn't, so where does the water come from? It comes from the mountains of Tartous, therefore the storage of this water is located in Tartous and it feeds the spring in Arwad with water through routes under the sea.

Actually I believe beyond doubt that every island (on earth) has a drinking water spring in it. Indonesia consists of 13 thousand islands, and each one of them has a drinking water spring, given the surface area of each island is not enough to provide the spring (which gives water around the year) with rain water, there must be another place where the water is stored, like a mountain. Believe it or not, the lodges of the water springs in some mountains (like Himalaya), where mule deers drink from, are located in higher mountains, and the physic of “Communicating vessels” supports this theory, and according to this physical fact, the drinking water of every town should come from higher places, even the man-made water storage tanks are placed in a very high location, for according to physics, there must be a distance between the source of water and the place where it is used.

Therefore, the storage of the drinking water spring of any island in the world is located in a higher and wider place, Allah says:

“And it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].”

[Al-Hijr, 22]

Allah stored water in mountains:

Storing water: if everyone were to store his own annual need of drinking water, he would be in need of a water tank as big as his house, Allah says:

“And it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].”

[Al-Hijr, 22]

Allah took upon His Entity to store water for you, and He stored it in mountains.

Be sure that the drinking water in any town on earth must come from a higher place in order to flow from one place to another.

Reflecting on Allah's creation shows His Greatness:

Dear brothers, Allah said:

“ Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.”

[Aal-'Imran, 190-191]

The issues subject to contemplation are countless.

And there is a sign in everything,
indicates He is the oneness

* * *

Allah has mentioned so many universal signs in the noble Quran, so we would better use these Ayahs as a method for us in order to reflect on the universe, Allah said for example:

“Have We not made for him a pair of eyes? “

[Al-Balad, 8]

Hence, the eye is a subject of contemplation, Allah also said:

“And it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].”

[Al-Hijr, 22]

Therefore, water and storing it is a subject of contemplation.

If only each one of us ponders over the Ayahs wherein Allah has mentioned universal signs, he/she will be face to face with Allah's greatness.

Water is a sign of Allah's Greatness:

Water expands as its temperature falls below 4 Celsius, and had it not been for this physical phenomenon, there won't be a living soul on earth.



Water is the only liquid on earth that expands instead of shrinking at low temperatures, without which phenomenon there will be no life on earth.

The physical qualities of water make it unique, for it has no color, taste or odor, its evaporation and liquidity makes it penetrate in the smallest pores and it evaporates at 24 degrees C. Losing any of water qualities turns man life to a living hell, so if water were to evaporate only at 100 degrees C, nothing will get dry, if water has a color, all food that uses water in it will take that color and if water has an odor, all our food will smell and life will be unbearable. This is why Allah puts all these unique qualities in the water the mainstay of our lives:

“And We have made from water every living thing.”

[Al-Anbiya', 30]

Who stored it for us? That will be Allah the Almighty:

“And it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].”

[Al-Hijr, 22]

We should contemplate:

When they started to design a storage tank (man-made one) underground for drinking water in Damascus, how deep was it do you think? Imagine, in order to make a tank akin to the natural one, it has to be 400 meters under the surface of the ground to keep it drinkable and avoid contamination. Therefore, it takes such a huge project (like this one) if man were to simulate natural tanks in order to keep the water drinkable, away from contamination and algae lest people get hurt.

So let us ponder over the Quran's Ayahs hoping that Allah will give us means for our own benefit, Allah says:

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.”

[Aal-'Imran, 190-191]

Benefits of meditation:

One should ponder over any Ayah he reads in Quran in which graces such as food and drinks are mentioned:

“Then let man look at his food”

[Abasa, 24]

“So let man see from what he is created! He is created from a water gushing forth “

[At-Tariq, 5-6]

So let man beholds things around him:

“Say: "Behold all that is in the heavens and the earth,"“

[Yunus, 101]

This Ayah should be taken as a base for contemplation, so may Allah bestow man with knowledge which will be his means to obey Allah and to draw close to Him.

The Constituents of the Divine Assignment – Time-1- The Importance of Time in Islam, The Pituitary Gland.

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Dear brothers, this is lesson number 31 of the series "Creed and the Inimitability of Quran"

Among the constituents of the Divine Assignment is the following:

Time:

We talked about the constituents of the Divine Assignment in this series of lectures. We started with the universe, then reasoning, then Al-Fitrah, then the lust and then the free will. Now, let us move to a new topic which is time as one of the constituents of the Divine Assignment.

Allah the Almighty has given mankind time when he can achieve the purpose he was created for, but what is time? According to some opinions, time is the fourth dimension. In order to draw a (one dimensional) line we move from a specific point straight up to another point, and in order to have a (two dimensional) plane-surface we move from a specific line to another line.

and in order to have a three dimensional shape we move the surface, and in order to have time we move the three dimensional shape.

Thus, time has been defined as the fourth dimension of things. In order to be more specific, everything created by Allah will be affected by time.

For instance, if you put something under the sun for a long time, its colors will fade out, and this means that time changes it and makes it lose the brightness of its colors, and we call this effect of time "the fourth dimension".

1- Time is the fourth dimension of things:

Einstein, the famous physicist, who put the theory of relativity that has totally changed all the concepts of physics, energy, power and motion in the world, discovered the absolute speed in the universe which is the speed of light. This physicist confirmed the following fact: whatever catches up with light's speed turns into light, and if something travels faster than light, time will go backward, so if man supposedly managed to build a spaceship that travels faster than light's speed, we would be able to see with our own eyes the battles of Badr, Uhod, Al-Khandaq, Al-Qadisyah, and Al-Yarmook.

The reason is that those battles happened under the sunlight, and the bodies of the worriers reflected this light as waves to the outer space at the speed of light (300.000 kilometers per second). Therefore, hypothetically if we travel using a vehicle which moves faster than the speed of light, we will be able to reach these waves and we will be able to see those battles with our eyes.

This is the principle of broadcasting and how we are able to watch TV, for the scene is taken. Let us take the face of the anchor which receives focused light; the features of his face will reflect the light of the lamp (waves of light) to the lens of the camera, and from the lens the light goes to a plate.

The plate is coated with a very rare substance which ejects an electron whenever a trace of light reaches it.

The electron gun ejects electrons that are accelerated and focused into a fast-moving beam to rebuild the picture, and the alternating current, which does that to the plate that loses some of its electrons because of the traces of the light of the picture, is actually the photo which will be transmitted through the air and which will be received by machines that work the opposite way of the camera in order to allow you to see that person on your screen.

The human eye works the same way. There are 130 millions cones and rod cells in 1 millimeter and a quarter (in the retina), and they all have pigments which lose their colors upon receiving light.

Because they lose their colors, an electric current occurs, and it is sent to the brain to be decoded in the seeing section in it.

It is a very complicated process. What I want to say is that time is the fourth dimension of things.

2- Man is but time:

Dear brothers, the all-inclusive precise definition of man which resembles lightening is that "man is nothing but a number of days; whenever each day passes then part of you has gone."

We should keep this fact in our mind. You, as a human being, are time and few days only. Each one of us is created with a fixed term of his life which can extend to 83 years, 7 months, 3 weeks, 4 days, 7 hours, 5 minutes and 8 seconds (for example).

This lifetime is nothing but days, thus each day passes will take away part of your life. "Not a day comes from the days of this world but says: O son of Adam, I am a new day, and I am a witness for the deeds performed during my stay, so make benefit from me. If my sun sets I

will not return until the Day of Resurrection!"I repeat again that man is few days, and each day passes, part of him has gone.

Time is more valuable than money:

Think about it; if someone, Allah forbid, is afflicted with an intractable disease, but he can be cured abroad where medicine is much advanced, and he is told that the operation is very expensive, so he has to sell his house in order to afford it, will he hesitate even for one second to sell his house and heading there to be treated? Of course, he will not, but do you know why? Because it is installed deep inside him that time is more precious than money, and he will sacrifice his money for having more years to live thusly. This fact extends to every living soul, and whoever is in the same situation will not hesitate to sell his house to save his life and live longer as this incurable disease deprives him from enjoying life.

He who knows the value of time will wisely spend every second of it:

If someone holds 500.000 Liras and burn them although people try their best to prevent him, how will you judge this person? You will accuse him of insanity, and to be more specific using religious terms, he is "Safeeh" (foolish):

﴿And give not unto the foolish your property﴾

[An-Nisa', 5]

Accordingly, if whoever wastes money is considered foolish (or insane), then how about the one who wastes time, given time is more precious than money? Therefore, the prudent man is the one who can manage his/her time.

I had been once to France where I took the fast train which travels at a speed of 350 kilometers per hour (close to the plane's speed), but what caught my attention was that all passengers were either reading or doing something on his/her laptop while taking the train without any exception.

The train company provides every seat with a table and an outlet for the laptop. Hence, when you realize the value of time, you will spend it wisely.

The prudent is the one who manages his time:

Dear brothers, I would like to mention a point which I repeat frequently; when the believer chooses unlimited goals in life, he will realize that time is the most precious thing he owns, because it defines man who is but few days.

This is why Allah swears by time while addressing the foremost creature (man), because man's reality is time, and thus he is considered a loser when he wastes his time on enjoying the worldly pleasures, such as spending most of his time in entertaining himself, decorating his house, managing his life and enjoying every minute of it, but suddenly he will be taken aback by the angle of death who will take everything from him in one second.

Hence, managing your time indicates your intelligence, success, triumph, heroism and superiority. If once I have to wait for an hour, I usually plan to spend it wisely. Sometimes you have to wait for an hour in a transit area at the airport while you change planes to get to your destination, so plan to do something useful in this hour like writing or reading.

Hasting and racing:

Success lies in spending your time wisely. Time is one of the concepts of civilization, and it is a major issue in Islam:

﴿And march forth﴾

[Aal-'Imran, 133]

"March forth" indicates that time is passing:

﴿Race one with another in hastening﴾

[Al-Hadid, 21]

"Race" indicates that time is passing:

((Be prompt in doing seven deeds: are you waiting for such poverty which will make you unmindful out of poverty?))

[At-Tirmizi by Abi Hurairah]

When the prices raised all over the world unexpectedly, different activities become less, some crops stop their production and the high price of fuel becomes more than the profits of a project (that depends on the fuel), this is called "Faqr Mansee" (poverty that makes people unmindful because it takes them by sudden).

Few days ago, all prices increased tenfold to such an extent that makes you believe beyond doubt that it is something done purposely, because rationally the prices will never increase tenfold but in two cases: if the number of the customers increases ten times, or if the commodities are down to one tenth, but since neither of the two cases exists, this will raise the question: Why the prices became ten times higher?

((Be prompt in doing seven deeds: are you waiting for such poverty which will make you unmindful out of poverty? or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter))

[At-Tirmizi by Abi Hurairah]

Man is but a number of days; whenever each day passes then part of him has gone:

Allah has created the universe and made it one of the constituents of the Divine Assignment to mankind. The universe reflects the existence of Allah, His Oneness, and His Perfection.

Allah also has given man reasoning as means to get acquainted with Allah, Glorified and Sublime be He, and this reasoning is based on three principles: causality, meaningful purpose and harmony.

Allah also has given man Al-Fitrah which is a detector that denotes man's flaws, He has given man lusts as motives, and then He blessed man with the free will as a value through which man's deeds will be evaluated. Furthermore, Allah has given man time to be the frame of his deeds.

Dear brothers, keep in mind that man is nothing but a number of days; whenever each day passes then part of him has gone. Managing your time wisely will reflect your cleverness, prosper, success and superiority. Surat Al-Asr is originally the Surat of time (it tackles time).

Man is in loss:

When Allah swears by something, this manifests the importance of that thing, and since time is the most valuable thing we own and without time we own nothing, Allah swears by it:

﴿By Al-'Asr (the time).﴾

[Al-Asr, 1]

Allah swears by time as a concept, but who is the addressee by this oath? Man is the addressee, and who is man? He is time. Allah says:

﴿By Al-'Asr (the time).﴾

[Al-Asr, 1]

The subject of this oath is:

﴿Verily! Man is in loss,﴾

[Al-Asr, 2]

Man is in loss:

﴿How many of gardens and springs do they [Fir'aun's (Pharaoh) people] left.﴾

[Ad-Dukhan, 25]

Death is the most effective preacher for man:

Man strives, pays efforts, stays late at night, works during the day, argues with people, flatters other people, cringes, resists and begs other till he can afford buying a house, then a car, and then a farm, but when the angel of death comes to him unexpectedly, he panics as he moves from owning everything to owning nothing, and from living in a 400 square meter house with views and two cars parked in the drive way, from sitting at an exquisite office, from eating tasty food, from occupying high social standing, from having parties, from going for picnics, from having meetings and from travelling to laying down in a narrow grave.

I am telling you the reality of life, and if you enter a cemetery in Damascus at noon, you will see how man is brought to his grave in a casket, but few hours ago, he was a living soul who used to sleep in a bedroom, who had a wife, who had sons and daughters, who loved certain dishes, who had social relations, whose taste is classy and who had rich experience. Suddenly the deceased is put in a coffin and brought to the grave. Death teaches people lessons, better yet death is the greatest lesson at all.

Pondering over death makes man rush to Allah and avoid sinning:

I attended once a funeral of one of our brothers, and upon putting him into the grave, I thought to myself, "By Allah the most prudent man is the one who prepares himself to this inevitable end.

I was told by a notable scholar in Damascus that one of his relatives bought a grave five years ago in Dhdah cemetery, and he used to visit this grave every Thursday.

This is not pessimism, but rather it is wisdom.

One of the pious people dug a grave in his backyard, and he used to lie down in it every Thursday and recite the following Ayah:

﴿Send me back* So that I may do good in that which I have left behind!﴾

[Al-Mu'minun, 99-100]

Then he used to address his own self by saying, "Go back to life." By Allah, I hope that each one of you prepare himself to death whether you are a student in school, a university student, an employee or a father who has children since thinking about death does not interrupt you.

At one of the airports of the United States, I walked once on the moving walkway which has rails on the right and left, and it usually accelerates the speed of passengers while moving inside the airport.

I liked it, but while I was on it, I tried to walk too, thus my speed doubled. Upon doing so, it crossed my mind that the two rails with that moving walkway are like preparing for death, for this preparation will push you close to Allah faster, it will prevent you from sinning and it will double your speed in obeying Allah. The Prophet, peace be upon him, said:

((Abundantly remember the destroyer of pleasures, the separator between lovers and the disperser of groups.))

[Ad-Dialami by Anas]

Death is the destroyer of pleasures and the separator between lovers.

((Jibril came to me and said, "O Muhammad, peace be upon him, settle as you may want to settle down that you shall die, love whom you want to love that you will part with him and do as you want that you will be rewarded accordingly."))

[Ash-Shirazi and Al-Baihaqi, by Sahl bin Sa'd Al-Baihaqi by Jabir]

The deceased's spirit floats over the coffin; calling his folks – as it was narrated in the relic- "O My folks, and my children, never let the worldly life plays with you just as it did with me; I gathered money from permitted and non-permitted sources, and I spent it legally and illegally, so you will enjoy the inheritances, but I will be brought to account."

Pondering over death makes man's goals noble:

There are so many tragic stories of the same nature. A brother of ours once showed me a house in one of the most famous resorts of Damascus suburb, and it was a huge mansion rather than a house, so to speak.

It was full of exquisite guest rooms, balconies with outstanding views, lots of bedrooms and big kitchen which was as big as a small house.

I was told that the owner of that house had a classy taste and he had chosen the accommodations from the best qualities, and after that house was finished. The owner told my friend that he wanted to move all the furniture to it on Thursday, but he asked him for an electric regulator, so my friend bought that regulator and waited for him to come on Thursday but he did not show up, then he skipped Friday and called him on Saturday, but over the phone he heard loud voices, then a woman answered the phone, and upon asking her about moving the furniture she said, "The owner of the house died."

He died on the same day he was about to dwell in the house. I know tens of similar stories, so where are you heading?

Do what you have to do in life, get your PHD or establish a factory, but do not forget death, do not forget the Hereafter and do not forget that you will be reckoned and you will be asked: How did you earn your wealth? How did you dispose of it? How did you consume your life? How did you consume your youth? Preparing for death does not prevent you from working, so do not get me wrong or think that I am inviting you to stop living.

The noble companions, may Allah be pleased with them, had great deeds but all their deeds fell within the Right Path. Preparing for your own death will prevent you from sinning and make your goals more exalted.

Man is nothing but a number of days; whenever each day passes then part of him has gone."

"O son of Adam, I am a new day, and I am a witness for the deeds performed during my stay, so make benefit from me. If my sun sets I will not return until the Day of Resurrection!"

Time is the capital of man in life and man owns nothing more precious than time:

The time you have now is your capital in life, and it is the most precious thing you own, for it is the container of your deeds, so how are you going to spend it? I feel sorry when I pass by some people who spend the day sitting on rocks in front of their houses watching people, and two or three hours might pass while they are doing nothing. By Allah dear brothers, we are making grave mistakes in the way we waste our time:

((Allah dislikes you engaging in chitchat, asking a lot of questions and squandering wealth))

[Muslim by Al-Mugheerah]

The Hadith refers to the long gatherings during which people do nothing:

((There are no people who rise from a gathering in which Allah was not mentioned but that it is as if they are rising from the carcass of a donkey, and it will be a cause of regret for them.))

[Abu Dawod by Abi Hurairah]

If you listen to what such people say, you will find out that they are talking about nonsense:

((Allah, the Exalted, loves the noble and honorable matters and hates the trivial ones.))

[Al-Jame' As-Shagheer by Sahl bin Sa'd]

﴿Verily, in the remembrance of Allah do hearts find rest﴾

[Ar-Ra'd, 28]

((If a group of people sit together remembering Allah, the angels will surround them, the mercy will shroud them, the peace will descend unto them and Allah will remember them among those with Him.))

[Abu Dawod by Abi Hurairah]

Th prudent is the one who invests his time instead of wasting it:

Your definition is time, so do not consume your time in trivial matters like eating, drinking, sleeping, staying late at night, entertaining, laughing then sleeping at 2 AM. The next day you head to work to make money, and you do the same thing all over again.

Do you guarantee that you will be in the same condition (or health) every morning? This is impossible, for no one can guarantee that. Hence, dear brothers, time as a constituent of the Divine Assignment is very serious, because it defines who you are, and thus you can waste it (like the majority of people do) or you can invest it (for the Hereafter) and apply what Allah says:

﴿By Al-'Asr (the time)* Verily! Man is in loss* Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf)which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar)which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may

encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.). ﴿

[Al-Asr, 1-3]

Comprehending the Quran and sunna is the way of winning:

There are four requirements which in case you fulfill, you will not be considered a loser. the first one is: Seek the truth:

﴿Except those who believe (in Islamic Monotheism)﴾

The second one is: Look for the reason behind your existence, the third one is: Search for the purpose of your existence and the fourth one is: Know the right and the wrong, and Halal and Haram by comprehending Allah's Words and by fully understanding the Sunnah of the Prophet, peace be upon him.

Therefore, read the Prophetic biography and read about the biographies of the companions and learn how they achieved their goals by flying colors.

Seeking the truth includes attending a religious session or the Friday sermon, reading a book and seeking knowledge by asking knowledgeable person, and this is enough to fulfill this requirement.

Keep asking knowledgeable people and look for sources to enrich your knowledge.

Do not settle for less, and be aware that the minute you relinquish seeking knowledge in your life, you will fall to a level that is lower than your humane level. Man has mundane needs like eating, drinking and mating, and he also has exalted needs like seeking knowledge.

Unless man seeks knowledge, he will take thereby the wrong course, for fulfilling the purpose, he was created for, is the only thing that makes a human out of him.

﴿Except those who believe (in Islamic Monotheism)﴾

[Al-Asr, 3]

You may ask someone (who claims to be a believer), "Since when you believe?" he will answer, "I am a better believer than you are", but again you ask surprisingly, "When did you believe?" Faith is like PHD which cannot be acquired by sleeping and by wasting time in picnics, banquets and parties.

PHD needs 30 years of hardworking and studying starting with the elementary school (6 years), the intermediate school (3 years), the high school (3 years), four years in the university, two years of diploma, three years of Master's Degree and finally four years to acquire the PHD. Only then you can put Dr. Before your name.

﴿Except those who believe (in Islamic Monotheism)﴾

[Al-Asr, 3]

Knowing the truth is one's salvation from Allah's Torment:

You should pursue the truth in order to know why you have been created in this life, to know what you should do, to know Halal (permissible matters) and Haram (impermissible matters), good and evil, beauty and ugliness and to know the Method of Allah.

Of you do not strive, you will not be able to know the Method of Allah. Consider the example of a doctor (who studies hard to be a doctor), have you ever heard of a doctor who wasted his time enjoying himself and going to night clubs?

Have you ever heard of a doctor who claims that he has a clinic although he has never joined the school? Can such a man claim saying, "I am a doctor."? This man is crazy. If he claims to be a doctor, then where is his M.A degree, his Bachelor's degree, his high school degree and his intermediate degree?

﴿Except those who believe (in Islamic Monotheism)﴾

[Al-Asr, 3]

Knowing the truth is one of the cornerstones of salvation. There are exalted needs installed in you as a human being, and these needs are pursued by your mind, and thus you should fulfill them.

Your rank in the Sight of Allah is based on your good deeds:

Now, pay attention to this:

﴿and do righteous good deeds,﴾

[Al-Asr, 3]

What do you do in life? Do you just eat and drink, but what have you prepared for your Hereafter so far? Have you helped anyone? Have you fed a hungry person? Have you offered clothes to a needy man? Have you given a piece of advice to anyone? Have you served anyone? Have you fed a wretched man? Have you distributed to a non-profit organization? Are you a part of anything important? So, how do you spend your life?

It breaks the heart to see how few the ones who offer good deeds are though there is a lot to do. There are invalids, and some people are helping them for the sake of Allah. Also, there are orphans who need someone to look after them.

I was informed that some youth visit the orphanages, and they offer their help to the orphans by giving them a piece of advice, a book, a cassette or a CD of a religious lecture.

Offer something to the others, for your value in the Sight of Allah is based on your good deeds. Frankly, it is good to attend a religious lecture like this one, but this is not enough, so each one of you should reach out to others and remember that the paths to Allah are as many as the number of people on earth.

﴿Except those who believe (in Islamic Monotheism) and do righteous good deeds,﴾

[Al-Asr, 3]

Da'wah is Fard Ayn (individual obligation):

It is not enough:

﴿and recommend one another to the truth and recommend one another to patience ﴾

[Al-Asr, 3]

This is the kind of Daw'ah (calling to Allah) which is Fard Ayn (legal obligations that must be performed by each individual Muslim), and every Muslim accordingly should offer his advice or convey a sermon he heard to his wife, child, brother, neighbor or friend.

((Convey from me even an Ayah of the Qur'an))

[Al-Bukhari and At-Tirmizi by Ibn Amr]

You should seek the truth, follow it and call others to it.

﴿and recommend one another to the truth and recommend one another to patience ﴾

[Al-Asr, 3]

Looking for the truth entails patience, so are applying it and calling to it. The fourth requirement embraces the other three:

{Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden),}

[Al-Asr, 3]

The fourth one is:

{and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.). }

[Al-Asr, 3]

This means that in seeking the truth, applying it and calling to it you should be patient.

The prudent and the successful man is whoever invests his time in offering good deeds:

This Surat (Al-Asr) includes the cornerstones of salvation, without which man is in loss, and this is a crystal clear fact:

{By Al-'Asr (the time)* Verily! Man is in loss,}

[Al-Asr, 1-2]

Allah says to you that you are in loss, even if you are someone who owns 90 billion dollars at an early age (like forty):

{Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.). }

[Al-Asr, 3]

These are the fields in which you can invest your time, for you can invest it in offering good deeds, in seeking knowledge, in calling to Allah and in being patient in applying your knowledge and calling others to acquire it. This pretty much reflects your success, prosperity, prudence and cleverness.

On the other side, being a follower of the mob will make you just like anyone who is good if people are good and who is bad if people are bad which reflects limitless foolishness.

The prudent is the one who expects death at any second:

Dear brothers, time is so precious, and what had happened had gone, while Future is unknown, and you have the hour you are living. As for the past, it had gone, so it is foolishness to dig in it whether it is good or bad, and we are not guaranteed to live in the future.

I like to mention the following story, which I mention a lot, but it fits our topic. I was once a teacher in a high school, and one day I had a free hour which was not enough for me to go back home and come again to school.

so I chose to spend it with the principal who happened to be my friend. While I was sitting with him at his office, he started complaining about the conditions in the country, and that he wanted to travel to Algeria as a teacher after he had got the approval, and he said, "I will go there, where the salary is double, and I will stay 5 years without coming back to spend summer in here.

Instead, I will spend summer as follows: the first summer in Paris, the second one in Spain, the third one in Italy and the fourth one in England, so that I will be able to visit these countries and see their museums, suburb and civilization.

After I spend these 5 years, I will resign and take my pensions in addition to what is left from the money of this travel, and I will open an antique store". He told me his plan, in addition to how he would make his living and a lot more things, while I was listening to him, and during that chat we drank a cup of tea. The hour passed, and I went back to my class, and then I went home.

By Allah the only Diety, I read his obituary the same day. He offered Fajr Salah then he prayed Zuher as Imam, but in the afternoon he was under the ground.

There are endless stories like this, such as the death of someone who spent the night writing a book but in the morning he was dead. We used to meet at the house of a noble brother in Zabadani (Suburb outside Damascus) every other week.

We met him one day, and on the second he wanted to hold a banquet for all his relatives, given he had good health, but on the eve of that day he went to sleep and never woke up.

Every creature shall die, and only the Almighty remains.
No matter how long the night lasts, the dawn shall certainly come.
No matter how long man lives, he must die and be buried.

Every man, no matter how long he has been safe,
shall be carried to his grave.
So if you carry a deceased man to his tomb
know that one day you will be carried

The most valuable thing you own is time so you should manage it wisely:

This is death which should be in front of your eyes all the time.

Keeping it in mind will never prevent you from working, on the contrary, thinking about death all the time makes you more disciplined, and you will haste towards Allah, Glorified and Sublime be He.

The student who was the first among all high school students in Syria was asked by a reporter about the secret of his success, to which he answered, "The minute of the exams never left my mind all year long".

I ask you to think of the minute of your death and ask, "Am I going to die in my house? Is it possible that I die in the street? That might happen.

Once I was heading to my office when I found a dead man in front of the courthouse covered with a blanket, and after I finished my work I went back at 4 in the afternoon to find him where exactly he was in the morning, because the judge could not make it.

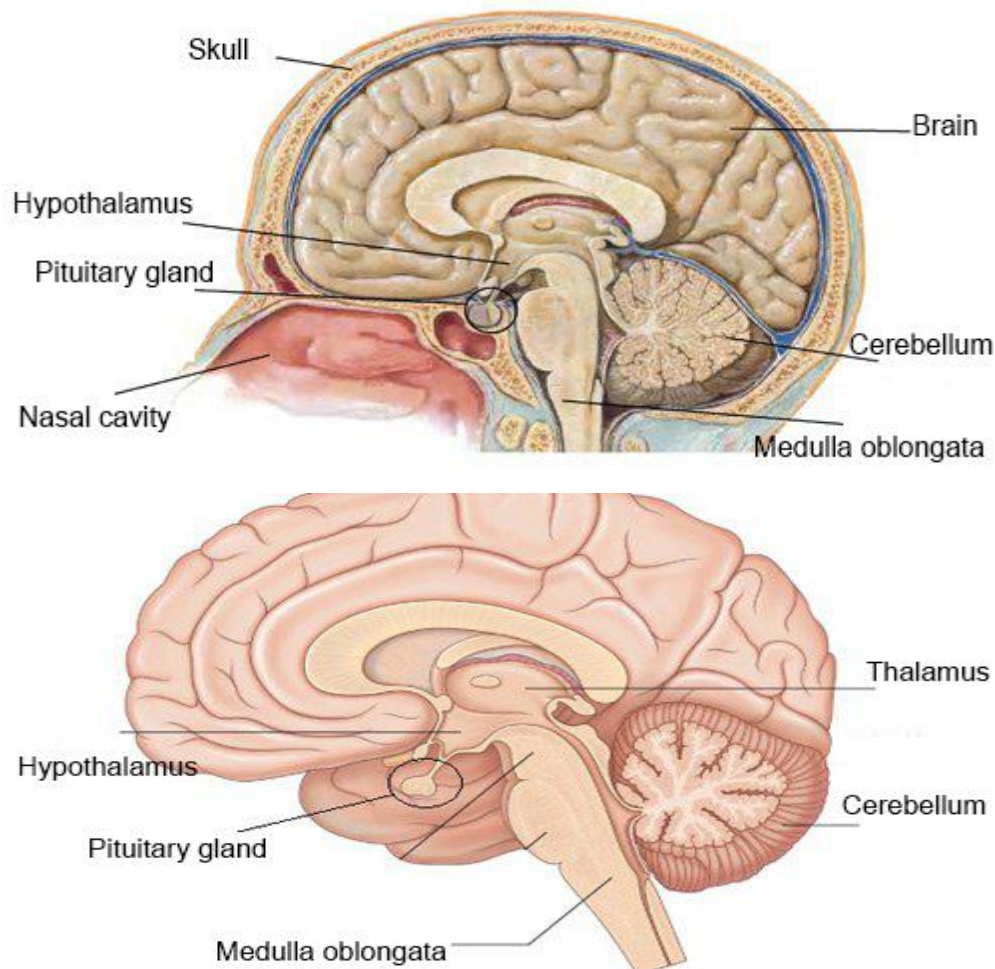
Where one of us will die? Will you die in the street? Will you die while traveling? Will you die at night? Will you die during the day? Will you die while your children are around you? Will you die while you are alone at home? In which room are they going to bath me after I die? Where am I going to be buried? What will my children do after my death? Will they disagree with one another? Will they become as one? Will they sell the house and what will they do? Think about the future, and as long as you think about the future, you prove your prudence, so do not ever think about the past or the present.

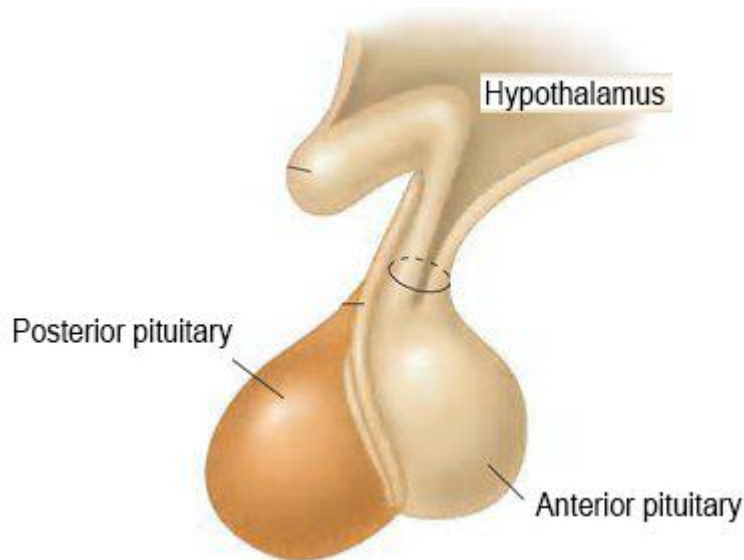
Dear brothers, the topic of time is very crucial, because man by definition is time, and time is one's capital and the most precious thing one owns. By managing it wisely, man proves that he is prudent, clever and successful.

The scientific topic:

Dear brothers, let us move to the scientific topic:

The pituitary gland is the queen of the hormone system, and it controls all other glands:





As man has a brain and a nervous system, he also has the queen of the hormone system which is the pituitary gland. It is a queen because it orders and controls all the other endocrine glands like the suprarenal gland, the thyroid gland, the pancreas and all other glands.

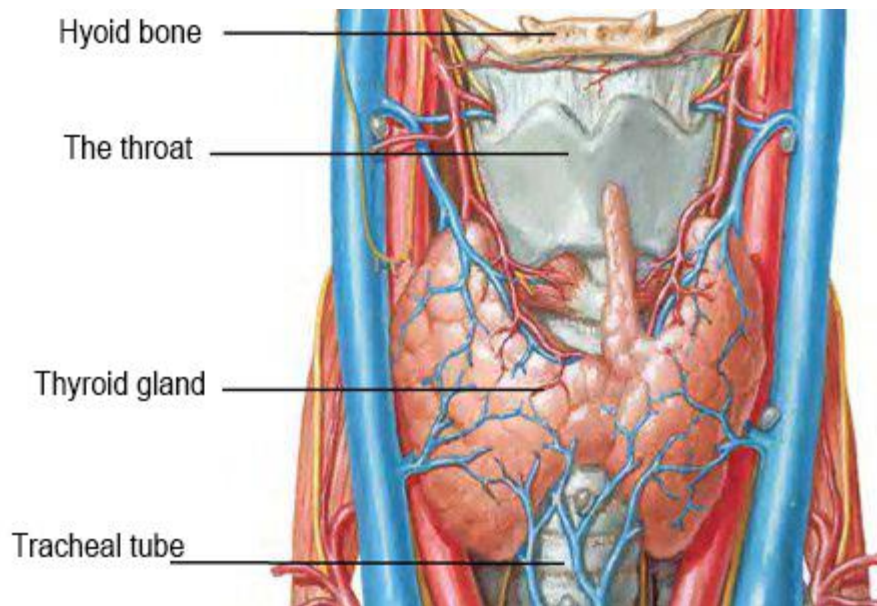
1- Growth hormone (GH):

The pituitary gland is connected to the optic thalamus which is connected to 150,000 nerves. It weighs half a gram and is located behind the center of our forehead, between our eyes. This gland excretes the growth hormone which consists of 190 amino acids, and its concentration should be 10 micrograms per liter of blood. When this amount increases, man becomes a giant and the disease in this case is called "gigantism".

On the other hand, when its amount decreases, man becomes a midget and the disease in this case is called "midgetism", given the right amounts of this hormone will make man's height reasonable.

I would like to repeat, its concentration should be 10 micrograms per liter of blood, this gland is connected to the optic thalamus which is connected to 150.000 nerves and its weight is half a gram.

2- Prolactin (the hormone responsible for stimulating the production of milk):



This gland also excretes prolactin few hours before delivery, and this hormone circulates in the blood stream and makes the breast of the mother produce milk. Therefore, the pituitary gland is responsible for excreting the growth hormone and the prolactin in addition to another hormone which controls the thyroid gland.

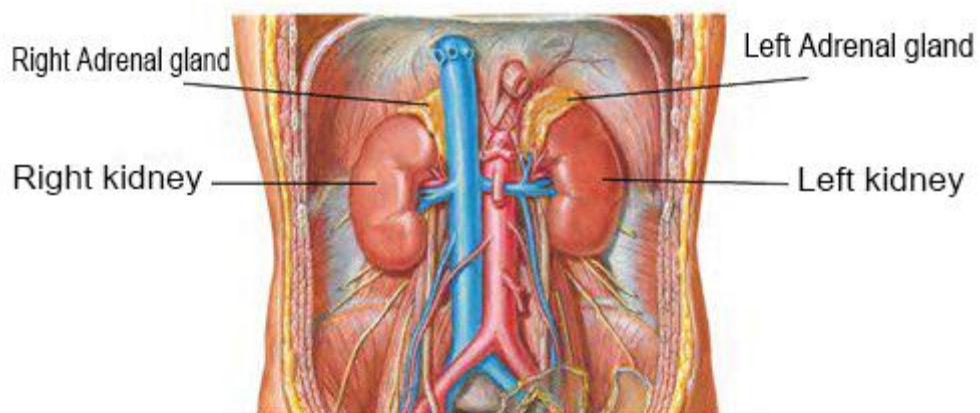
The function of the thyroid gland is to regulate metabolism, but what is metabolism? It is the process through which the food is transformed into energy. Thus, when someone is skinny, this means that he has a high level of metabolism and almost everything he eats is transformed into energy, whereas being obese means that this person has a slow metabolism, and no matter how little he eats, he stores part of the food as fat in his body.

3- The hormone of thyroid gland:



The third hormone is the hormone of the thyroid gland.

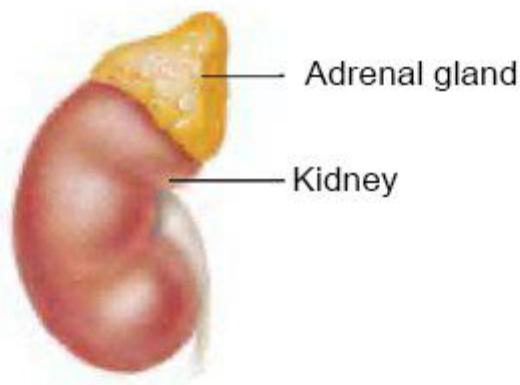
4- The hormone of suprarenal gland (adrenal gland):



The fourth hormone is the hormone of the suprarenal gland.

Whenever man faces danger, a hormone goes from the pituitary gland to the suprarenal gland which orders it to face this danger.

Accordingly, this gland increases the heart rate by excreting a hormone, it expands the lungs, it increases the sugar levels in order to produce energy, it raises the levels of the clotting factors and it narrows the lumen of blood vessels. The pituitary gland also excretes the sex hormones.



5- Sex hormones (estradiol and progesterone):

A friend of mine went to Germany, and he was surprised when he saw the selling manger, for she had hair on her face, her voice was manly and she had big muscles. Upon asking her, she said that she lacked the sex hormones in the pituitary gland, and that she paid half of her salary on medications which she had to take the rest of her life. Hence, this half a gram gland is responsible for the physiological changes to both sexes (man and woman)

6- Hormone of color (Melanocyte-stimulating hormone):

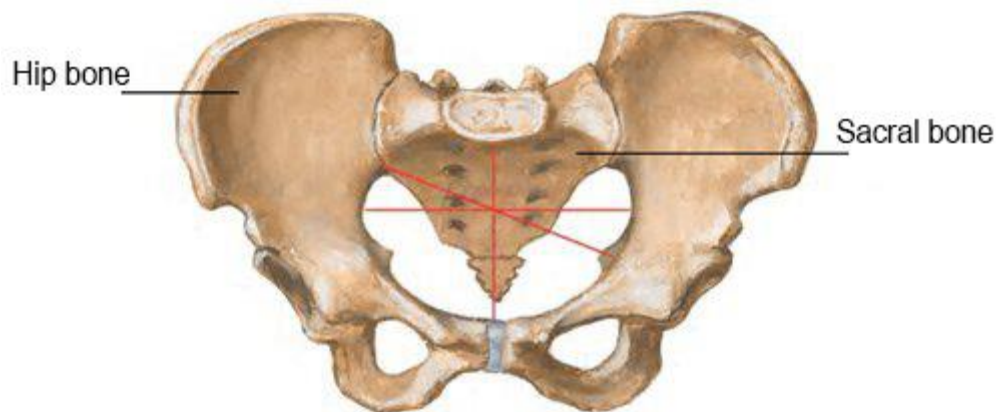
The pituitary gland is also responsible for producing the hormone of color which gives the skin its color, so it is fair, corny or dark.

7- ADH (anti-diuretic hormone):

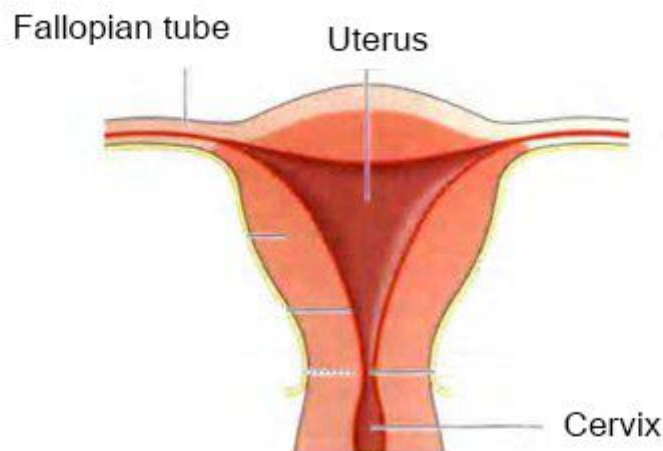
There has to be a balance between the amount of water gained (from your diet though drinks and food and the water produced by cellular respiration) and the amount of water lost by the body (in sweating, evaporation and urine).

This balance is achieved by the action of this hormone (ADH), and if this hormone decreases, man will stay beside the tap water drinking all day, and next to the bathroom evacuating this water.

8- Hormones of labor:



The pituitary gland produces the hormone of labor which widens the pelvic and another hormone which contracts the womb.



This hormone causes contractions to the womb which are 50 minutes apart, then 40 minutes then 30 minutes till the childbirth.

9- Hormone of contracting the womb that restricts blood flow:

This hormone contracts the womb making it like a rock. Thus, we have nine hormones excreted by the pituitary gland, and they are: The growth hormone, the sex hormone, breast milk hormone, the thyroid hormone, the suprarenal hormone, the ADH, the hormone of color and the hormone of womb contractions.

Everything in the universe indicates the Oneness of Allah:

Dear brothers, in everything there is a sign which indicates that Allah is the Only Deity.

﴿And also in your ownelves. Will you not then see?﴾

[Adh-Dhariyat, 21]

By Allah, if a hormonal imbalance of the pituitary gland, which is not more than half a gram of weight, occurs, man's life will turn into a living Hell.

You think you are an insignificant creature
While the entire universe lies within you

The Constituents of the Divine Assignment – Time-2- The Good Deed.

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them. O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Dear brothers, this is lesson number 32 of the series Creed and the Inimitability of Quran

Every man is assigned to worship his Lord:

Time was the topic of the previous lecture as one of the constituents of the Divine Assignment. I repeat what I said then: Man is assigned to worship his Lord, and worshiping is a voluntary obedience, which is mixed with heartedly love, that is based on certainty, and it leads to everlasting happiness.

When Allah assigned man to worship Him, He provided him with the constituents to help him fulfill his assignment, among which He has subjected the universe to him making it a manifestation of Allah's Existence, Oneness and Perfection, He has given him reasoning with which he is able to get acquainted with Almighty Allah, He has given him Fitrah (an inborn natural predisposition which cannot change, and which exists at birth in all human beings.

It is inclined towards right action and submission to Allah, the One Deity) with which he can tell right from wrong, He has installed lusts in him so that they motivate him in life.

He has provided him with the free will according to which his deeds will be Divinely valued and then He has given him time which is the container of his deeds.

The good deed is the inevitable fruit of faith:



Dear brothers, there should be fruits reaped after having faith. Thus, after you believe in Allah, in His Messengers, peace be upon them, in His Books, and in the Hereafter, after you believe in Allah as a Creator, an Educator, a Manager of affairs and a Lord Who exists, Who is Perfect and Who is the only

One, and after you believe in His Beautiful Names and Exalted Attributes, what comes next?

Being satisfied with this belief only, without doing anything more, is pointless and will not exalt you not even one rank in the Sight of Allah since Iblis (Satan) himself had that belief. He said:

﴿[Iblis (Satan)] said: "By Your Might,﴾

[Saad, 82]

He also said:

﴿(Iblis) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." ﴾

[Al-A'raf, 14]

In another Ayah, he said:

﴿You created me from fire﴾

[Al-A'raf, 12]

﴿Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay."﴾

[Al-A'raf, 12]

Your faith must be fruitful; otherwise your faith will never count. Your faith must be reflected in good deeds which are the normal outcome of true faith.

By the time the faith settles in the believer's heart, it starts expressing itself in the believer's movement. Thus, you see him taking a specific stance, giving the poor, withdrawing other people,

strengthening ties with some people, severing ties with other people, getting satisfied in Allah's Cause and getting angry for the Sake of Allah Alone.

There is a kind of faith which is passive and it is embodied in the passive admiration, and glorification, and whose faith is like this changes nothing, keeps inactive, supports no one, takes no stance, never protests and never approves the right thing, so he is passive. In fact Unfortunately, this is the situation of the majority of Muslims, and most of them are either passively cocooned without participating in anything, or they are negative enough to such a point that they do nothing.

Man should offer a good deed with which he might be admitted to Paradise:

By the time the true faith settles in the believer's heart, it will be presented in the believer's movement making him visit a patient, offer a piece of advice to a brother, feed a hungry person, attend a religious session, guide the heedless, reconcile between two people or support an orphan. Therefore, there is a useful movement when one's faith is true, and without this movement, one's faith is meaningless.

The passive believer is like the person, who has a skin disease, and to cure this disease he should expose his skin to the sun rays, but instead, he stays in a dark damp room and keeps saying, "How shining and curing this sun is!" Saying these words will do him no good even if he keeps saying them till the Day of Resurrection, and this person will never be cured unless he moves and exposes his skin to the sun. Allah, Glorified and Sublime be He, says:

﴿Say (O Muhammad PBUH): "I am only a human being like you. It is inspired in me ﴾

[Fussilat, 6]

The entire Quran is summarized in the following Ayah:

﴿Say (O Muhammad PBUH): "I am only a man like you. It has been inspired to me that your Ilah (God) is One Ilah (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness﴾

[Al-Kahf, 110]

If you long to meet Allah, Glorified and Sublime be He, then offer a good deed. What is the only thing man regrets when he is about to die?

﴿My Lord! Send me back* So that I may do good﴾

[Al-Mu'minun, 99-100]

You are a moving creature, and your movement should be towards offering a good deed, and the vessel of the good deeds is time which frames everything you do.

The good deed emerges from motivations, aims at goals:

Dear brothers, offering a good deed should not be occasional, accidental or temporary, but rather it should be urged by certain motivations to achieve goals, and it is the result of collaboration between believers.

Offering good deeds is the greatest matter in life, and it is the purpose of your creation, because it will be the price you pay to enter Paradise.

After believing in Allah, there is nothing as important as offering a good deed. Faith does not mean to be self-centered, to be isolated, to be passive or to be inactive. If you are such a person you will say, "It is not my business" if there is a disagreement between your sister and her husband, for instance.

If you are respected by her and her husband then try to mend things between them.

The following example is far from our topic, but did the interference of a Khaliji country to solve Lebanon civil war not brought comfort to all people there? If only we had settled our own conflicts, the whole world would have had a different stance towards us.

Faith should never be reflected in isolation or passivity, but it should be presented as a clean and good movement and a positive and purposeful action.

Also, it should make the world more balanced, and it should be a high edifice like a mountain, because this kind of movement (that's based on faith) is for the Sake of Allah, and it befits the Method of Allah. May Allah have mercy on the soul of Umar Ibn Abdul Aziz, who said, "Day and night consume you."

Frankly, a believer without deeds will not have any weight in the Sight of Allah. It does not befit a believer to spend his life in eating, drinking, staying late at night, watching soaps, laughing, having fun in his gatherings or going for picnics, till something takes him by surprise like a clot in his blood or a heart attack which will put him in the ICU. Such a believer will say:

﴿My Lord! Send me back* So that I may do good﴾

[Al-Mu'minun, 99-100]

The good deed exalts man on the Day of Resurrection:

Dear brothers, the day and night consume you, so offer a good deed. Let me be frank with you and with my own self; thousands of the things people do are done for their own benefits, such as buying clothes, buying food, dwelling in a house, decorating it, getting married or having children.



All of which are familiar things which all people do with no exception. Is any deed of these is done for the Sake of Allah? The deed you do to please Allah, to seek His Countenance, to save it as a supply for you on the Day of Judgment.

The good deed is the only thing that will exalt you on the Day of Resurrection, given the time, which is one of the constituents of the Divine Assignment, is the frame of your deeds. Hence, ask yourself, "Have I done a good deed?" Have you ever guided anyone to the Path of Allah? Have you ever taken care of a friend of yours? Have you ever visited him? Have you ever persuaded him to attend a religious session?

Have you ever given him a CD of a religious lecture? Have you ever solved his problem? Have you ever tried to persuade people of repenting to Allah? Have you ever been dutiful to your parents? Have you ever looked after your younger brothers? What have you done so far?

By Allah dear brothers, if man reviews his deeds trying to find a good deed that he offered, he will find himself short of good deeds, because most of what he does in life falls within his tangible interests and there is nothing for the Sake of Allah.

The good deed derives its value from the expansion and deepness of its effect:

Dear brothers, what kind of a good deed have you done? Is it feeding the hungry, calling people to Allah, writing an Islamic book, of reconciling between people? What kind of good deed have you done? If we want to evaluate the good deed, we will consider how influential it is. For instance, the Prophet PBUH is one person who came to this world and left it after he called his people to Allah during few years. He PBUH died after he chose the Supreme Comrade (i.e. Allah), but if you go now to China, you will find 50 million Muslims, if you go to any country in Africa you will find that the percentage of Muslims there is 90% in some countries and 80% in others, and if you go anywhere in the entire world, you will find Muslims, and Islam keeps spreading.

Therefore, the effect spectrum of the Prophet's call (Da'wah) PBUH is very wide, and it covers almost one fourth of the earth. Besides, the number of Muslims is one fourth of the populations on earth (Muslims are one billion and 500 million while the entire population on earth is six billions).

Hence, one person (i.e. the Messenger of Allah) conveyed Islam which spread from Morocco and the Atlantic Ocean all the way to China. Thus, one of the evaluations of a good deed is how wide its spectrum is.

Some deeds end after an hour, like feeding a hungry person who will eat a meal you offered him. He will thank you and that is it. If your deed is to teach another person, then whenever this person makes use of your knowledge he will make Dua' for you.

One of our brothers, who died, may Allah have mercy on his soul, happened to be a confectioner, and one day a non-Muslim from a very far city entered his store and asked him, "Will you teach me your craft (i.e. how to make cakes)?" Our brother said to him, "Sure", and he took him inside, welcomed him and made a cake in front of him, and the man wrote the recipe, but he was not satisfied, so he asked confectioner to make another kind of sweets in front of him.

That man swore to us that the non-Muslim kept visiting him for 30 years just to thank him (he is from AlHasakah which is one of the farthest cities in Syria). He taught him how to make a cake and provided him with a craft from which the man made a living without even asking him where he was from. This is how the true servant of Allah treats people. Allah says:

﴿and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety,﴾

[Al-Ma'idah', 8]

A dentist once told me that a patient came to his clinic for orthodontic treatment, but being teacher her income was limited. She said that whenever she smiled people laughed at her as her teeth were defected, and when she knew that mending them would cost her a lot of money, she apologized to the dentist saying that she could not continue the treatment because it was costly.

Nevertheless, he said to her, "Will you accept this treatment as a present from me?" She said to him, "May Allah reward you". He swore to me that he spent the next 6 months (while he was treating her) as if he were living in Paradise just because of that deed he offered for the Sake of Allah.

Serving others is stored for man by Allah till the Day of Resurrection:



Have you ever offered a deed without receiving any praising, any money or any benefit seeking by that deed Allah's Countenance?

Have you ever served anyone for the Sake of Allah? These are the kinds of deeds which will be saved for you by Allah. The

greatest deed is the one whose influence is wide and it is long lasting.

A Chinese official visited our country once (his visit was on the birth anniversary of the Prophet PBUH), and the person who escorted him was one of our friends.

When the Chinese man noticed that the streets were empty, he asked, "Is today is a holy?" My friend said to him, "On this day of every year we celebrate the birth of our Prophet PBUH".

Then, the man asked, "For how long have you been celebrating his birth anniversary?" To which he said, "For about 1500 years".

Upon hearing this, the man was surprised, and he said, "1500 years passed and you still remember him?" My friend said, "Of course".

The effect of the good deeds last for a long time. I repeat again deeds are evaluated by the geographical expansion of their effect, and by how long they last

The evaluation of the deed is also done according to how deep their effect is in man's soul.

Someone may attend a religious lesson, but he remains religiously uncommitted.

He may hear a hundred times that playing backgammon is impermissible, yet he might say to you, "We got bored last evening, so we played backgammon till 2 after midnight".

He knows it is forbidden to play such a game, but he does not care. This means that the effect of the religion did not penetrate deep in his soul and makes him pious.

On the other hand, a piece of advice to someone might affect him very deeply. The good deed is the one which lasts for a long time, expands to a far distance and influences the soul deeply.

Whoever has done such a deed, then congratulation, for it lasts for a long time, it extends for a wide area and its influence is deep.

At the end of days, man's reward increases when societies get corrupted:

What is the connection between our era's properties and good deeds? Our era has so many distractions and obstacles. In the fifties of the twentieth century, there were no distractions, and nothing attracts one's attention while going back and forth from home to school, but nowadays you have the home, the school and a street which is full of half-naked women, the internet where there are pornography websites, TV channels, and obscene magazines.

All these are but distractions, and there are difficulties which you may have in the household or at work which may prevent you from obeying Allah. Since the distractions in our era are so many and they distract you from obeying Allah, good deeds amid them will be highly rewarded by Allah.

((“I wish I could see my brothers, (the Companions said): “Are not we your brothers O Prophet of Allah?” He replied: “No, you are my Companions. My brothers are those who come after me and believe in me without seeing me. You have many supports for doing good and they have many supports for doing evil.”))

In another narration the Prophet PBUH said:

((One day Prophet Muhammad PBUH stood among his companions and said, “I miss my lovers,” so the companions were taken by surprise and asked in response “O Messenger of Allah, aren't we your lovers?” He PBUH said, “No, you are my companions, my lovers are people who come at the end of times when the one who is holding on to his religion is like one holding on to hot coal. His reward equals the one of seventy men.” The companions asked, “Seventy men of them or of us?” The Prophet PBUH answered, “Seventy men of you, because you find who helps you do the good, while they will not.”))

The good deed is the greatest thing which comes after believing in Allah:

Let us talk frankly, dear brothers:

﴿then seek refuge in the Cave﴾

[Al-Kahf, 16]

The cave might be conceptual, so it could be your house where there is nothing displeasing or inciting lusts, and it could mean the Masjid you attend.

Dear brothers, the obstacles and distractions in our era are so many, so one's reward will increase because obeying Allah is highly rewarded in the corrupted society, and when matters are instable, the rulers are tyrants, the powerful people are unjust, the rich people spend lavishly, the scholars are not sincere, the sins prevail, Al-Munkar (evil doing) emerges and Al-Ma'roof (good deeds) disappears.

((Worship during the time of harj [a time of turmoil and killing] is like emigration towards me))

[Muslim by Ma'qil Ibn Yasar]

We live in the time of Fitnah (corruption).

Dear brothers, do your best to make your good deeds more effective and more long lasting, because after you believe in Allah, there is no other greater deed in your life than a good deed with which you meet Allah, and which is not done for your own worldly advantages. The Almighty Allah says:

﴿and that I may do righteous good deeds that will please You,﴾

[An-Naml, 19]

What is the good deed which pleases Allah? It is the sincere and the right one; sincere means it is done for the Sake of Allah only, and right means it accords with the Sunnah. Ask yourself every evening, have you done any good deed during the today? Have you fed a hungry person? Have you give clothes to a needy person? Have you visited a patient? Have you visited your friend for Allah's Sake? Have you spent your money in the Cause of Allah? Have you offered any good deed? Did you strengthen ties with your kin? Have you published an article in which you call people to Allah? All these things are good deeds.

Man's success lies in having a good deed which extends after his death:



Dear brothers, I am obliged to covey to you the following crucial fact: The best good deeds are the ones that last after your death.

Lots of scholars died, but their religious lectures are broadcasted everyday as if they are still alive.

I think that their bodies have decomposed by now but their lectures are broadcasted in most of media means. On the other hand, there are singers who died and decomposed, yet their songs are still broadcasted every day.

The first group (scholars) are getting rewards (though they are dead) from their broadcasted lectures, whereas the other group (singers) are getting sins (though they are dead) from their broadcasted songs.

Therefore, your success lies in offering a good deed that lasts after your death. The Prophet PBUH said:

((When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit and a pious son who prays for him))

[Muslim by Abi Hurairah]

Most people have children, but who among the parents are keen on making his child a scholar and a Da'iyah (caller to Allah)? Who have been looking after his son for that purpose? Who is keen on his child's Aqidah? Who is keen on his child's faith, manners, religion or religious knowledge? Are you making the needed effort while bringing up your son? Having a son, who calls people to Allah, makes the father have an indescribable feeling of contentment.

((When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit and a pious son who prays for him))

[Muslim by Abi Hurairah]

The most miserable person is the one whose deeds come to an end after his death:

When man's deeds come to an end upon dying, he will be in remorse. Who is the most miserable person? He is the one whose deeds come to an end after his death. Thus, be keen on offering a deed that continues after your death. I delivered once a very successful Khutbah which I took from Al-Qurtubi's interpretation of the Quran. This interpretation was written 1000 years ago, yet my Khutbah made people praise it a lot as they were impressed.

I said to myself, "Glory be to Allah, the reward of this Khutbah will be added to AlQurtubi's record, who wrote the interpretation I depend on in my Khutbah.

Have you written a religious book, have you called people to Allah, or have you built a religious institution, a religion collage, an orphanage, a clinic? In other words, have you had a good deed that will last after your death?

Dear brothers, offering a good deed is the purpose of your existence on earth. The Prophet PBUH went into details concerning this point in another Hadith:

((The good deeds that will reach a believer after his death are: knowledge which he learned and then spread; a righteous son whom he leaves behind; a copy of the Quran that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.))

[Sahih Ibn Khuzaimah by Abi Hurairah]

Every person should think about offering a deed which continues after his death:

Whatever deed that continues after your death is considered one of the greatest deeds. Seriously, I hope that each one of you would think about a continuous deed that goes on after his death.

In fact, the nature of the continuous deeds is Da'wah oriented.

When you help people be guided on the Right Path, their good deeds will be recorded in your book, the good deeds of your offspring will be added to yours in your book and the deeds of the people who follow them as well. Hence, dear brothers:

((Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden.))

[Muslim by Jarir Ibn Abdullah Al-Bajli]

When you wake up think of offering a good deed:

((For the one whose intention is the Hereafter, Allah will gather for him his affairs, place contentment in his heart and the world will come to him willingly. As for the one, whose concern is this world, Allah will scatter his affairs, place poverty between his two eyes and he will not get from the world except what is written for him))

[At-Tirmizi by Anas Ibn Malik]

Unfortunately, the first thought each one has in the morning after he wakes up is, "What will we eat?" Have you ever thought of offering Al-Fajr after you listened to the Azan (the call for prayer)? When our Master Umar, may Allah be pleased with him, was stabbed (while he was praying), and he was about to die, do you know what he said? He asked those around him, "Did Muslims offer Al-Fajr? His concern was very transcendental, for the true believer should have exalted concerns which revolve around obeying Allah, spreading the word of the truth and stressing the Islamic values.

Time does not count and what counts is the good deed:

Dear brothers, woe and woe to those who died, but their sins and errors continued after their death.

If you write a book full of misconceptions then you die, the misguidance of the person, who reads it, who is affected by its ideas and who is corrupted accordingly, will be recorded in your book. Hence, having a publishing house is a very serious job to do, because you can repent of any sin you commit, but if you publish a book full of misguidance and misconceptions, you will not be able to stop its prevailing effect.

Congratulation to those who died and people are guided by their books. There is an outstanding saying by Ibn Ata' Allah Al-Iskandari, "A lifetime might be too long in time but poor in deeds, whereas another lifetime might be short in time but rich in deeds.

The one, who is blessed with benediction in his lifetime, will achieve in a short period of time what cannot be described or done by others."

In order to elaborate this concept, let me say that the lifetime (which might extend to 60, 70, 80 or maybe 40 years) is like the working hours in a store.

Someone may work for 12 hours but he sells goods at 500 Liras only, whereas another one may work in his store for one hour, but he sells goods at 5000 Liras, so who makes more money? Actually time is irrelevant here and what really counts is how much money you make. Sometimes a bargain, which is closed in only 15 minutes, might bring 8 millions; while in other times staying in your store for 10 straight hours will not bring you more than 500 Liras even though you might have bent over backwards to sell your goods to the customers.

Much in the same line, the deeds are what counts not the time. Hence, when someone says to another, "May Allah make your life longer", actually the lifetime will never extend more than its fixed time, but it might be blessed with benediction which might fill the same lifetime with lots of good deeds, or it might not.

Ibn Badees is one of the most notable scholars in Algeria. He lived less than 50 years just like AshShafi'i who also lived less than 50 years.

Ibn Badees was very modest in eating food to an unbelievable point. Also, he used to sleep only two hours every day, and he was able to spread an awakening call among all Algerians to resist the European occupation relaying on the religious perspective and values, and the Algerians could be victorious. Thus, every Algerian talks about him until now, because he restored the people's faith, he set a good example for them and he faced the entire Europe.

Hence, man sometimes might have a good beginning, but his good deeds would never put an end to his reputation. "A lifetime might be short in time but rich in deeds". Other people might live more than 90 years, but they leave nothing behind after their death.

An-Nawawi lived less than 50 years, but he left behind countless books among which are Riyad As-Saliheen (the Gardens of the Righteous), Shareh Saheeh Muslim (Explaining Saheeh Muslim), Al-Fiqh Al-Kabeer (the Great Jurisprudence) and Bughyat Al-Hajj (The Purpose of the Hajj [Pilgrim]).

Guiding someone to the Right Path is the greatest deed ever:

Dear brothers, offering a good deed is the purpose of our existence and the reason behind it. The most exalted deed is to guide a person to the Path of Allah.

((The Prophet PBUH said to Ali: "By Allah if Allah guides even one person through you that is better for you than possessing a whole lot of the rarest of camels (most valuable kind of camels)"))

[Agreed upon by Sahl Ibn Sa'idah]

In another narration, the Prophet PBUH said:

((...than everything over which the sun has risen.))

[At-Tabarani by Abi Rafe']

Also, in another narration, the Prophet PBUH said:

((...than the world and what it contains.))

[Takhreej Ahadeeth Al-Ihya' by Al-Iraqi]

Keep in mind that guiding a person to the Path of Allah entails efforts and kindness. Your kindness should open the heart of the one you intend to guide, so that he can open his mind to your words, and in fact kindness should precede explaining religious matters, and setting a good example should precede your Da'wah.

The most effective means to convey Islam to others is to apply it. Therefore, setting a good example precedes your Da'wah. Adopt the perfect Islamic manners and you will see that people will be influenced by you even though you might say nothing to them.

I know lots of real stories which support that fact. Your trustworthiness, honesty, perfecting your job, your chastity and your piety will be your means to guide people to Islam even though you might not say a word.

Hence, setting a good example precedes your Da'wah, your kindness precedes your words, major matters precede minor ones, cherishing principles comes before cherishing people, contents come before titles and education comes before rebuking.

These are rules to be followed by every Da'iyah. When you see another person follow the Right Path because of you, you will be in deep indescribable happiness.

Be aware that this kind of good deeds is the one that lasts after your death. What is the meaning of Ummah (Islamic nation) in the following Ayah?

﴿Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities)﴾

[An-Nahl, 120]

It means that his (i.e. Ibrahim) good deeds were as many as the good deeds of an entire Ummah. Accordingly, you should have your positive influence on every living soul.

Worldly life is the abode of the Divine Assignment:

Dear brothers, life is the abode of offering deeds, not the abode of wishes, it is the abode of the Divine Assignment, not the abode of rewarding and honoring, and it is the abode of paying every available effort:

﴿O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did). ﴾

[Al-Inshiqaq, 6]

One should strive in life.

In concise, nothing is more exalted than believing in Allah and offering a continuous good deed which spreads geographically and penetrates deep in souls.

As long as the nature of your good deed is closer to Da'wah, then the possibility that it might continue after your death increases.

Congratulation to those who died and people are still guided by their Da'wah through their books, and this is considered the mother of Graces of Allah upon any man.

Dear brothers, next time we will continue discussing the good deed and will clarify and enrich the subject by other related issues insh' Allah.

The scientific topic:

Man's body is one of the signs which indicate Allah's Greatness:

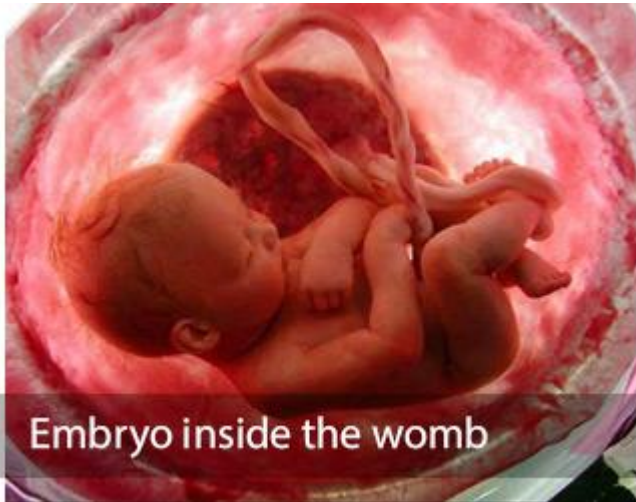
Let us move to the scientific topic. Dear brothers, your body is the closest sign of Allah to you:

{Read! In the Name of your Lord* Who has created (all that exists)* Has created man from a clot (a piece of thick coagulated blood)* Read! And your Lord is the Most Generous* Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)], }

[Al-Alaq, 1-4]

Each one of you was a fertilized ovum from his mother's ovum and his father's sperm, and then this fertilized ovum divides and gives a whole baby after 9 months. This body has a head, a brain, hair, eyes, ears, a nose, a mouth, a tongue, an esophagus, a windpipe, a stomach, intestine, lungs, a pancreas, a liver, a bile duct, muscles, bones and skin. Who has created theme? Is there any greater sign than the ovum which is as small as a salt speck, but after 9 months it becomes a whole baby who cries, laughs, sees, hears, eats and gets hungry?

1- The grease substance in the fetus's intestine is one of the signs which indicate Allah's Greatness:



The entire digestive system is a big tube starting with the esophagus, then the stomach, then the small intestine and then the large intestine, and all of which are tubes. In case the walls of this big tube stick to one another at any part of it, the baby will not live, so what prevents the walls from

sticking to one another? The Almighty Allah has provided the embryo with a greasy black substance in his intestine to prevent the walls from sticking.

Following birth and in order to melt this greasy black substance in the newborn's intestine, a thick, yellow substance called colostrum (different from milk) is excreted from the mother's breast and suckled by the infant before it suckles the breast's milk, this substance will melt the grease and make the path from the mouth of the baby till its anus open, and then the baby can suckle the breast's milk. What a Wise Hand that Created that!

2- Due to Allah's Potency the infant has been provided with the reflex of suckling:

If you put the newborn baby's mouth on the mother's breast, the infant will suckle the milk spontaneously.

The suckling reflex is a very complicated process, as the baby should latch on to the breast areola then suck, and so the milk comes out.



This is what scientists call "suckling reflex" without which the baby will die. When the baby is born and the nurse is cleaning it, if her finger comes near its mouth, the baby will open its mouth to suckle her finger by closing its lips tightly and sucking air.

No one teaches this baby to do so, and you will not find any father who talks to his newborn and says: "O my baby, please in order to live you should do so and so to get milk from the breast of your mother", will you? The baby will understand nothing.

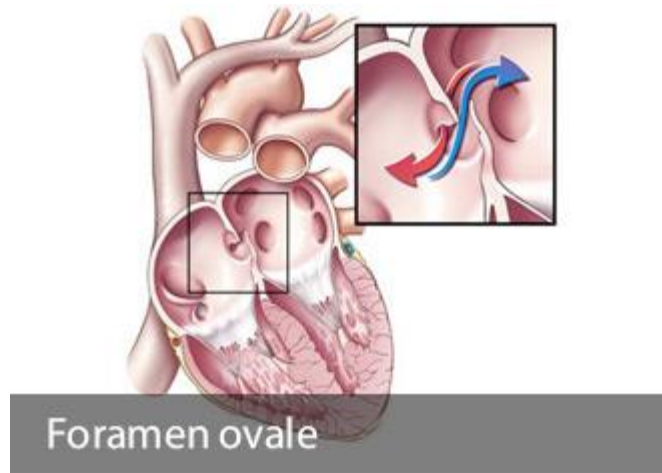
Who then has installed this complicated process in every baby to latch on to the breasts areola then suck air to bring milk from the breasts? Scientists call this the "suckling reflex".

Before the breast milk excretes and following birth, the mother's breast excretes a substance (colostrum) different from milk, and it melts the grease in the baby's intestine in order to turn it into a passable tube.

Also, Allah has installed the suckling reflex in every infant with which it gets the milk by latching on to the breast areola, then closing the lips tightly and finally sucking air in order to get the breast's milk.

3- The automatic closing of the Potall opening between both auricles in the baby's heart occurs by Allah's Potency:

There is no air in the mother's womb, and the lungs of the embryo do not work when he is inside it, so Allah has created an opening between the upper chambers (the right and left atria in the heart) which is called the foramen ovale, and after birth, a blood clot seals this foramen, Whose hand has created it? It is the Hand of the Almighty Allah.



If this opening has not been closed there would have been no living soul on earth. The baby whose opening remains open will live for few years, and then it will die from angina. This happens to the baby, because the blood will not reach the lungs due to using this opening as a short cut instead. Whose Hand closes this foramen? All these are signs of the Greatness of Allah.

4- The contraction of the womb is friendly and concurrent during childbirth:

Hence, dear brothers, your body is the closest (sign of Allah's Greatness) to you. Ponder over the foramen ovale, the suckling reflex and the colostrum which melts the grease in the intestine. Allah has created these wonders.

so that man will live on earth. During delivery, the womb contracts gently and chronically, and first the contractions are one hour apart, then 50 minutes, then 40 minutes, then 10 minutes, then 5 minutes, and finally they will become one minute apart till the baby is born.

Promptly after birth, the womb will contract severely and become hard as a rock, because the delivery of the baby cuts off tens of thousands of blood vessels, and this severe contraction will close all these open vessels. Had this severe contraction happened before the baby is born, it would have killed the baby by choking, and had it not happened following the delivery, the mother would have been died from bleeding.

﴿Then He makes the Path easy for him; ﴾

[Abasa, 20]

The contractions of the womb prior delivery are chronic, fast and gentle in order to push the baby out of the womb, whereas these contractions become severe after the delivery in order to close all the open ruptured blood vessels.

Therefore, when the doctor or the midwife feels that the womb after the delivery becomes as hard as rock, she says, "The delivery is successful and the mother is fine". On the other hand, if the womb is not hard as a rock, she will know that the mother is in danger and she might die from bleeding. Whose hand has created that?

﴿Then He makes the Path easy for him* Then He causes him to die, and puts him in his grave* Then, when it is His Will, He will resurrect him (again)* Nay, but (man) has not done what He commanded him. ﴾

[Abasa, 20-23]

The Constituents of the Divine Assignment – Time-3- Managing Time marks being civilized.

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Dear brothers, this is lesson number 33 of the series “Creed The inimitability of Quran”

Every man is in loss unless he invests in his time:

We are still tackling the topic of time.

In previous lectures I had mentioned how time is either invested or wasted.

Time might be wasted, like the majority of people do, in eating, drinking and entertaining, and then death takes them by surprise when they are not prepared for this hour; and this is the concept of wasting time.

Believers on the other hand invest in their time, namely, they use their time in useful deeds whose reward extends till after their death. Allah says:

﴿By Al-'Asr (the time).﴾

[Al-Asr, 1]



Allah in this Ayah is swearing by time.

Man, who is the foremost creature, is only time, which means that he is at loss as he is living his life because the passage of time consumes his lifetime, but if he invested his time in believing (in Allah), offering good deeds, calling to Allah and being patient in seeking the truth, following it and calling to it, he will not be at loss.

Good deeds are the best thing of all:

Let us move to the meaning of the following Ayah:

﴿and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden)﴾



[Al-Asr, 3]

Keep in mind that recommending one another to the truth is one fourth of salvation, and it is one of the cornerstones of salvation.

You won't survive the torment of the hereafter unless you seek the truth, abide by it, call to it and be patient in searching for it and calling to it.

Though this Surat is short, it is sufficient for man.

The companions of the prophet PBUH used to read this Surat before they go in separated ways.

Hence our topic today is about recommending one another to the truth while the past pervious lecture was about offering good deeds. The good deed (which lasts after death) is evaluated by how wide its spectrum of effect is, how deep its effect is and how influential it is, and this kind of deed, which lasts after death, is the best deed of all.

Enjoining the truth is one of the cornerstones of salvation:



hypocrite.

Let us move on to the topic of recommending one another to the truth.

First of all, it is unquestionable matter that Dawah is Fard Ayn on every individual Muslims, and he who never strives or never had the intention of striving (Jihad) in his life will die as a

Therefore not giving any thought to calling others to Islam which is Fard Ayn, not striving in the cause of Allah and not having the intention of Jihad, will make man a hypocrite when he dies.

Recommending one another to the truth is one of the cornerstones of salvation and it is Fard Ayn on every individual Muslim.

But Dawah is both Fard Ayn and Fard Kifayah, for it is Fard Kifayah in calling the Ummah when a devoted, educated and qualified scholar takes on his shoulders the mission of refuting all falsehood claims and answering the religious questions, however every Muslim must call to Allah, as Fard Ayn, in the religious knowledge he knows and his call is to those he knows.

Accordingly, if you heard a religious lecture, a religious CD or a sermon which affected you deeply, you should convey what you heard to those around you.

((Convey from me even an Ayah of the Qur'an))

[Ahmad, Bukhari and Tirmizi by Ibn Amr]

The one who loves Allah and His messenger calls to Allah:

Surat Al Asr is crucial evidence that Dawah is Fard Ayn, and there is another Ayah which proves that as well, Allah says:

﴿Say (O Muhammad): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e to the Oneness of Allah - Islamic Monotheism) with sure knowledge.﴾

[Yusuf, 108]



The “Sure knowledge” is the one supported by evidence and to which one should invite others.

Whosoever doesn't call to Allah at all is not following the prophet PBUH according to the previous Ayah, and thus he doesn't love Allah, and the proof of that is in the

following Ayah:

﴿Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah)﴾

[Aal-'Imran, 31]

Anyone who attends this lecture will die as a hypocrite if he doesn't consider this lesson, giving the CD of it, convey an interpretation of an Ayah or Hadith, enjoining Ma'roof (goodness), preventing Munkar (evil doing) or trying to guide another person to the path of Allah.

﴿And recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden)﴾

[Al-Asr, 3]

Supporting the truth needs efforts to overcome obstacles

Dear brothers, spreading the word of truth is a difficult mission and it needs effort, needless to say how many obstacles and distractions might block the way.

You might be skewed from the path of seeking the truth because of distractions, lusts, interests, environmental conditions, pressures at work, traditions, customs, keenness or greed, but recommending one another to the truth will remind you, encourage you, protect you, offer advice to you, find alliances with you and grant your safety and happiness.

Recommending the truth is one of salvation's cornerstones:

Recommending one another to the truth is one of the cornerstones of salvation.

Allah says:

﴿You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind﴾

[Aal-'Imran, 110]

What makes this Ummah the best?

﴿You enjoin Al-Ma'ruf (all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)﴾

[Aal-'Imran, 110]



Now when will the Ummah of the prophet PBUH be destroyed?

((How will you be if you don't enjoin Ma'roof (goodness) and don't forbid Munkar (evil)?))

[Ibn Abi Ad-Dunya and Abu Ya'la Al Musily in his Musnad by Abi Imamah]

﴿They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed﴾

[Al-Ma'idah', 79]

((How will you be if you don't enjoin Ma'roof (goodness) and don't forbid Munkar (evil)? They said: O Messenger of Allah is this going to happen? He said: yes and more, how will you be if you enjoin Munkar and forbid Ma'roof? They said: O messenger of Allah is this going to happen? He said: Yes and more...))

[Ibn Abi Ad-Dunya and Abu Ya'la Al Musily in his Musnad by Abi Imamah]

He said:

((...how will you be if you consider Ma'roof as Munkar and consider Munkar as Ma'roof?))

How to achieve individual and collective perfection:



Dear brothers, there is a delicate point though, recommending one another to the truth purifies and sifts the individual's orientations, because when man is one track minded and is deluded by one thing and he pins his hopes on it, he can be saved from that disorientation, furthermore

his own destination will be pure from distractions by recommending one another to the truth.

You should know that the truth will never stabilize and continue but in a believing society, whose members recommend one another to that truth, cooperate with one another and become one.

There is another delicate point: when you draw to perfection by believing in Allah and offering good deeds, you are perfecting yourself, but you will help the other Muslim to become perfect by recommending one another to the truth because the believer belongs to the Muslim society.

((Convey from me even an Ayah of the Qur'an))

[Ahmad, Bukhari and Tirmizi by Ibn Amr]

Recommending one another to the truth is a fateful matter, how? The truth has fields like this mosque, and unless these fields thrive, falsehood will spread.

Accordingly, if you have two brothers at home, talk one of them into coming to the mosque in order to listen to the religious session. Unless the fields of the truth thrive, falsehood will spread on the account of the truth which will diminish gradually.

Hence, recommending one another to the truth is a must to spread the truth.

Hence convince your brother to come, and if you have a son, convince him to come, or if you have a father convince him to come, and if this session is attended by a woman, let her convince her husband of coming:

((Convey from me even an Ayah of the Qur'an))

[Ahmad, Bukhari and Tirmizi by Ibn Amr]

Recommending the truth is our means to refute falsehood:

What will happen if the circles of the truth don't thrive? The circles of falsehood will spread instead, given the spreading of falsehood is very fast, why is that? It is because falsehood is all about lusts which are endeared to man's self, whereas the truth needs efforts to thrive.

There is no instant rewards for spreading the truth, and all the Divine promises will be gained after death, and though you might taste part of the Divine reward in this worldly life, but you will be fully rewarded in the hereafter, not to mention that tremendous efforts are put by you in convincing people to lowering their gazes, controlling their tongues and unleashing their goodness within, but after all, the reward for all that is very big in the hereafter.

On the other hand, lusts are tangible and have instant gains in the worldly life like a luxury car, a beautiful woman, a big mansion, a hefty income, a successful business, a powerful position or an owned authority, all of which are enjoyable tangible things which can be seen with the eye, but the hereafter, according to the Quran, is better than all that:



﴿And indeed the Hereafter is better for you than the present (life of this world).﴾

[Ad-Duha, 4]

In the Quran you are ordered to believe in the hereafter and Ghaib (the unseen), whereas matters of the worldly life are made of tangible nature, and this is why recommending one another to the truth helps spreading the truth.

Allah the Almighty decreed that the worldly life is the abode of divine test and striving, not the abode of compensation and hope (like the hereafter), and it is the abode of the divine assignment, not the abode of honoring (like the hereafter).

It is deemed a must to recommend one another to the truth in order to overcome our lusts, to refute the stubborn falsehood and to put up with harm and difficulties.

Time for Muslims and time for the west:

Dear brothers,

﴿If you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering﴾

[An-Nisa', 104]



Don't we, as Muslims, feel shame before Allah? They are suffering though they follow falsehood, so how can we put up with not bearing the hardship of our Ummah, given we follow the truth?

﴿If you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not, and Allah is Ever All-Knowing, All-Wise.﴾

[An-Nisa', 104]

According to the western culture, time is money.

There used to be a juice seller close to Omayyad Mosque (in old Damascus), and he happened to be very famous for his excellent juice and fair prices, so people were in crowds waiting in lines to get their juice especially in summer and when the market of Al Hamidyah is very crowded.

And though there might be 40 or 50 persons waiting for their juice, when Azan Al Zuhr started, he would promptly close his store and head to the Mosque. Won't selling his juice to 50 customers in that half hour, bring him good money, and thus when he relinquished all that for offering Salah Al Zuhr, won't this mean that he is donating money, isn't that true?

On special occasions and seasons, closing the store on Friday in order to offer Friday prayer might mean a great loss of money according to the western concept of time, however according to the Islamic concept of time, time is used to worship Allah and this is the true earning.

Your time is the container of your worship, deeds and reasoning. Knowledge is sought by spending time, for each one of you leaves his house, his wife, his children, his quality time at home, all means of relaxation, talking to your son or listening to him, you leave all that in order to come to this Masjid and attend this session, so this is an effort and time paid by you.

Any delay in time means losing money according to the western concept of time, and they make you pay interests in such cases, but according to the Islamic concept of time, it means that you use your time wisely when you worship Allah because time is your container of good deeds.

Success lies in investing time rather than consuming it:

Hence, the delicate thing I want to convey to you in this blessed meeting is how to spend your time?



How are you able to invest your time instead of wasting it?

Consider the following example: if a very poor student is studying to graduate high school, and his scores will determine which university he will be enrolled in, given his ambition is to go to medical

school, but in order to study medicine, he must have very high scores, in this case he will be able to study medicine while he is living in his family house without any extra expenses, but if he is one degree short of the needed degrees for medical school, he will have to travel to another city to study medicine, and this means spending money on travelling, renting and transportations, which is a loss.

In our country your scores in high school determine the university you enter starting with the highest scores to enter medical school, then dental school, then pharmacy, then biology then IT then economics and finally law school.

Accordingly, every student during his final year in high school should use his time wisely in order to get high scores.

The top student in Syria was asked by a reporter: "What did you do to become the first student in the country?" He answered: "The minute of the exams never left my mind all year long".

Much in the same line, time is the container of your deeds, and after death there are only two results: either paradise or hellfire. Hence your destiny after life will be determined according to the way you use your time, so did you seek knowledge?

Did you follow the truth and avoid falsehood? Did you know goodness from evil? Did you know Halal (permissible matters) from Haram (impermissible matters)? Did you know Divine orders and bans? Did you know what is allowed and what is forbidden? Did you know what Allah likes you to do and what Allah dislikes you to do?

The way you spend time determines your destiny, so how will you spend your time?

Man's value is drawn from the way he uses his time:

Dear brothers, Al Hasan Al Basri defined man like no one ever did, he said: "man is but few days, and every day that passes it will take away part of him, and I have seen people who were stingy in their time more than being stingy on their money".



Frankly, your value is drawn from the way you manage your time and the way you spend it.

Study, learn, excel,
specialize, recite Quran,
understand Sunnah,

Speak out, call to Allah and make room for yourself among the crowds in religious sessions, so what do you do in life?

If, Allah forbids, one of you is afflicted with an intractable disease like cirrhosis whose operation will cost 10 millions, he will never hesitate to sell his only and dear house which he bought after 55 years of hard work and after he adorned it with decorations and fancy furniture, will he?

Why won't he hesitate?

This is because deep inside him he is molded to realize that time is more precious than money, and thus he will sell his house in order to live a few more years and he will consider that a good bargain.

Time is the more valuable than money:



You are molded deep inside to value time more than money.

Prepare yourself for the following paradox: if a person holds 500 thousand Liras in front of you and burns it till it all turns to dust and you can't prevent him since he is holding a gun, so what is your judgment of this

person? If one million people watched that, what would their judgment be? They would all accuse him of foolishness and insanity. Therefore wasting money is considered an insane act, and since time, as I mentioned earlier is more precious than money, then the one who wastes his time is even more insane.

It is a waste of time to spend it at parties where there is idle talks, backbiting, calumny and chit chats about food, drink, women, football players, actors and actresses whether the dead or the alive among them.

The most serious error man might commit is to waste time in nonsense, purposeless talks, dirty jocks, backbiting, calumny and speaking about the vanity of the world like the car models, and believe me if the youth studied as much as they learn about cars, they would have excelled.

but they spend their precious time in talking about cars and their qualities and properties like this one is turbo, this is full options and that one is a four wheeler, and in less decent kinds of talks, they talk about women, movies, backbiting, calumny and idle talk. The one who wastes his time is more insane than the one who burns the money he owns, because man is only a few days and time is even more previous than gold.

Managing time manifests civilization:

Dear brothers, let me ask the brothers who studied economy: What are the top economic resources in the world? They are four: the first one is the natural resources like oil, phosphate, Uranium, gold, diamond, coal and others, the second resource is the people and specialties, for you are in need for a specialist in plants, in air conditioning, in business management and other specialties. Can you establish a profitable company without people? You can't, thus you need employees, executive directors, deputy manager, accountant manager, sales manager, import manager, advertising manager and others, so you need materials, place, building, commodities, information and people and all that need money so the third resource is money and the fourth resource is time.



Time makes the most important factor in life, and unfortunately it is wasted by people in the developing countries where there is no value of time at all.

In advanced countries they put all the needed governmental departments which are needed to construct a building (for example) in one place, so if you need to pay your taxes or to pay for customs clearance, you find both in the same place, and you can find banks, communications, restaurants and other facilities which make the task of businessmen easy.

But in a developing or backward country, every governmental department is in a place far from the other one and sometimes it is in a different city, and accordingly, man's time will be wasted in paper work.

Time is very cheap in the developing countries.

There is the single-window system now which is a trade facilitation idea, and it means that all needed facilities are in one place and it is like a mole where you can find everything when you go shopping in one place, unlike the old school system of markets, when you have to shop from different places to get your things (which is a waste of time).

Time is very important, and managing time manifests civilization.

Get organized in your sleeping, in your relation with your family, in your reading time, in your time spent with family and write plans, use a calendar, have your own agenda and write down your list of tasks, for managing your time reflects your faith because you are time and you are only few days and every day that passes will take part of you with it.

The definitions of managing time:

Dear brothers: one of the definitions of time is the following: It is to do what should be done, in the perfect way it should be done in the time needed.



It is said that the one who can manage his time is able to manage his life.

If the possibility of using your entire time wisely is not available then at least use the most of it in useful matters.

Though using every moment of your life wisely is rather impossible, there is still a

waste, so what you ought to do is to invest as much as you can of your time.

If you are traveling from one country to another or from one city to another, take a book with you and read it.

Fill your time with any useful thing.

Once I visited France, and there is a fast train which travels from north France to South France at the speed of 350 kilometers per hour, and that speed is close to the speed of planes. This train is soundless because it operates by electricity, but what caught my attention, when I traveled in it, is that every passenger was busy either reading, or using their laptops.

The seats are provided with electric outlets so that one can plug in his laptop, and the train in general is very stable, it is air-conditioned and it has a restaurant.

Actually I was impressed, because people in those countries spend their time on the train in useful things, while people in our countries spend the time looking out the window and you can see that yourself if you take a train from Damascus to Aleppo, where the five hours are spent by the passengers in looking only.

Time is precious, and people of the west know how to use their time.

Managing time indicates civilization and sound faith:



Dear brothers, managing time indicates civilization and sound faith, and it reflects prosperity and success.

Dear brothers, organize your time and divide it to serve all your tasks, write down your plans and keep adjusting and adding to them continuously.

Time is the most wasted element in developing countries where delays on flights might extend to three whole hours, whereas in the west they mention the departure and arrival times down to minutes. Wasting time reflects unconsciousness of the great loss one is in.

In our countries people sit in front of their houses for hours doing nothing but looking at people, isn't that a waste of time?

The great scholar Badr Addeen Al Hasani once passed by people who were playing backgammon and he said: "Glory be to Allah if only we can buy time from those people, we would have done that."

Time is the greatest economic revenue:

Time is the foremost economic resource, however and unlike rain water, we can't store time because it passes quickly and the time we miss will never be regained or compensated, for time is the most precious thing man owns, it is the container of deeds, knowledge and acts of worship and it's the real capital of every individual and society.

According to very accurate statistics, the individual in developing countries works only 27 minutes a day (they divide the national income by the population number in order to get the number of working hours), whereas in advanced countries the individual works 8 full hours, so I don't believe that an Ummah whose individuals work 27 minutes every day will defeat another Ummah whose individuals work 8 hours every day.



Time is the most important economic resources

By Allah there are facts about some advanced countries that break the heart. One company for example has 40 thousand workers, and its annual income equals the national income of the biggest Arabic country whose population is 70 million.

Can you imagine that the national income of a country, whose population is 70 million, equals the income of this company whose workers are only 40 thousand; this is a heart breaking fact.

Time is very precious, it can't be bought, it is the backbone of life, it is the ground of civilization, it can't be sold, it can't be leased, it can't be borrowed, it can't be doubled, it can't be stored and it can't be manufactured, all we can do about time is just invest it and use it wisely.

There are people who use their time in doing their jobs and still they can find time to know their Lord, to worship Him and to draw close to Him, and those are the ones who know the value of time because they use every minute of their time wisely.

Managing time means to invest it in the best of ways:

Managing time doesn't aim to change time, to adjust it or to evolve it but it aims at using it effectively and to diminish the loss of using it in useless matters.

Time passes, yet sometimes you feel that time is passing slowly, while other times you feel like it is passing very fast, a poet described that condition in this line of poetry:

If you are complaining that nights are long without me
My suffering is that nights flies when you are with me.

When man is in pain, time passes very slowly, but when he is happy time passes fast, but in both cases the time length is the same.

Accordingly, time is described as follows: time passes according to a constant and specific speed, and the seconds, minutes or

hours are the same, time also passes forward according to a delicate system that can't be stopped, changed, increased or reorganized, time passes regularly without getting ahead or getting lingered behind, time can't be stored, time can't be canceled, time can't be changed and it can't be bought because it is the a limited resource which is distributed evenly among human beings.



Man's problem comes from the way he manages time and uses it:

Though people are given different fortunes and opportunities which are not distributed equally among them in the worldly life, but they all own the same 24 hours every day, whether they are smart, simple-minded, brilliant or lazy, they all own 24 hours a day and 50 weeks a year.

The top student in the country and the one who failed both own the same 50 weeks every year, but the one who passed with flying colors used his 50 weeks as if they were 200 weeks, whereas the one who failed used them as if they were only 10 weeks.

Hence, people own the same share of time regardless if they were powerful officials or clerks, rich or poor because the problem doesn't lie in the time those people have but rather it lies in the way they use and manage this time.



I hope I was able to convince some of you or the majority here to start planning and managing their time, to prioritize their tasks, to organize the time their tasks take and to follow a plan.

Managing time is indicated in the following Ayah:

﴿Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islamic Monotheism).﴾

[Al- Mulk, 33]

We will carry on in talking about this topic next lecture inshallah.

Praise be to Allah Lord of worlds.

The scientific topic:

Bees:

Dear brothers, let us move to the scientific topic.

Allah the Almighty created creatures within which there are endless Divine wonders like bees for example.

Bees are social insects which have an outstanding system:

Bees are social insects which follow an outstanding system.



In the bee society there is a queen, worker bees, females and male bees, cleaner bees to clean the hive, others to buff and polish the walls and there are guards whose mission is to look out and they even have a password and every bee that fails to say that password will be killed, so if you watch a

billion bees at day light, you should know that each one of them will dwell in its hive otherwise it will be killed.

The password is changed from time to time.

There are bees that are workers whose mission is to refresh the air of the hive's cells, and they do that by flapping their wings on the entrance of every cell.

In winter on the other hand, worker bees seal the hive openings to keep the hive warm inside.

There are the maid bees whose mission is to serve the queen and they make the royal jelly especially for her.

Dear brothers, there are scout bees whose mission is to find the fields in order to collect nectar from flowers and after they find the suitable field they go back to the other bees and they dance in a special way to give the other bees the direction to that field, how far it is and how rich it is with flowers, all that is said through dancing.

The bee's speed is 60 kilometers per hour when it heads towards the field, but when it comes back to the hive carrying the nectars its speed slows down to 30 kilometers per hour.

Honey is a cure for people:

In the most advanced trucks they mix the components of construction while the truck is moving.

In Australia, the giant companies take the raw materials on giant ships and they manufacture Aluminum on the ship to be sold (as a final product) in Cyprus.



Bees also have the same techniques, for the bees usually mark the flowers they collected so that other bees won't waste time going to those flowers, then upon collecting the nectars they start condensing them finishing (by that) the first stage of making honey on their way back to the hive.

Talking about bees needs more time.

If one bee is assigned to make one kilogram of honey, it needs to fly 400 thousand kilometers which equals traveling around the earth 10 times, needless to say that honey is a pharmacy unto itself for it heals man from diseases as we were told by Allah the Almighty in Quran:

﴿wherein is healing for men﴾

[An-Nahl, 69]

The useful function of honey

By Allah dear brothers, everything Allah created has two functions, the first one is to be useful to man and the second one guides him to Allah, and while the west excels in the first mission, Muslims excels in the second one and it is rather more beneficial to make use of them both.

Accordingly if we take honey, it has two functions, the first one is a healing one whereas the second one is to guide people to know Allah after pondering over the bees' minute system.

If a mouse enters the hive, the cleaner bees are too small to kill it considering its size and weight, but instead they wrap it with wax. If we want to talk about the amazing skills of the bees in building their hive, and if we want to compare it to man's skills in tiling the ground, usually the manager instructs his workers to do this and that and they won't be able to come up with the same tiles' size unless they all use a sample tile in order to cut the others according to it.

however the bees build the wax cells in hexagonal shapes and at the end all the cells will be alike to the micron, not to mention that the hexagonal shape is the best shape for storage as it has the lesser space between cells and it has obtuse angles which allows more amount of honey to be stored besides making the honey accessible to bees.

The bees start building the wax cells from the outer line of the hive towards the middle and they meet at the center.

These skills are beyond man's abilities. Allah the Almighty says:

﴿But are communities like you. We have neglected nothing in the Book,﴾

[Al-An'am, 38]

The Quran mentions that the working bee is the female bee:

Again there are the scout bees, the worker bees, the dancing bees, the queen, queen maid bees, the royal jelly and the males. The queen put eggs of male and female bees and queens, and the latter are put in a special place where queens "to be" are kept, and the males are kept in a special place, so how would the queen know which is which.

The males' function is to fertilize the queen.

Allah says:

﴿And your Lord inspired the bee, saying: "Take﴾

[An-Nahl, 68]



The Arabic word “Itakhithee” (take) is addressed to the female bee, so how would the prophet PBUH know that the worker bees who make honey are females? Male bees don’t make honey and it is the female’s mission:

﴿And your Lord inspired the bee, saying: "Take you habitations in the mountains ﴾

[An-Nahl, 68]

Allah the Almighty therefore addresses the female bee which makes the honey, and this is but a scientific inimitability of the Quran.

Pondering over Allah’s creations guides man to the truth:



By Allah dear brothers, if only one reads a book about the bees, his heart will be filled with fear of Allah the Almighty and he might shed tears.

By Allah the only Deity, if man did that he would fulfill the purpose of creating honey and bees (i.e. Knowing Allah and fearing

Him).

On the other hand, some people eat honey till they are fed up without even noticing the guiding function of honey, and by that they are nullifying the purpose of creating honey and bees.

This is supported by another Hadith in which the prophet PBUH said upon seeing the new moon:

((A new moon of benevolence and righteousness))

[Sunan Abi Dawood by Qatadah]

This Hadith indicates the two functions of everything I mentioned earlier: the first function of anything is to be useful to man, and the second function is to guide him to Allah the Almighty.

Elements of Divine Assignment- Faith-related matters

-1- The outcomes of Establishing a Connection with Allah

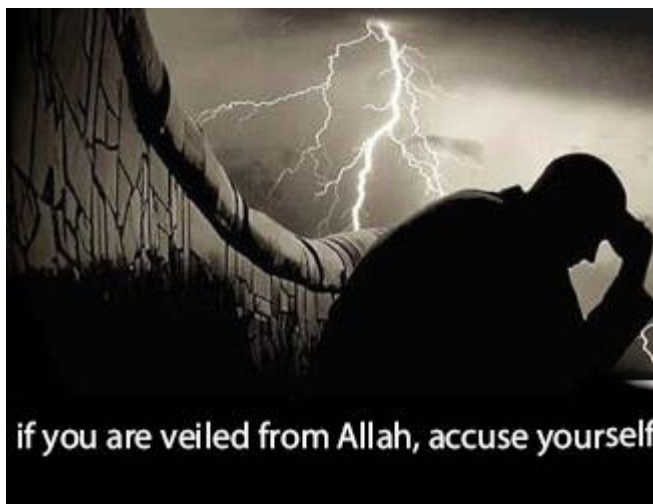
Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Deeds which do not please Allah veil the believer from His Lord:

Dear brothers, this is lesson No. 34 of the series Aqeedah and the Inimitability of the Quran. Today's topic is related to a problem from which the majority of Muslims suffer. A man might say to you, "I pray but I do not feel anything, I recite the Quran and I do not feel anything, and the same happens when I remember Allah, so what is wrong with my acts of worship?" In fact, The Almighty Allah says:



﴿And when My slaves ask you (O Muhammad, peace be upon him) concerning Me, then (answer them), I am indeed near (to them by My Knowledge).﴾

[Al-Baqarah, 186]

Allah says that He comes in between a person and his heart, and He also says that He is nearer to man than his jugular vein, and that He is with him (by His Knowledge) wheresoever he may be. Thus, Allah is very close to us, but how can we draw close to Him?

The bitter truth is that what comes in between us and Allah is the deeds we do which do not please Allah, and the proof is in the following Ayah:

﴿Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.﴾

[Al-Mutaffifin, 14]

Man's safety and happiness are fulfilled by establishing a connection with Allah:

Allah, Glorified and Sublime, be He will not manifest on the believer's heart unless the latter is pure, upright, pious and sincere. Accordingly, one should blame himself always in case he could not establish a connection with Allah and in case he could not taste the sweetness of faith, of Zikr (remembrance of Allah) and of reciting the Quran.

You must know that there is something doubtful or a desire, which you have chosen over obeying the Almighty Allah, comes in between you and the fruits of faith.

This fact should be crystal clear to you like the shining sun; it is either a doubtful matter or a desire which veils you from Allah, Glorified and Sublime be He.

Man may become heedless out of committing a minor sin, or out of falling short in performing acts of worship, but he strives to return to Allah as soon as possible to establish a connection with Him, and he can do that since the veil is very thin.

Unlike him, someone finds establishing a connection with Allah very hard, because the veil is very thick.

You should know beyond doubt that your happiness and safety are accomplished by establishing a connection with Allah in the worldly life through Salah, Zikr, reciting the Quran, Munajat (talking to Allah secretly), making Du'a (supplication), Tasbeeh (glorifying Allah), Takbeer (saying Allah is the Greatest), Tahmeed (praising Allah) and the like of acts of worship. When you are veiled from Allah, put the blame on yourself, for Allah is nearer to us than our jugular vein, and He comes in between us and our hearts. Allah the Almighty is waiting for us to resort to Him:

﴿And when My slaves ask you (O Muhammad, peace be upon him) concerning Me, then (answer them), I am indeed near (to them by My Knowledge).﴾

[Al-Baqarah, 186]

Whoever realizes that Allah is not manifested in his heart must blame himself:

The connection with Allah can be established even with closed lips, but when you fail to do so, you should know that there is a veil between you and Him.

Thus, the delicate first point is that you should know beyond doubt that falling short in obeying Allah, violating Allah's Orders and fulfilling your forbidden lusts and desires are the reasons behind drawing a veil between you and Allah.

The Kafir (infidel) is veiled from Allah because of a major sin which is denying Allah's Existence, Beautiful Names.

Just and Mercy, but how can a Muslim be veiled from Allah due to a minor sin? You should review your deeds and do self-reproaching.

Among the outcomes of establishing a connection with Allah are the followings:

1- A light casted by Allah into the heart of man enabling him to see good and evil:

It is befitting to explain in this blessed meeting the outcomes of establishing a connection with Allah and turning entirely to Him. Allah says:

﴿Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith)﴾

[Al-An'am, 122]

Hearts live and get secured by remembering Allah:



Being far from Allah is like being dead, and being connected with Him brings life to man, because the real life is felt when man has a beating heart, when man is connected with Allah and when the Divine Light is casted into man's heart enabling him to see the goodness as goodness and

the evil as evil. The Ayah below is very clear:

**﴿Is he who was dead (without Faith by ignorance and disbelief)
and We gave him life (by knowledge and Faith)﴾**

[Al-An'am, 122]

The heart could be dead and what brings life to it is remembering Allah:

﴿Verily, in the remembrance of Allah do hearts find rest﴾

[Ar-Ra'd, 28]

Hearts become alive and secured by remembering Allah:

**﴿Is he who was dead (without Faith by ignorance and disbelief)
and We gave him life (by knowledge and Faith) and set for him a
light (of Belief) whereby he can walk amongst men, like him who
is in the darkness (of disbelief, polytheism and hypocrisy) from
which he can never come out?﴾**

[Al-An'am, 122]

Whoever establishes a connection with Allah and reconciles with Him will be Divinely enlightened:

The point which I would like to discuss is that the first sign which indicates having a connection with Allah, turning totally to Him, being sincere and being upright on His Path, is the Divine Light casted into your heart which enables you to see the goodness as goodness and evil as evil.

This is a privilege, dear brothers, which is beyond our imagination.

Having this privilege will save you from troubles and big devastating errors. When you are enlightened with Divine Light, you will see with the aid of that light, you will speak with the help of the Divine Prosper and you will move according to the Divine Method.

Hence, the first fruit of being connected with Allah is to have the right vision. The believer owns the right vision with which he can see the goodness as goodness and the evil as evil, and this does not mean that the believer is infallible, but it means that when he errs.

his errors are minor ones, and that it is impossible for him to make major mistakes which bring destruction, because he sees with the aid of Allah's Light and he speaks with the help of the Divine Prosper which is his reference in everything he says and does.

Dear brothers, consider the following simple hypothetical example: There is a father who is very knowledgeable in his major, he is merciful and rich and he is limitlessly very keen on the upbringing of his son, so he sends him to the best schools, he chooses for him the best friends, he gives him a private room and he follows up the tiny details in his life.

As a result, this child is very polite, he is the best student in his class and he has a neat appearance, whereas another child, who lacks parental care and control, spends his time swinging from one place to another, from one building to another (doing bad deeds, such as rubbery) and from a police station to another, as he deviates from the right path.

His appearance is worn-out and he steals and commits sins which are reasons enough at times to put him behind bars. Now, listen to the following Ayah:

﴿That is because Allah is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (lord, master, helper, protector, etc.).﴾

[Muhammad, 11]

You, as a believer, have references. Allah is your reference, so are the Quran and the great Prophetic Sunnah,

﴿That is because Allah is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (lord, master, helper, protector, etc.).﴾

[Muhammad, 11]

Hence, the first fact is that when the believer establishes a connection with Allah, reconciles with Him, submits to Him, becomes upright on His Path and keeps sincere to Him, Divine Light will be casted into his heart, with which he can see the truth as truth and the falsehood as falsehood.

Whoever turns to Allah rarely commits sins which veil him from Him:

It is less likely for the believer to make deadly mistakes in his life, and this is the first fact. However, one might ask, "How can you prove this?" The proof is in the following Ayah:

﴿Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?﴾

[Al-An'am, 122]

﴿O you who believe [in Musa (Moses) (i.e. Jews) and 'Iesa (Jesus) (i.e. Christians)]! Fear Allah, and believe too in His Messenger (Muhammad, peace be upon him), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight)﴾

[Al-Hadid, 28]

This is the first fruit of establishing a connection with Allah, submitting to Allah and turning entirely to Him.

2- Man's main concern will be the Hereafter:

The second sign besides the right vision is that the believer's main concern will be the Hereafter:

((For the ones whose concern is this world, Allah will scatter his affairs, place poverty between his two eyes and he will not get from the world except what is written for him. As for the one whose intention is the Hereafter, Allah will gather for him his affairs, place contentment in his heart and the world will come to him willingly.))

[Ibn Majah by At-Tirmizi]

I repeat again, the first fruit of establishing a connection with Allah is Divine Light casted into man's heart permitting him to see the goodness as goodness and the evil as evil, and the second fruit is making his main concern the Hereafter, and his concentration will be on yearning for the everlasting abode and preparing to the Day of Resurrection.

3- The heart becomes fearful whenever Allah is remembered:



The third sign is a fear in man's heart when Allah is mentioned. I am giving you precise signs, so that each one of you will watch himself and make a review and self-reproaching. The following Ayah refers to the third sign:

﴿The believers are only those who, when Allah is mentioned, feel a fear in their hearts﴾

[Al-Anfal, 2]

The believer weeps, his heart beats and he trembles upon mentioning Allah. He shivers out of having his heart overwhelmed with love for and fear of Allah. The submission of the heart upon mentioning Allah is a sign of having a connection with Him:

﴿Successful indeed are the believers* Those who offer their Salat (prayers) with all solemnity and full submissiveness.﴾

[Al-Mu'minun, 1-2]

He (the one who is connected with Allah) is submitted and tranquil when he offers Salah, for his heart and body will be in full submission, and when he listens to the Quran he weeps and submits. His submission will be followed with tranquility, calmness, security and rejoice. Allah says:

﴿Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (rebellious, disobedient to Allah).﴾

[Al-Hadid, 16]

Because of the Divine Light casted into your heart, your main focus will be the Hereafter, your heart will beat upon remembering Allah and your soul and body will submit to Him.

4- The heart is heedful in Salah and in remembering Allah:

Having a heedful heart, in Salah and remembrance, is one of the signs of having a connection with Allah. I am not saying that you will not be distracted at all, but the believer in the most part of his Salah is with Allah and is before His Hands talking to Him and saying, "Sami'a Allahu liman hamidah" (Verily, Allah hears whoever praises Him!), O Lord Praise be to You because you created me, guided me, honored me, covered my shortcomings and You forgave me". There is Munajat made in Salah.

If you want to talk to Allah, then offer Salah (or make Du'a), and if you want Allah to talk to you, then read the Quran. Allah says:

﴿And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best.﴾

[Al-Isra', 53]

If you want Allah to talk to you, recite Quran, and if you want to talk to Allah, make Du'a:

It is reported in the Qudsi relic that the Almighty Allah said:

((“O Musa, do you want to be My companion?” Musa said, “O Lord how can I be Your Companion and You are the Lord of the Worlds?” Allah said to him, “Do you not know that I am the Companion of the one who remembers Me, and whenever My servant resorts to Me, he will find Me?”))

Finding rest upon performing the acts of worship proves man's connection with Allah:

Some scholars described the connected believer with Allah as a shining clear lamp which is full of oil and there is a ready wick which needs only a match stick, whereas the one who is far from Allah is like a black lamp whose tank is empty and its wick is burnt, and thus he needs a lot of efforts to establish a connection with the Almighty Allah.

Accordingly, success lies in removing every barrier between you and Allah, and when the believer does so, he will be in a better condition upon performing the acts of worship, such as Salah and Sawm and upon saying Adhkaar (invocations). In fact, this comfort is but a sign that he is connected with the Almighty Allah.

5- Whoever establishes a connection with Allah will taste the sweetness of faith:

Dear brothers, one of the most outstanding signs of being connected with Allah, fully submitted to Him and upright on His Path is that Allah will let you taste the sweetness of faith which is beyond description.

It is like the difference between understanding the facts of faith and tasting the sweetness of faith, and the difference is huge between the two things, and it is like saying a billion Dollars and owning them, how big the difference is between the two situations!

Tasting the sweetness of faith has conditions:

1- Allah and His Messenger, peace be upon him, are dearer to man than anything else:

The Prophet, peace be upon him, said:

((Whoever possesses the following three qualities will taste the sweetness of faith The one to whom Allah and His Apostle, peace be upon him, become dearer than anything else. The one who loves a person and he loves him only for Allah's Sake. And the one who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.))

[Agreed upon by Anas bin Malik]

When Allah and His Messenger, peace be upon him, are dearer to you than anything else, this indicates a delicate fact which is: when there is a conflict between your interests and an order in the Quran or in the Prophetic Sunnah, you should choose obeying Allah and crush your interests under your feet, and only then you will taste the sweetness of faith. Though the price of doing so is high, the results are precious.

If you are an agent of a company which brings you hefty income, and one day the company ask you to buy unlawful commodities for a lot of money in return, lest they will take back their franchise, you will be in a very hard situation, but when you ignore your interests, and you obey Allah forgetting about the unlawful money, you will taste the sweetness of faith.

The price of tasting the sweetness of faith is very high, and when you taste it, Allah will make this company come to terms with you after tremendous efforts and agree that all your commodities should be lawful. This is a very important point.

Whoever chooses obeying Allah over his interests will taste the sweetness of faith:

The sweetness of faith can be tasted when you prefer obeying Allah to achieving your own interests, and when the Quran and Sunnah are dearer to you than anything in this world. Only then, Allah will let you taste the sweetness of faith.

2- Loyalty and renouncement:

The second condition as it is mentioned in the Hadith is:

((...person and he loves him only for Allah's Sake.))

It means that the believer should belong to believers and allying with them even though they might be poor and weak, and abandon all the enemies of the religion even though they might be strong and rich. Man sometimes favors his own interests which make him allies with the powerful people and the rich ones, and he overlooks their errors and their misbehavior in order to be rewarded financially.

Therefore, loyalty and renouncement are the corner stone of faith; you should be loyal to believers even if they are poor and weak, and you should renounce the enemies of the religion even if they are strong and rich.

3- Man should hated going back to Kufr like hating to be thrown in fire:

The third condition is:

((...And the one who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.))

These are the signs of having a connection with Allah.

Dear brothers, Imam Al-Hasan Al-Basri said, "Seek the sweetness of faith in three things: in Salah, in Zikr (remembrance) and in reciting the Qur'an. If you achieve it, then that is it, but if you do not, then know that the door (through which you can get closer to Allah) is closed."

Every bad deed, bad intention or doubtful matter or desire which displeases Allah will be a veil between you and Him. This is the bitter reality.

The outcomes of sincerity:

1- Man's manners are the same from inside and outside:



Being amiable with Allah is an outcome of sincerity

Amiability with Allah instead of people is a sign of establishing a connection with Allah. It is said that being amiable with people all the time (at the expense of amiability with Allah) is a sign of having the soul void.

This amiability is manifested in being happy when you are alone at home reciting the Quran and talking to Allah and wandering alone (pondering over Allah's Signs, for instance), when you haste to offer Salah and when you are estranged while trying to not to be affected by people's praises or criticism. Therefore, the sweetness of faith is manifested in reaping the fruits of sincerity, but what are the fruits of sincerity?

They are manifested in being the same in public and in private (concerning your manners, behavior and actions) without a slightest difference, which means that your Khulwah (when you are alone) is just like your Julwah (when you are among people). This is the first indication.

2- Man's deeds should never change upon being praised or criticized:

The second indication is that your deeds never change upon being praised or criticized:

{Say (O Muhammad, peace be upon him): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)}. }

[Al-An'am, 162]

This is the second indication.

6- Establishing a connection with Allah brings tranquility to the believer:

Among the signs of tasting the sweetness of faith and sincerity, is that after offering a good deed, you will get tranquility from Allah with which you will be overwhelmed with happiness even though you might lose everything, while missing this tranquility leaves man in misery even though he might own everything.

Salah is the first means to establish a connection with Allah:

Dear brothers, these are the fruits of having a connection with Allah, Glorified and Sublime be He. In fact, Allah the Almighty made Salah the first means to establish a connection with Him, and the Prophet, peace be upon him, described Salah as light according to the following Hadith:

((...Salat (prayer) is light...))

[Mulsim by Abi Malik Al-Ash'ari]

Salah brings light that is driven from the Divine Light, and Salah purifies the soul and body, for the believer is pure from grudge, deception, arrogance, harshness or oppression. Furthermore, all other immoralities will never find their way to the believer's heart, because Allah the Almighty says:

﴿and perform As-Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. ﴾

[Al-Ankabut, 45]

This prevention is spontaneous, so whose Salah does not prevent him from Al-Fahsha' and Al-Munkar, cannot reap its Salah:

﴿and perform As-Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. ﴾

[Al-Ankabut, 45]

What is the meaning of "is greater indeed"? Scholars said that remembering Allah in Salah is the greatest thing in it. Others said, "Allah's Remembrance of you is greater than yours of Him. When you remember Him, you do that out of performing an obligatory act of worship, but when He remembers you, He will grant you security therewith."

Allah will cast into your heart light with which you see the goodness as goodness and the evil as evil, because when Allah remembers you, He grants you wisdom, given he, to whom wisdom is granted, is indeed granted abundant good, and he, who is remembered by Allah, will be granted security. Allah says:

﴿(So) which of the two parties has more right to be in security? If you but know.">* It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.﴾

[Al-An'am, 81-82]

When Allah remembers you, you will be granted contentment and self-confidence.

The outcome of perfect Salah:

1- Establishing a connection with Allah the Magnificent:

Dear brothers, the fruits of the perfect Salah are beyond imagination. Do you know what you will get if you perform Salah perfectly? You will be connected with the Absolute, he All-Knowing, the Ever-Wise, the Most Merciful and the Ever-Powerful (i.e. Allah).

﴿They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us).">* He (Allah) said: "Fear not, verily! I am with you both, hearing and seeing.﴾

[Ta-Ha, 45-46]

If Allah supports you, who can defeat you? If Allah abandons you, who can do you any good?

Amongst the so many fruits of establishing a connection with Allah is to reap the fruits of Salah, and the first outcome of your proper Salah is gaining a pure soul and a clean heart which has no place for bad feelings against anyone, for pride, for hurting others, for superiority to people and for plotting against anyone.

The believer will own a clean heart.

﴿The Day whereon neither wealth nor sons will avail* Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].﴾

[Al-Shu'ara, 88-89]

Some scholars said, "The clean heart is the one which does not long for a desire that displeases Allah, does not believe any reporting which contradicts the Divine Revelation, does not resort to any law but Allah's Shari'ah and does not worship but Allah Alone:

﴿The Day whereon neither wealth nor sons will avail* Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].﴾

[Al-Shu'ara, 88-89]

2- Having a clean heart:

The clean heart is one of the fruits of Salah (that is performed properly).

7- Establishing a connection with Allah will make man reap the fruits of Salah:

As I said earlier, amongst the fruits of establishing a connection with Allah is to reap the fruits of Salah which are manifested in purity, light and ecstasy.

((...O Bilal, give us comfort by it (Salah).))

[Abu Dawood, By Salem bin Abi Aj'ad]

Salah is Munajat (talking with Allah):

((If the performer of Salah is really aware of Allah's Mercy that covers him when he prays, he will never be distracted (by worldly matters).))

Salah is a journey:

((Salah is the journey of the believer to Allah))

Also, Salah is a presence of mind:

((Allah does not accept the Prayers of an individual until his heart achieves in it what his body has achieved))

[Mentioned in the relic]

It is reported in the Qudsi relic:

((Not all those who pray are prayers, as I accept Salat from only those whose Salat make them humble to My Greatness, who do not follow their desires, who do not insist on disobeying Me, who feed the hungry, who cloth up the needy, who are merciful to the injured, and who house the stranger. Only if all are done for my Sake, by My Glory and My Loftiness the light of his face will be to Me brighter than the sun. I will turn his recklessness to patience and darkness to light, and if he supplicates Me, I will answer him, if he asks Me, I will give him, if he swears by My Name, I will respond to him. I will keep him close to Me and let My angels protect him. He is to Me like Paradise whose fruits do not lack and whose state never changes.))

[Ad-Dailami by Harithah bin Wahab]

8- Enjoying the acts of worship:



Dear brothers, one of the signs of having a connection with Allah is that you enjoy performing the acts of worship, but the question is, what is the difference between the acts of worship and the rituals? Man-made religious practices have rituals, like special moves, stills, words and

meaningless gestures, whereas the purpose of the acts of worship in Islam according to Imam Ash-Shafi'i is to meet the interests of people.

For instance, As-Salah:

﴿and perform As-Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.].﴾

[Al-Ankabut, 45]

This means that it is thousand times impossible for Salah performer to commit Al-Fahsha' or Al-Munkar, to hurt anyone, to look down on people, to deceive others or to plot against them, for his Salah should prevent him from such bad deeds. These are the fruits of Salah.

{and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. }

[Al-Ankabut, 45]

The greatest thing in Salah is that Allah's Remembrance of you is greater than yours of Him since He grants you security, the free will, the strong determination, the right vision, wisdom, satisfaction and pride:

((...and he whom You protect shall never be humiliated, and he whom You make Your enemy shall never be elevated, Blessed and Dignified are You.))

The believer, who is connected with Allah, enjoys performing the acts of worship:

Dear brothers, enjoying the performance of the acts of worship is one of the fruits of establishing a connection with Allah. The believer, who is connected with Allah, enjoys Ramadan the month of worshiping, which is for the majority of people is merely folklore and a month when they hold banquettes, and they stay late at night watching soaps.

Ramadan to the believer is the most joyful month in the year, for it is the month of connecting with Allah, it is the month of worshiping Allah and it is the month of obeying Him. Hence, being extremely happy while performing the acts of worship is a sign of your connection with Allah.

Some pilgrims come back from Hajj and tell you about everything but Hajj itself. One of them goes on and on telling you about the places he visited, the hotel he checked in, the flight he took, the airports the plane landed at, the people who welcomed him, the cold water, the tasty food and the crowds.

You are supposed to explain to people how did you feel when you were circumambulating Al-Ka'bah?

How did you feel when you were before the Black Stone? How did you feel whilst offering Sa'i? How did you feel whilst you were at Mount Arafat? Having no spiritual feelings is a real problem.

Thus, having a connection with Allah makes you happy whenever you perform the acts of worship.. A poet said:

The dead man is not whoever finds rest in dying
But he is the living dead

Man either follows the Divine Revelation or follows his lusts:
Establishing a connection with Allah makes man alive:

**﴿Is he who was dead (without Faith by ignorance and disbelief)
and We gave him life (by knowledge and Faith) ﴾**

[Al-An'am, 122]

﴿but you cannot make hear those who are in graves.﴾

[Fatir, 22]

Man without a connection with Allah is just a living-dead or he is like the wrecked house. Allah says:

**﴿O you who believe! Answer Allah (by obeying Him) and (His)
Messenger when he (peace be upon him) calls you to that which
will give you life﴾**

[Al-Anfal, 24]

Pay attention to this Ayah:

﴿But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts.﴾

[Al-Qasas, 50]

You are before two options: you respond either to Allah or to your desires, you obey either Allah or your lusts, you are submitted either to Allah and longing for the Hereafter, or to your pleasures and yearning for the worldly life and you respond either to the call of the Divine Revelation or to the call of your lusts. Allah says:

﴿O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he (peace be upon him) calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything).﴾

[Al-Anfal, 24]

The prudent is the one who calls himself to account from time to time:

Dear brother, I hope that you, me included, make a review of all your deeds from time to time, ponder over the performance of Salah and wonder, "Is our performance of Salah is the one decreed by Allah?" A brother told me once that when he performed Salah in the Sacred Haram, he wept abundantly, and he went on saying, "This is the Salah expected by Allah.

It makes you feel as if you own everything." A great God calls you five times daily to perform Salah, so do you think He calls you to perform meaningless moves which starts with Takbeer and ends with Tasleem and during it you are occupied with all sorts of notions and concerns? Absolutely, He does not.

A man doubted how many Rak'at he performed in Maghrib Salah, wondering whether he prayed two or three Rak'at, but then he remembered that he prayed three Rak'at saying, "I had three boxes at work and each one of them had a problem, so I solved the first problem in the first Rak'ah, then I solved the second problem in the second Rak'ah, and I solved the third one in third Rak'ah, so I must have prayed three Rak'at."

He was preoccupied with thoughts which have nothing to do with Salah. Is this performance of Salam meant by Allah, Glorified and Sublime be He? When someone is given the grace of performing Umrah or Hajj,, he will feel how close he is to Allah while performing Salah in Allah's Sacred House, because it is performed with lots of tears, and during it he establishes a connection with Allah.

Thus, this is the performance of Salah meant by Allah.

Salah is accepted only when man is humble to Allah and when he avoids Prohibitions:

When you say "man", this word includes all people on earth, but when you say "a Muslim man", the number comes down to one billion and 500 millions, and when you say "An Arab Muslim man" the number will become only 500 millions, and by adding another characteristic, saying, "An educated Arab Muslim man", the circle becomes smaller, and when you add a doctor or a cardiologist the circle will become very small and it will include few people only. Compare this example to the following Ayah:

﴿Verily, man (disbeliever) was created very impatient* Irritable (discontented) when evil touches him* And niggardly when good touches him* Except those devoted to Salat (prayers)﴾

[Al-Ma'arij, 19-22]

Though Muslims are one billion and 500 millions, only 500 millions among them pray properly:

﴿Except those devoted to Salat (prayers)* Those who remain constant in their Salat (prayers)* And those in whose wealth there is a known right* For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened)* And those who believe in the Day of Recompense, And those who fear the torment of their Lord* Verily! The torment of their Lord is that before which none can feel secure* And those who guard their chastity (i.e. private parts from illegal sexual acts)* Except with their wives and the (women slaves and captives) whom their right hands possess, for (then) they are not to be blamed* But whosoever seeks beyond that, then it is those who are trespassers* And those who keep their trusts and covenants* And those who stand firm in their testimonies* And those who guard their Salat (prayers) well* Such shall dwell in the Gardens (i.e. Paradise) honoured.﴾

[Al-Ma'arij, 22-35]

The following Qudsi Hadith describes the one whose Salah is accepted by Allah:

((Not all those who pray are prayers, as I accept Salat from only those whose Salat make them humble to My Greatness, who do not follow their desires, who do not insist on disobeying Me, who feed the hungry, who cloth up the needy, who are merciful to the injured, and who house the stranger. Only if all are done for my Sake, by My Glory and My Loftiness the light of his face will be to Me brighter than the sun. I will turn his recklessness to patience and darkness to light, and if he supplicates Me, I will answer him, if he asks Me, I will give him, if he swears by My Name, I will respond to him. I will keep him close to Me and let My angels protect him.

He is to Me like Paradise whose fruits do not lack and whose state never changes.))

[Ad-Dailami by Harithah bin Wahab]

Dear brothers, our blessed meeting today is about the fruits reaped upon establishing a connecting with Allah.

The topic of the scientific inimitability of the Quran:

Now let us move to the scientific topic.

Pondering over the creation makes us witness Allah's Greatness:

Dear brothers, when someone seeks the religious knowledge, he will study Fiqh (Jurisprudence), interpretation of the Quran, Hadith, Sirah (Prophetic biography) and other majors like Al-Fiqh Al-Muqaran (Comparative Jurisprudence), the History of Shari'ah or Usul Al-Fiqh (the Principles of Jurisprudence), etc.

However, the majority of Muslims forget that the essence of religion is to know Allah and to get acquainted with Him.

I repeat frequently that knowing the Commander (Allah), before knowing His Orders, will make you obey Him submissively, but if you know the Orders without knowing the Commander (Allah), you will avoid obeying the orders skillfully.

In fact, there are about 1000 Ayat in the Quran which revolve around the Signs of the universe in the heavens and the earth and the Signs of the creation of man, which means that we should ponder over the creation of the heavens and the earth.

I keep saying to you that reflecting on the creation of the heavens and the earth puts us face to face with the Greatness of Allah; better yet it is considered the shortest path to know Allah and the widest gate through which we can reach Allah.

Pay attention to the fact that there is the knowledge of Allah which is the basic ground of religion, the knowledge of Allah's Orders which is the base of Shari'ah and the knowledge of His Creations which is the reason behind mending our worldly life.

The Muslim needs desperately to know Allah, so that he can become upright on His Path. As I have just said, when you know the Commander and then you know the Orders, you will obey the Commander (i.e. Allah) submissively.

The nose is one of Signs which indicate Allah's Greatness:

Let me talk about the nose of man. The nose has a very delicate system. In the nose there are interior nested surfaces, so the air has to pass through a long distance inside the nose, but why is that?

Man's average inner temperature is 37 degrees centigrade, and in winter man inhales very cold air whose temperature is close to zero, and by passing through all this distance inside the nose, the air is heated in order to reach the lungs in a suitable temperature.

These nested surfaces have a privilege, for they are provided with blood vessels which feed the muscles, and when the latter expand, the blood flow increases, making man's nose in winter red, but do you know where does this red color come from? It comes from the widened blood vessels in the nose, and they become wide in order to bring warm blood to these surfaces through which the air is heated.

Thus, it is not healthy to inhale air in winter through the mouth, because it causes many diseases, while the right thing to do is to inhale air through the nose due to the many privileges it has.

The inner surfaces are covered with sticky mucus which traps the dust and dirt particles found in the inhaled air.

Thus, when man is amid dusty weather, the dust particles are stuck on the mucus of the nose, and when he tries to clean his nose, he will see that the discharges are dark because of the stuck dust.

There is profound wisdom behind having mucus in the nose, and had some dust particles managed to get through the nose and survived the mucus, what would have stopped them? Here comes the role of the hairs in the nose.

Therefore, in the nose there is mucus on the inner surfaces, the hairs, the blood vessels and muscles, so that the air will pass through a long distance in order to be heated before entering the lungs.

It is just a nose, yet you can sense the Divine Planning, the Divine Wisdom, the Divine Mercy and the Divine Knowledge upon reflecting on the functions of the nose.

The function of the smelling nerves:

Man also uses his nose to smell, but how many smell nerves does the nose have? It has 20 million smell nerves, each one of them ends with 7 cilia, and each one of the latter is dipped in a mucus substance which interacts with the smell and produces a geometric compound which is the code of this smell.

Then, this compound is transferred to the brain and lands in the odor memory there. How can we tell if there is mint in food or if there is another substance? When the compound reaches the brain, the brain displays all the stored smells and identifies this coded compound.

Some scientists said that there are 10.000 smells in the brain's memory, and when the brain gets a matching smell, it sends the interpretation to the man and thus the latter will know what the smell in the food is.

﴿Verily, We created man of the best stature (mould),﴾

[At-Tin, 4]

Remember that this nose has interior nested surfaces, and it has arteries and muscles which expand in the cold weather. Also, there is mucus material in it to catch all dust particles, there are tiny hairs and there is the smell nerve which consists of 20 million nerves each of which ends with 7 cilia, and each one of them is dipped in a mucus substance.

These cilia interact with the smells and the outcome is a geometric shape which is the chemical compound of this smell, and this compound moves to the part in the brain that is responsible for smelling where the odor memory is, so the brain displays all the stored smells in order to identify this smell:

﴿Verily, We created man of the best stature (mould),﴾

[At-Tin, 4]

When man is forgetful of his Lord:

﴿Then We reduced him to the lowest of the low,﴾

[At-Tin, 5]

Reflecting on your body will lead you to the Creator:

Dear brothers, is there anything closer to you than your own body?

Your hair, your nose, your lips, your tongue, your throat, your bronchus, your stomach, your intestines, your pancreas, your liver, your heart, your lungs, your muscles, your brain, your nerves and your spinal cord are but miracles in your miraculous body.

You think you are an insignificant body
while the greatest world is within you

﴿And also in your ownelves. Will you not then see?﴾

[Adh-Dhariyat, 21]

﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding* Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, ﴾

[Aal-'Imran, 190-191]

Constituents of Divine Assignment- Faith-related matters -2- Facts of The Faith- Tafakkur (Pondering over Creations) is an Act of Worship

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The willingly and unwillingly acts in man's life:



Dear brothers, this is lesson No. 35 of the series Aqeedah and Inimitability of the Quran. We are still tackling topics related to faith. The first fact is that man does deeds willingly by his free choice, but there are other systems in his body which work involuntary, like his heart beats, his breathing while he is asleep and other involuntary systems. Because of Allah's Mercy and Wisdom, He disburdens man from thousands of functions inside his body like the digestion process and other uncountable digesting, breathing and chemical functions which work involuntarily.

All you have to do is to eat and that is it, then this food moves from one organ to another inside your body. After it goes to the stomach, it moves to the duodenum (small intestine), where the gallbladder contracts and discharge its bile into it, then the liver does its function and so forth. Allah the Almighty saved man all this trouble, and had He made you do these functions voluntarily, you would have spent 4 to 5 hours digesting your food after each meal.

Also, had Allah made your heart beat voluntarily function, you would have never slept, because the minute you do, you will die, and had Allah made the respiratory system works voluntarily, you would have never put up with that.

Uncountable functions in the body are done involuntarily like breathing, the heart beats and digesting, and Allah saved you that burden. On the other hand, Allah also gives you the free will to do deeds you choose yourself.

Man's actions are motivated by a vision, accompanied with tendency and love:



The question now is, why do you choose to do certain actions, such as visiting someone, inviting him to your house, travelling to a particular country, getting married to this young woman, saying something which contradicts the reality? Our actions are done willingly, but what is the

motivation of these actions? They are motivated by a vision, so why do you think the thief steals?

He steals because according to his vision, he will have effortless hefty money, and he assumes that he is cleverer than all those around him, but he forgets about the fact that he will be punished for his crime when he is arrested by the police. Hence, every action is preceded by a vision and tendencies, which are related to one another.

Your success lies in having the right vision.

What does whoever deceives Muslims consider his deception? He considers putting a false brand mark, such as "Made in France", on his commodities and deceiving his customers making them believe that this commodity is made in such and such country, while they are made from the worst fabrics, an intelligent job that will bring him a lot of money.

Believe me dear brothers, every move, every stance, every word, every smile, every long face, every loud voice or every affection from your side is preceded by a vision which is motivated by tendencies and fondness. This is the first fact.

The foremost Divine Bestowal is the right insight:

Who is the believer? He is the one whose vision is right, and by the way the utmost Divine Grace is the right vision. The usurer does not have such a vision, for he considers lending 1 million and receives them after a period of time as 1 million and 200.000 profits, but Allah says:

﴿Allah will destroy Riba (usury)﴾

[Al-Baqarah, 276]

Allah's Means of disciplining His servants are endless. For instance, He waits for you to collect a lot of unlawful money, but out of sudden He destroys them on fire accident. Also, He waits for your wealth to be collected from unlawful recourses, then He gets them seized for a mistake you heedlessly commit.

You should know that you are in the hand of Allah in every second of your life.

Thus, the success of the believer, as I see it, is manifested in the right vision he has. Due to this right vision, he is not taken aback by surprises, he has no disasters, and he never does an action that causes his demise, because he realizes that all goodness lies in obeying Allah.



((Adhere to righteousness even though you will not be able to do all acts of virtue.))

[Ibn Majah, by Thawban]

The believer believes that his safety lies in obeying Allah's Orders, his happiness lies in offering good deeds and his children's prosperous future lies in raising them properly,, for his vision is right.

Accordingly dear brothers, when you come to one of Allah's houses (Masajid) to seek religious knowledge, you should know that you are doing a great deed which is called in economics investment, but your investment is of another kind.

In fact, you invest your time in the Masjid for the purpose of knowing the truth in order to make all your actions, on the following day, accord with what you hear in that religious session.

The majority of people walk willingly to their demise, because of a wrong vision they have.

Man sometimes has thoughts that deviate him from the Method of Allah, and concerning this point let me tell you that the most foolish man on earth is the one who does not care about Allah's Orders, Prohibitions, Rewards and Punishment.

Simply because he overlooks the Absolute Power (i.e. Allah) in Whose hand is everything including the universe. Moreover, he misleads himself by assuming that he is strong enough to take what does not belong to him, but the Divine severe Punishment is awaiting him. Therefore, when you insist on attending a religious session in which you learn the rulings of this great religion, you should know that you are guaranteeing, by this move, your own safety and happiness in the worldly life and in the Hereafter.

Ignorance is the reason behind man's deviation from Allah's Method:



I can tell you about thousands of devastating problems the main reason of which is ignorance. The first Khutbah I delivered in this Masjid was in 1974, and I after I finished it, a man in his fifties came to me in the yard of the Masjid and wept in front of me. Upon asking him about the reason, he told me

that his wife is cheating on him, I asked, "With who?" He answered, "With my neighbor", then I asked again, "How was your neighbor introduced to your wife?"

He answered me, "He once paid me a visit, and I thought to myself that she should not stay alone in her room, so I invited her to sit with us. Apparently, he liked her and he was friendly with her in my absence when she once opened the door for him.

Since that day the problem started." I said to him, "If you had attended one religious session to learn Shari'ah rulings, you would have known that it is forbidden in the first place to invite her to sit with you both." There are so many stories about the same problem.

I believe that all calamities on earth since Adam till the Day of Judgment, have been caused by deviating from the Right Path of Allah, which in its turn is caused by ignorance, the fiercest enemy of man.

I would like to draw your attention to the fact that the main cause of the destiny of the people of Hellfire is their ignorance:

﴿And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"﴾

[Al-Mulk, 10]

Actions are always preceded by visions, and when you attend a religious session, your vision becomes right; you will be able to see the truth as truth and falsehood as falsehood, and you will realize that the Method of Allah is the best path to follow in order to gain safety and happiness. Due to Allah's Favor and Generosity, He helped us (as human beings), but how? Allah endeared faith to us and beautified it in our hearts and made disbelief, wickedness and disobedience (to Allah and His Messenger, peace be upon him) hateful to us.

When man offers a good deed, he is at ease, and he radiates and rejoices, but when he commits a sin, he becomes instable, so where does that come from?

It comes from Fitrah (an inborn natural predisposition which cannot change, and which exists at birth in all human beings).

It is inclined towards right action and submission to Allah, the One Deity) which accords with Allah's Method. Thus, you are Divinely programmed to love whatever Allah orders you to do, and to hate whatever you are Divinely forbidden to do. In a Dutch hotel they hanged the following note over every bed, "If you could not sleep tonight, you should know that it is not due to our mattresses, for they are comfortable, but it is due to your so many sins".

The most miserable man is whose deeds are offered by doing harm to others:



No matter how corrupted man is, he will be distressed upon disobeying Allah.

Therefore, those, who build their career on hurting people, despoiling their money and terrifying them, are the most miserable people at their homes, because they become

unstable due to their Fitrah because of which they realize that what they do is wrong. The self-reproaching which comes from Fitrah is very accurate.

A brother told me that while a man was driving a car in a heedless speed about 2 o'clock after midnight in Beirut, he ran over a child. He could escape the punishment for his crime as none saw him, and the case was closed.

However, the driver could not sleep for 40 nights thinking about his crime, so he visited a psychiatrist who advised him to pay the blood money to the family of the child in order to be able to sleep. The compunction is very strong in man because Allah says:

﴿But Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger) hateful to you.﴾

[Al-Hujuraat, 7]

When vision is right, Aqeedah will be right and vice versa:

Dear brothers, we are in dire need of rectifying our insight vision, because when we own the right vision, all our actions will become right, but when we have corrupted vision, all our actions will become corrupted, and rectifying our vision should be done in the light of the Quran and Sunnah. Allah says:

﴿And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).﴾

[Al-Ahzab, 71]



The question is now, do you believe that obeying Allah and His Messenger, peace be upon him, is a great achievement?

Suppose that you are offered a bargain by which you can have hefty profits.

but it consists of unlawful commodities or goods which might involve in corrupting the entire society, so when you kick this bargain and leave its profits, it means that your vision is right and it accords with Allah's Method, but if you see a fat opportunity in this bargain, and you justify your greed by saying, "Allah is full of kindness, and He is the Most Merciful towards mankind", or by saying, "Well, this is of umum al-balwa (unlawful widespread situation affecting most people and is difficult to avoid)", given man tends always to justify and philosophize his sins in a way Allah does not accept.

If you insist on accepting such an unlawful bargain, you will fall in tremendous remorse upon receiving the Divine Punishment. The Prophet, peace be upon him, said:

((If anyone loves for Allah's Sake, hates for Allah's Sake, gives for Allah's Sake and withholds for Allah's Sake, he will have perfect faith.))

[Abu Dawood, by Abi Umamah]

Your love should accord with Allah's Method.

Loving for the Sake of Allah manifests Tawheed:



You should know that there is love for someone besides the love for Allah, and there is love for someone for the Sake of Allah, and the latter is a clear manifestation of Tawheed, whereas the former is a clear manifestation of Shirk.

Loving for the sake of Allah is to love the Prophet, peace be upon him, to love his companions, to love their followers, to love the sincere scholars, to love the pious religious knowledgeable men and to love your family:

((Praise be to Allah who bestowed upon me the fondness for Aishah))

[Mentioned in the relic]

Loving your wife is derived from the love for the Sake of Allah which accords with the Divine Method, because this wife is the Divine Honoring you got, and she is the one whom you are Divinely ordered to honor.

((Treat women in an honourable manner. By Allah, none but a noble man treats women in an honourable manner, and none but an ignorant man treats women disgracefully. They defeat the noble man, but they are defeated by the ignorant one, and I would rather be a defeated noble man than a defeating ignorant one.))

[Mentioned in the relic]

Whoever loves for Allah's Sake acts upon the Quran:

Dear brothers, he, who loves, hates, gives, prevents, strengthens ties and breaks ties only for the Sake of Allah, namely, his standards and vision accord with the standards of the Quran, is on the Right Path.

When two kinds of loves contradict one another, what should you do?

Usually man follows the more effective love. For example a self-reliant young man, whose father is poor, will do his best to occupy high position leaving behind many things he loves such as having fun at nights with his friends.

Accordingly, this young man managed to study at schools and university, and all his hopes are pinned on acquiring a high scientific degree which enables him to have a very high position and have a respectful income.

As a result, he will have the chance to get married, to buy a house and to enjoy an exalted social standing.

This is his ultimate love, which is to have a prosperous future, to be highly educated, to be well-known, to have a respectful income, a luxury house, a beautiful car parked in front of his house and a social standing and to meet his needs.

This young man loves socializing with his friends, going for picnics and eating tasty food, but since his first love is greater, he will decline thousands of invitations and joyful stuff.

Thus, his craving for a bright future, is greater than the temporary pleasures which will leave no effect after they are over.



Let me give you another example about favoring things.

Sleeping is endeared to man, but the love for Allah in the believer's heart is greater.

Thus, he wakes up sometimes at 3:30 AM in summer, though he might sleep at 1 AM after midnight, because his love for Allah makes him wake up though he sleeps only two hours and a half.

One more example about the things man loves is money.

Someone's income may be little, but because of his love for Allah, he pays Sadagah from it regardless of the fact that he loves money, and he is in dire need of the amount spent on Sadaqah. The believer loves money just like any other human being, but his love for Allah is greater than their love for money, so he pays Sadaqah. In brief, if the believer's love for something contradicts his love for another, he strives for achieving what he loves most, and what he loves most is Allah, and this is the meaning of the following Ayah:

﴿But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode.﴾

[An-Nazi'aat, 40-41]

There is lust, and there is compliance to the Commands of Allah. Allah says:

﴿But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts.﴾

[Al-Qasas, 50]

﴿And who is more astray than one who follows his own lusts, without guidance from Allah? ﴾

[Al-Qasas, 50]

The necessity of having faith in man's life:

Dear brothers, why faith is very important?

A man from the common people has no health problem when he is young, he has a successful business and he has a hefty income.



Therefore, he thinks that there is no need to be religious,

and that all he needs is to rejoice what he has, to relax, to have parties and to travel. Thus, he offers his prayers improperly,

and he hardly makes (Adhkar) invocations. Also, he enjoys life as he wishes, so he has no problem with sitting in a restaurant where wine is served and where women are half-naked, because he loves to enjoy life, and due to his poor religious knowledge, he thinks that there is no need of religion.

This misunderstanding is resulted from his ignorance of the fact that Allah might make his life a living Hell whenever He wishes.

As you know a clot that is as small as the tip of a pin might block one of his brain vessels and makes him paralyzed, blind or amnesic. Hence, man is in the Hand of Allah. The healthy coronary artery is the reason of man's zeal, but if it is narrowed, he will be put under the knife in an open heart surgery in order to implant a new one, and he will be lost in this big maze. When man feels any tumor in his body, he becomes sleepless thinking that it could be cancer which may cause his death. Actually, man is deluded when he thinks that he can dispense with Allah, forgetting about the fact that he is in the Hand of Allah at any moment, and so Allah might afflict him in thousands ways starting with his health, his work, his home, his wife and his children and ending with the street where he might be in a traffic accident which is enough to make any young man's life a living Hell as he might become paralyzed though he is only 26 years old.

Life is paved with perils from far and wide, and he, who thinks that he does not need religion, is deluded. In fact, this is how the majority of people think, for most of them do not have anything Haram (forbidden), so it is fine for them to attend a party where sins are committed and where women are dressed indecently..

Most people say, "Well this is normal, and there is nothing wrong with it" whenever they commit a sin. What is the meaning of "This is normal"?

Does it mean that it is permissible? This phrase is nowadays said to whatever man does, and this shocks me. Does this phrase mean that it is fine for your wife to expose her beauty in the street? Does it mean you are excused from applying Shari'ah? What does "This is normal" mean? Unfortunately, the majority of people say it. Allah says:

﴿He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their Faith pure for Him Alone, saying: "If You (Allah) deliver us from this, we shall truly be of the grateful.﴾

[Yunus, 22]

Whoever recognizes Allah in his prosperity will be recognized by Allah in his adversity:

A friend once said to me that he used to be a steward, and on one of the flights, the plane entered a cloud of an electrical energy which caused damage to the front of the plane, so the plane started shaking and crashing was 99% in the best expectations.

As a result, the passengers started slapping their faces, tearing up their cloths, wailing and leaving their seats till they confused the pilot who was very angry and need quietness in order to act upon the crisis.



He asked the head of the stewards (my friend) to calm the passengers down, but my friend failed to do so, so the pilot asked him to find the calmest passenger among them and to ask him to calm them down.

My friend found a passenger who was very calm, but when he approached him, he found him fainted (and this is why he was calm). Such crises are so hard on people, so man should always remember that he is in the Hand of Allah all the time.

Most people in Turkey abandoned Salah, and you could hardly find 7 or 8 people offering Zuhr Salah in Masajid, but after an earthquake hit Turkey, the Masajid were overcrowded with people.

It is really a big problem to get closer to Allah only in adversities and hardships. I wonder why some people resort to Salah and get to know Allah when they are in danger only.

Success lies in knowing Allah while you have good health, and when you are young, strong and rich, not when you are in hardship.

A friend of mine told me about a flight which was heading to Moscow and on which there were 5 Russian atheist experts. Oddly enough, when the plane was about to crash, all of them resorted to Allah in their crisis.

Man knows Allah in hardship, but in order to let Allah help you in your hardship, you should know him in your prosperity. To be honest with you I admire and appreciate the young men who attend my sessions and sit in the first row.

Those young men come to the Masjid to know Allah while they have good health, and all they seek is knowing Allah, following His Right Path and knowing His Method, and this is the true success. Hence, knowing Allah in your best shape is the success itself, for everyone intends to know Allah after he is afflicted with an intractable disease, and he starts repenting, offering Salah and reciting the Quran.

Whoever thinks that he can dispense without Allah will be forsaken by Allah:



Dear brothers, the second point is that do not think that you can dispense with Allah.

Unfortunately, people resort to Masajid in crowds only when they are in hardship, under pressure, in crisis and in troubles, when they have so many obstacles, when there are few job

opportunities, when houses are very expensive and when marriage is almost on hold. Their calamities pushed them to the door of Allah.

On the other hand, there are rich countries where people are paid very well, everything is available, they all have cars, gasoline is cheap, food is affordable and all their needs are met.

In such countries, you can hardly find 6 or 7 people offering Salah in the Masjid, because most people think that they do not need Allah (since everything is available).

However, the more you dispense with Allah, the farthest you become from Him. The proof is in the following Ayah:

﴿Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.)* Because he considers himself self-sufficient.﴾

[Al-Alaq, 6-7]

The heedless person transgresses all bounds and this happens when he dispenses with Allah.

Man's need to security and satisfaction pushes him to have faith:

When does man resort to religion? Before giving you answer, you should know that religion meets your basic needs.

Do you know what the utmost need of yours is? It is security (and this need is met by religion). The world is full of worries because of the high prices, economic stagnancy, poverty, economic blockade, the worries about a third world war, air raids and high prices of oil.

Hence, the worries are endless, but when man believes in Allah, he is promised to be granted security:

﴿(So) which of the two parties has more right to be in security? If you but know.))* It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.﴾

[Al-An'am, 81-82]

You are in dire need of security. Allah says:

﴿Has fed them against hunger, and has made them safe from fear.﴾

[Quraish, 4]

The utmost punishment to a society is:

﴿And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad) which they (its people) used to do.﴾

[An-Nahl, 22]

The mother of all graces in the worldly life is satisfaction:

﴿has fed them against hunger, and has made them safe from fear.﴾

[Quraish, 4]

﴿And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad) which they (its people) used to do.﴾

[An-Nahl, 22]

Therefore, your basic needs include security, contentment, wisdom, happiness and other endless needs, all of which are met by having faith.

Having faith is a scientific, ethical and aesthetical rank:



Having faith makes you the big winner.

Nevertheless, faith is a rank that needs to be strived for.

For example, the doctor who has a PhD degree in Mathematics absolutely knows the result of 6 multiplies by 7, doesn't he?

He knows it for sure, because having PhD in Mathematics means that he studied geometry, algebra, modern and traditional mathematics, equations and astronomy, and he studied hundreds of books till he got his PhD at the age of 33. Thus, having PhD is a scientific rank.

Much in the same line, faith is a rank reached by the believer. Allah had never taken an ignorant Wali (pious person), and if He had done so He would have taught him.

Faith is an ethical and aesthetical rank, and it is impossible for the believer to lie, betray, deceive, plot or wrong others, because he is upright. I repeat again, faith is an ethical, scientific and aesthetical rank with which the believer rejoices his own way, for all his selections are exalted, pure, faith-oriented and lofty.

Some people rejoice things like playing backgammon in a café where songs are loud, women are dressed indecently passing by the tables and wine is served. Is this a proper place for rejoicing? One can go for a picnic to have some fun, but it should be in a far quite beautiful place where there is lovely nature scenery and where your children and family are before your eyes.

This is the right rejoicing, for it is free of sins. Hence, the aesthetical part of faith is that the believer's selections in life are very exalted, whether in celebrating ceremonies or in grieves. Also, his selections include all his activities and relations, so he never backslides due to his exalted level of faith which touches the horizon by its loftiness. Accordingly, when you say "a believer", this means that he has acquired an ethical, a scientific and an aesthetical rank.

Faith is all about following the Path of Allah:



Dear brothers, in order to be a believer you have to fulfill certain requirements. Keep in mind that it is not enough to believe that there is Allah, because believing in Allah requires acting upon His Orders, which keep you close to Him.

As you know Kufr is not only disbelieving in Allah, but rather it is disbelieving in Him and turning away from Him (disobeying His Orders and Prohibition). Whoever believes in Allah but disobeys His Orders and Prohibitions is like the lazy student who believes in the existence of his teacher, who is big, who has loud voice and who explains things, asks questions and gets answers from his students, but he (the student) pays no attention to the lesson, as he attends school just because he is afraid of his father.

Therefore, he spends the time drawing and doing meaningless matters instead of listening to his teacher, but does this student not believe that this is a teacher?

Yes, he does, but his carelessness is like Kufr, and it is not in the sense denying Allah's Existence, but in the sense of ignoring His Method, His Orders, His Prohibitions, the acts of worship and avoiding knowing what is permissible and what is prohibited.

The one who falls short in applying religion will eat whatever he likes, meet whoever he longs to and take whatever attracts his attention.

Moreover, he has no boundaries, he is undisciplined and he is corrupted.

Hence, the reality of faith is to abide by the Method of Allah.

Reason is given to recognize Allah and heart to distinguish the right and wrong:



Dear brothers, one more thing concerning the point I am discussing is that the Almighty Allah describes the heart as the means of understanding making it look like the heart of the soul more than being the heart of the body:

**﴿They have hearts
wherewith they understand not﴾**

[Al-A'raf, 179]

Allah decreed that the mind is like a calculator with which you can figure things out. Thus, the heart is your means to establish a connection with Allah, to exalt, to purify your soul and to excel, whereas the means of pondering is our reasoning.

Allah bestows reasoning and the heart upon us, and while the former is our means to know Allah the latter is our means to know the right and the wrong.

Furthermore, you know Allah by using your reasoning in pondering over the universe, and you know your errors by your Fitrah which is installed in your heart. Accordingly, when you err you become upset, low-spirited and uncomfortable.

This means things are very clear to the believer in his heart, reasoning, visions, approaching and avoiding. Faith is the most precious fortune man can ever own, and it is a scientific, an ethical and aesthetical rank.

Dear brothers, the Prophet, peace be upon him, said:

((Faith is a restraint against all violence, let no believer commit violence))

[Musnad Ahmad, by Ibn Az-Zubair]

Faith is like a restraint which prevents you from falling in big troubles, and it is your own guard.

Our Master, Ali, may Allah be pleased with him, said, "O Kumayl, knowledge is better than wealth.

Knowledge guards you, while you have to guard the wealth.

Wealth decreases by spending, while knowledge multiplies by spending, and the results of wealth die as wealth decays. O Kumayl, knowledge is belief which is acted upon.

With it man acquires obedience during his life and a good name after his death. Knowledge is the ruler while wealth is ruled upon.

O' Kumayl, those who amass wealth are dead even though they may be living while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts."

Dear brothers, do your best to have faith, which entails attending religious sessions, offering the acts of worship, reciting the Quran and remembering Allah. When faith thrives in the heart, it will guard you and motivates you to offer good deeds. In fact, the fruits of faith are uncountable, and it is an honor for someone to be described as a "believer".

Success and extremism:

Dear brothers, I always say that man is but reasoning that is nourished by knowledge, and with which man comprehends things, a heart that is nourished by affection, and with which he loves and a body that is nourished by food and drink, and with which he moves.

Verify success lies in meeting the needs of your reasoning, heart and body altogether, while extremism occurs when you meet the needs of one part and neglect the needs of the other two parts, given there is a big difference between success and extremism.

Our religion has no extremism since it is a religion from Allah, the Creator of the heavens and the earth.

Tafakkur (pondering over Allah's Signs) is an act of worship:

No one till now knows the limits of this extensive universe.

Not to mention, you can only see close to 10.000 stars only.

while there are more than 3.000 billion galaxies, and each one of them has billions of stars, and all these stars and planets are moving according to a very accurate system.



Dear brothers, in the next remaining few minutes, I would like to discuss a neglected act of worship, which is overlooked by the majority of Muslims.

Let me start with this question, what did the Prophet, peace be upon him, do in Makkah for 13 years?

I would like to read the Suwar which were revealed in Makkah:

{And by the sun and its brightness* And by the moon as it follows it (the sun)* And by the day as it shows up (the sun's) brightness* And by the night as it conceals it (the sun)* And by the heaven and Him Who built it* And by the earth and Him Who spread it* And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion* Then He showed him what is wrong for him and what is right for him; }

[Ash-Shams, 1-8]

{By the dawn* By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah)* And by the even and the odd (of all the creations of Allah)* And by the night when it departs* There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs, etc.)! }

[Al-Fajr, 1-5]

If you read the Suwar which were revealed in Makkah, you will notice that they are full of Ayat which revolve about the universe, but do you know why?

These Ayat urge the Muslims to perform pondering (Tafakkur) as an act of worship which is kept in the shade despite the fact that more than 1000 Ayat in the Quran in which the universe is mentioned.

Man eats, drinks and offers his acts of worship, but he overlooks this great universe.

The universe is the manifestation of Allah's Existence, Oneness and Perfection:

How can you get acquainted with Allah? Allah says:

﴿No vision can grasp Him,﴾

[Al-An'am, 103]

How can we know Allah, then? Allah made this great universe the manifestation of His Existence, His Oneness and His Perfection.

Everything in the universe leads you to Allah, provided you believe in Him, lest nothing in the universe will be useful to you. There are space stations and big space agencies whose employees see the movement of the galaxies in colorful photos on daily basis.

In other words, they are watching Allah's Miraculous Creation every day. Also, there are people who use the electron microscope, and they can see the cell and unimaginable other tiny things which you cannot see with your naked eye. However, they will not make use of these wonders as long as they do not believe.

A simple man can see the greatness of Allah in a brook.

A Bedouin Arab was asked, "With what did you know your lord?" He replied, "The water indicates the brook.

The tracks indicate the direction of the journey, while the dung indicates a camel. So, heavens possessing of such towers, and the earth with such paths, and the sea with such waves – would that not indicate (the existence of) the All-Wise the All-Aware?"

I repeatedly mention the topic of "Taffakur", and I hope you accustom yourselves after this meeting to ponder over the food you eat.

Have you ever thought about the glass of milk you drink?

The cow eats grass, and unlike the machine which emits smoke and has noise, it does that silently.



The cow produces about 40 to 50 kilograms of milk every day, so that you can make yogurt, butter and cheese, and other dairy products which are incredible.

Whenever the Prophet, peace be upon him, drank milk, he used to say:

((O Allah, give us more of it))

The glass of milk you drink comes from the cow which is a silent factory.

Every mammary cell in the cow's udder, which has a dome shape and which is surrounded with a thick nest of blood vessels, act as if it were rational, for it takes from these blood vessels whatever it needs of sugar, protein, metals and semi-metals in order to make milk out of these substances:

﴿from between excretions and blood, pure milk; palatable to the drinkers.﴾

[An-Nahl, 66]

The excretion and the blood have uric acid in them which is a toxic and a harmful substance to the body, but the mammary cell takes only the useful substances from the blood and leaves the uric acid:

﴿from between excretions and blood, pure milk; palatable to the drinkers.﴾

[An-Nahl, 66]

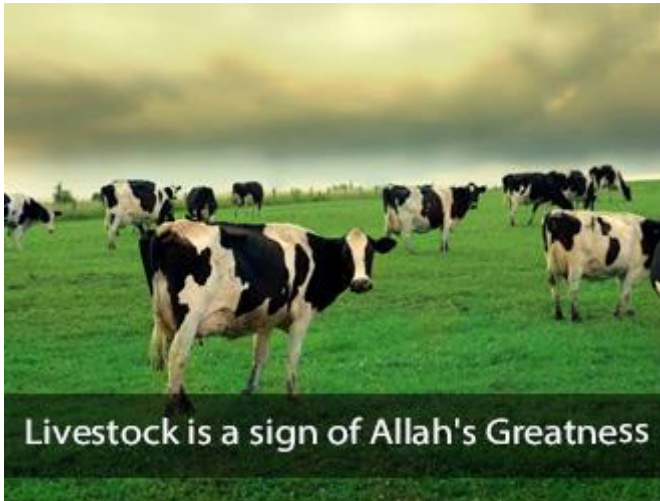
Livestock is one of the signs which indicate Allah's Greatness:

Read the following Ayah:

﴿And the cattle, He has created them for you﴾

[An-Nahl, 5]

"For you" means just for mankind. A Dutch scientist embraced Islam because of the cow.



Imagine that the baby cow needs only 2 kilograms of milk every day, yet the cow is able to give us 60 kilograms of milk daily, which means that the extra amount is for mankind, needless to say that the milk is a full nutrition, whereas the dairy products are daily food to mankind. In every house

there is cheese, yogurt or butter, and these products are made from milk:

﴿And the cattle, He has created them for you﴾

[An-Nahl, 5]

The cattle, the milk and the dairy products are miracles subjugated to mankind.

The cow udder has a dome shape, and it is surrounded with a thick nest of blood vessels. The mammary cell is connected with these vessels upward, and it gives the drops of milk downward.

It takes its needs from the blood, turning it to drops of milk which are stored in the udder.

No one knows till now the mechanism of the mammary cell, and how it is able to choose the basic substances of milk from the blood.

There are a lot of substances in the blood like proteins, fat, carbohydrates, lipids, metals, semi-metals and vitamins, yet the cell is able to choose these substances from the secretion and the blood, and it turns them into pure milk palatable to the drinkers.

The big udder of the cow has a surrounded cover of skin which is able to hold 40 kilograms of milk without being torn. Also, there are two vertically crossed walls inside the udder which divide it into 4 equal chambers (known as quarters), each of which ends with a nipple. If 4 brothers are partners in owning a cow, each one of them will be able to have equal amount of milk because of these separated chambers.

Reflecting on heavens and earth makes man see Allah's Greatness:

Dear brothers, milk is a sign before your eyes, so are cheese, yogurt and other dairy products. Who created them?

Pay attention to the following Ayah :

﴿And the cattle, He has created them for you﴾

[An-Nahl, 5]



This means that the cattle are created especially for mankind, so when you eat, drink and praise Allah after you ponder over all these graces, your praising will have a deep meaning then.

Get yourself used to ponder over what you eat, such as the bread you have, and over the drinks you have, such as the sweet drinkable water, the milk and the yogurt, for pondering over the creation of the heavens and the earth enables you to notice the Greatness of Allah.

The proof is in the following Ayah:

﴿Then let man look at his food* That We pour forth water in abundance* And We split the earth in clefts* And We cause therein the grain to grow* And grapes and clover plants (i.e. green fodder for the cattle)* And olives and date-palms* And gardens, dense with many trees* And fruits and Abba (herbage, etc.)* (To be) a provision and benefit for you and your cattle.﴾

[Abasa, 24-32]

Reflecting on Allah's Creations leads man to the Glorified Creator:



Contemplation in the creatures of Allah leads you to believe in the Creator

Dear brothers, ponder over everything, over your food and over your vehicle which might be 3 tons, yet it can run on an ascending road though it might be full of passengers with their luggage.

Did you give a thought about this fuel which makes this

vehicle move forward despite all this weight?

If you think about it, you will find out that five strong men will not be able to move this vehicle forward on an ascending road not even for one meter, but Allah has given us the grace of gasoline and has given it the power to move all shapes of vehicles.

What a power this fuel has!!!

You have enormous number of graces, so accustom yourself to ponder over them while you are eating, traveling and looking at the creations of Allah the Almighty so that you will be able to establish a connection with Him:

﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding* Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. ﴾

[Aal-'Imran, 22]

Constituents of the Divine Assignment- Faith related matters -3- The Manifestations of the Weak Faith

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge.

Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The reason behind Muslims' backwardness is their weak faith:



Dear brothers, this is lesson No. 36 of the series Aqeedah and the Inimitability of the Quran.

Man sometimes enquires about the impermissible matters in order to avoid them:

((Narrated Hudhaifa bin Al-Yaman, "The people used to ask Allah's Apostle, peace be upon him, about the good but I used to ask him about the evil lest I should be overtaken by them."))

[Agreed upon]

Today's lesson is about a topic related to faith, given Aqeedah and faith are related to one another.

The big question is why are Muslims in such a bad situation? Some people refer Muslims' backwardness to their weak faith, and had their faith been strong they would have been strong, coherent, cooperative and supernal.

I see that there are a lot of symptoms of one disease which is having a weak faith.

Hence, most Muslim's problems, such as daunting and being worn out are the effects of their weak faith, while all the virtues and courage of the Companions are the outcomes of their strong faith.

The manifestations of the weakness in Muslims' faith:

In this meeting I would like to discuss the manifestations of the weak faith, given the bitter truth is much better than the comfortable delusion.

1- Laziness towards offering the acts of worship as they should be:



If we start with the acts of worship we will notice that there is laziness in offering them as they should be.

For instance, some people arrive late to perform Jumu'ah Salah (Friday prayer).

other people perform their Salah while they are thinking about many things assuming that Salah is just standing, reading Ayat, bowing down and prostrating, so they think this is how Salah should be performed. Other people miss Fajr Salah without feeling guilty as if it is something normal.

In fact, whose faith is strong considers the minor sin a great one, while whose faith is weak considers whatever sin he commits a trivial, and he says, "Well, this is normal."

((Whoever offers the dawn (Fajr) in congregational Prayer will be under the Protection of Allah till the night, and Whoever offers night Salah (Isha') in congregational Prayer will be under the Protection of Allah till the dawn.))

[Ahmad]

I am trying to highlight the manifestations of the weak faith so that we may avoid them, following by that the steps of our Master Hudhaifah, may Allah be pleased with him, who said:

((...but I used to ask him about the evil lest I should be overtaken by them.))

[Agreed upon]

The prudent is the one who puts aside worldly concerns during his Salah:

Salah is Silah (establishing a connection with Allah).



When the call to Juma'a prayer is done
go to the remembrance of Allah

books.

Therefore, one should leave behind all his concerns that might distract him while he is offering Salah.

Also, during Jumu'ah Salah, and when the Khatib climbs the Minbar (pulpit), one should know that the angels sit and listen to the Khutbah after they close all their

((Narrated Abu Huraira: Allah's Apostle (peace be upon him) said, "Any person who takes a bath on Friday like the bath of Janabah and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the Khutbah), the angels present themselves to listen to the Khutbah."))

Whoever arrives while people are offering the second Raka'h of Friday Salah misses all the Khutbah, but he thinks that he offers Friday Salah, which is not true. Missing Friday Khutbah is a manifestation of the weak faith. The majority of scholars agreed upon an opinion with regard to the following Ayah:

﴿O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] ﴾

[Al-Jumu'ah, 9]



Allah refers to the Khutbah by "remembrance of Allah", and the scholars agreed upon interpreting "remembering Allah" as Khutbah which is considered an educational act of worship.

The one whose faith is weak leaves offering the Sunnan of Salah (voluntary prayers), and he offers only the Fards (the five obligatory prayers).

Also, he abandons reciting the Quran and does not read it daily, given reading it is an act of worship. It is recommended to read at least five pages or one Surah every day. In addition to abandoning reciting the Quran, the one whose faith is weak abandons making Du'a and Adhkar (invocations)

Dear brothers, the tongue is blessed and gets wet by remembering Allah.

Some people feel nothing upon reading the Quran, and they read half a page of the Quran and that is it.

They cannot go on reading more than one page, because there is a veil between them and Allah, and this veil is their weak faith.

There is another grave phenomenon which is manifested in valuating any action according to the reward or the punishment one might get, and if there is no punishment for doing something then it is fine to do it.

Thus, those Muslims consider only the minimum of everything, but they overlook that falling into doubtful matters lead to Haram.

This is how the weak faith is manifested in performing the acts of worship.

As I said earlier, whose faith is weak never recites Adhkar, never makes Istighfar (asking for Allah's Forgiveness), never makes Du'a (supplication), never recites the Quran properly and never performs Sunan, and if he performs Fards he does that improperly, such as arriving late to attend Jumu'ah Salah after the Khatib finishes his Khutbah, or missing Fajr Salah. Hence, when the acts of worship are offered in a way that is far from the performance of the Prophet, peace be upon him, offered them, this indicates having a weak faith

2- Lack of devoutness:

Whose faith is weak is not pious in his behavior, and he has no problem with anything:

((Two Rak'at (of Prayer performed) by a pious person are far better than a thousand Rak'at by someone who mingles (good deeds with evil ones).))

[Al-Jame' As-Sagheer, by Anas]

There is no piety.

3- Ignoring Halal (permissible matters) and Haram (prohibitions) in words and actions:

The one whose faith is weak is not keen on checking the nature of his actions and words whether they are permissible or forbidden.

Thus, it is easy for him to backbite, spread calumnies, spread scandals and making fun of people sometimes.

4- The imperfect performance of tasks:



Whoever has weak faith performs his work and tasks imperfectly. For example, he breaks his promise if you ask him to finish something to you saying that he needs more time:

((The craft has been destroyed by saying: tomorrow and the day after tomorrow (by delaying the jobs).))

Breaking promises due to postponing the tasks you should do weakens faith in the heart.

As a result, man starts to neglect some essential matters in religion, so he becomes indifferent if Allah's Limitations are violated, and he stops enjoining Al-Ma'roof (goodness) and forbidding Al-Munkar (wrongdoings) because he is keener on his safety, although enjoining Al-Ma'roof and forbidding Al-Munkar are the reasons of being the best Ummah (Islamic nation):

{You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad, peace be upon him, and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah.}

[Aal-'Imran, 110]

5- Being irresponsible for this religion (Islam):



Having a weak faith makes man irresponsible for this religion. For instance, whose faith is weak does not get angry about publishing the offending cartoons or about offending the Quran.

He just says that people have no sense of goodness, and that there is a fierce

attack against religion, without reacting positively. He does not defend his religion by words, feelings or actions, and he even does not make Du'a for it.

Moreover, whose faith is weak practises his daily life with comfort, he has parties and meetings with people and he is careless towards those who are dying out of starvation due to the siege they are in and the lack of medicine, water, power and oil. He considers himself a Muslim, although it never crosses his mind to convince another person with this religion or to bring him to the Masjid or even give him a CD of religious sessions.

He just keeps saying, "There is no goodness in people any more".

Whose faith is weak is but a quitter, since he avoids performing good deeds. Furthermore, he watches on TV what might displease Allah.

All of these things are manifestations of the weak faith which is a very serious matter.

Backwardness, backsliding and falling at the end of time are aspects of weak faith:

The superiority Muslims achieved at the first three periods of early Islam is due to the strong faith.

﴿(It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]."﴾

[Maryam, 12]

On the other hand, the reason of Muslims' backwardness, failure and being lagged behind other nations at the end of days is due to the weak faith.

One of the manifestations of this weak faith is being vulnerable when a woman passes by a Muslim, so he sets his eye on her claiming that he cannot help it, and saying, "What should I do with my eyes?".

Allah says:

﴿Allah burdens not a person beyond his scope.﴾

[Al-Baqarah, 286]

Whose faith is weak talks softly to women, he throws jocks to make them laugh and he is very kind with them, but in his house, he is very harsh on his wife, given the believer should be very kind with his wife and very careful (in choosing words) while dealing with other women.

He should be very attentive in selecting the proper words while talking to strange women and should never talk to them in a way that triggers their emotions:

﴿He said: "What is the matter with you?"﴾

[Al-Qasas, 23]

When Musa, peace be upon him, talked to the two women he just said:

﴿He said: "What is the matter with you?"﴾

[Al-Qasas, 23]

The girl answered him, saying:

﴿She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us."﴾

[Al- Qasas, 25]

Had she said to him, "My father is inviting you to be our guest today", he, peace be upon him, would have said, "Why?"

A long conversation would have taken place between the two, but she said:

﴿She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us."﴾

[Al- Qasas, 25]

﴿He said: "What is the matter with you?"﴾

[Al-Qasas, 23]

6- Committing errors in mixed-gender meetings and assemblies:



Believers accuse themselves

You are not allowed to exceed your limits with the female stranger, so you should be very careful in dealing with her and talking to her. Besides, you are not permitted to attend mixed-gender assemblies,

meetings or parties where there is Laghw (dirty, false,

evil vain talk):

﴿And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden).﴾

[Al-Mu'minun, 3]

Whose faith is weak spends his time in evil vain talks, in discussing endless silly topics, and matters with which the soul never exalts, in burning the midnight oil, in night chats, in entertaining himself, in backbiting, in gossiping and in mocking other people. The chats of people whose faith is weak have nothing spiritual, and they only discuss materialistic matters, such as the prices of houses and commodities and their negative effects on Muslims.

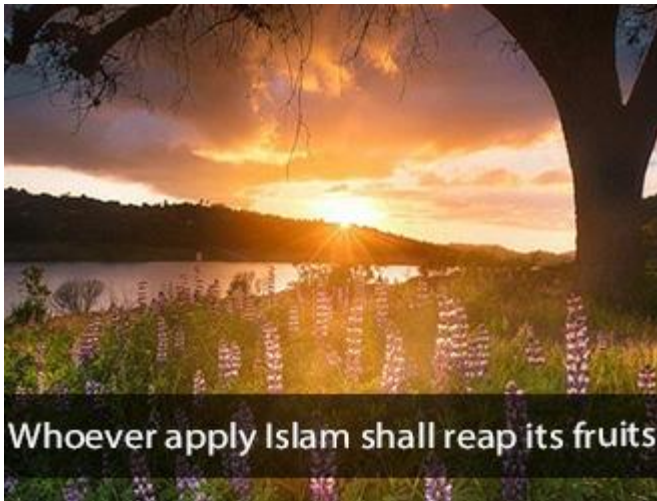
Believe me sometimes one cannot even stand up because of the burden some people put on his shoulder after talking about the dark future awaiting, forgetting that Allah exists, and that everything is in Allah's Hand.

If only people or even you alone turn to Allah, they or you will get a special Divine Treatment. You should always remember that Allah exists:

﴿And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness).﴾

[Al-Anbiya', 186]

Islam is an individual and collective religion, so its fruits can be reaped individually:



in the following Ayah:

Dear brothers, the best thing in our religion is that it is practised individually and collectively.

Accordingly, its fruits can be reaped by the Ummah upon applying it, but in case the Ummah declined to apply it, then you should apply it yourself, and this is indicated

﴿O you who believe! Take care of your own selves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error.﴾

[Al-Ma'idah', 105]

When people go astray, when they are indulged in sins, when they disobey Allah and when they stay at home just to watch soaps on TV to such an extent that these soaps become as an act of worship to them, every Muslim should apply religion individually regardless those heedless people:

﴿O you who believe! Take care of your ownelves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error. ﴾

[Al-Ma'idah', 105]

People's tendencies are materialistic interest-oriented and competitive.

Is there a house which does not have any gatherings at least once a week?

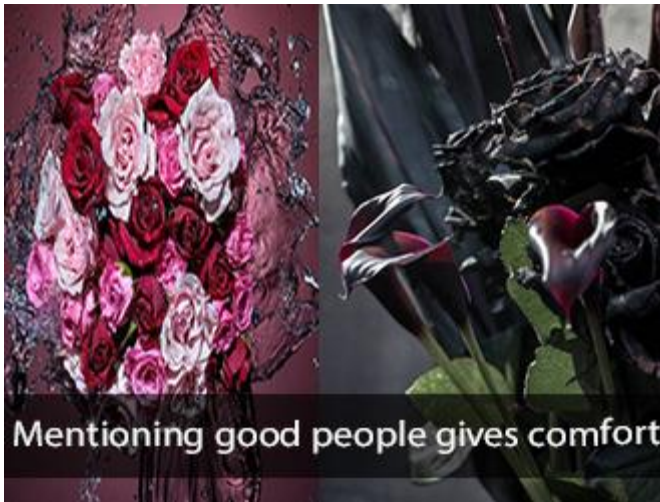
All families have gatherings, picnics, meetings and the like, so one should ask this tough question, what are the issues raised and discussed in these meetings?

Are they mundane? Are they painful? Do they make you hopeless? The Prophet, peace be upon him, said:

((There are no people who rise from a gathering in which Allah was not mentioned but that it is as if they are rising from the carcass of a donkey, and it will be a cause of regret for them.))

[Abu Dawood, by Abi Hurairah]

Mentioning the selfish has negative effects on assemblies:



Mean attitudes cause discomfort to the people in any gathering, and the stories of oppressors and bad people have the same influence, whereas the stories of pious and good people enlighten the gatherings.

I advise you not to leave any gathering which is about negative things without mentioning the positive ones. Attending these kinds of gatherings is like standing before a garbage container. What do you expect to find in such a container? You will get only rotten food, leftovers, houses' garbage and bad smell. Everything in it is worse than the other.

Unfortunately, some of the issues discussed by Muslims are about the reality of Muslims today which breaks the heart. The Muslims suffer from backwardness, and in Muslims' societies, the rich become richer and the poor become poorer, and while the rich man spends his money on meaningless things, the poor one is short in everything. Let alone, mercy is missing in societies.

((When your rulers will be the best men, and your rich men will be philanthropic amongst you, and your affairs will be done with consultation among yourselves, then your living on the surface of the earth will be better for you than its bottom. And when your rulers will be the worst of you and your rich men will be the misers among you, and your affairs will be in the hands of your women, then the bottom of the world will be better for you than its surface.))

[At-Tirmizi, by Abi Hurairah]

At the end of days, the mercy will be lifted from the hearts of the rulers, whereas the chivalry will be lifted from men.

Man has no chivalry any more, for he accepts to go out with his wife while she is wearing her makeup and exposing her body, better yet he is proud of her.

He also does not object exposing her body when she stands on the balcony wearing a transparent nightgown.

Muslims today are keen on enjoying life forgetting about death:



Dear brothers, do not blame Allah for the contemptible reality of Muslims. The first word revealed to Muhammad, peace be upon him, in the first Ayah is "Iqra'" (read). However.

these days the prevailing word is "Dance".

86 million phone calls are placed in the program Super Star in order to choose one of the two female singers.

How can she be the best Ummah?

Our lands are occupied, our enemy is fierce and five Islamic states have been invaded, whereas Muslims are competing with one another over money:

﴿But the Mercy (Paradise) of your Lord (O Muhammad, peace be upon him) is better than the (wealth of this world) which they amass.﴾

[Az-Zukhruf, 32]

"Khairun Mimma Yajma'oon" (Is better than what they amass), the pronoun they in this refers to the majority of people who are so keen on enjoying the worldly pleasures, in their food, clothes, drinks, furniture and residences.

((The people will soon summon one another to attack you from every horizon...))

[Abu Dawood, by Thawban]

Enemies of Islam are plotting against Muslims in Iraq, in Afghanistan and in Lebanon:

((The people will soon summon one another to attack you from every horizon as people when eating invite others to share their dish. We asked, "Will that be because of our small numbers at that time?" He, peace be upon him, replied, "No, you will be numerous at that time, but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last wahn (enervation) into your hearts." They asked, "What is wahn (enervation)?" The

Messenger of Allah, peace be upon him, replied, "Love of life and dislike of death."))

[Abu Dawood, by Thawban]

The poor man dreams of becoming rich, the rich one looks up to those who are richer than him and the employee who occupies a low position aspires for occupying the position of the other employee which is higher than his, saying to himself, "When am I going to take his position?"

People yearn for the vanity of the worldly life, and they forget that death puts an end to every living creation.

7- Neglecting teaching children their religion:



The weak faith also is manifested in neglecting teaching children Islamic knowledge, faith or the acts of worship. The father's main concern is teaching his children English language which is good, but it is a big problem when it turns into the only concern.

Watching sport programs and matches are considered an act of worship by some families.

The couples in some cases fight over the teams they encourage.

I once went to Saudi Arabia to perform Umrah (Umrah in Islamic terminology, means paying a visit to Ka'bah, performing Tawaaf (circumambulation) around it, walking between Safaa and Marwah seven times.

A performer of 'Umrah puts off his Ihraam by having his hair shaved or cut. 'Umrah can be performed along with Hajj and in other days as well.

'Umrah can be performed during anytime in the year, there is no fixed time for 'Umrah.), so I took a taxi from Makkah to Jeddah, and though the driver is originally a Bedouin, he was very angry about a goal scored by the team he hates, and he was outrageous to the extent that he was about to have an accident.

It seems that sport is considered an act of worship by some people.

Can you imagine that in one of the Islamic countries, the Members of the Parliament had a meeting to demand the Minister of Information to postpone the soap which was scheduled to be presented during Taraweeh (voluntary prayers of the nights of Ramadan which are prayed in pairs of two and the minimum amount is 8 while the maximum amount is 20) Salah till after Taraweeh, so that Muslims could attend Taraweeh in Masajid? This is a manifestation of having a weak faith.

8- Favoring narcissism:

When the father comes back home in the evening, all he asks about is whether his children ate well, whether they did their homework and whether they are well.

He never asks whether they pray Isha' or recite the Quran. Their health, studies and superiority in the worldly life are the only priorities of father, and this manifests his weak faith.

Because of the father's secular priorities, the children will no longer honor the Divine Symbols.

In fact neglecting the Divine Symbols makes people lack tolerance and forbearing amongst them and makes their relation full of stress, disputes and wronging one another.

Not to mention, they will start accuse one another of Kufr (disbelieving), Shirk (polytheism) and abandoning religion because narcissism is magnified.

((...if you see overwhelming stinginess, desires being followed, this world being preferred (to the Hereafter), every person with an opinion feeling proud of it,...))

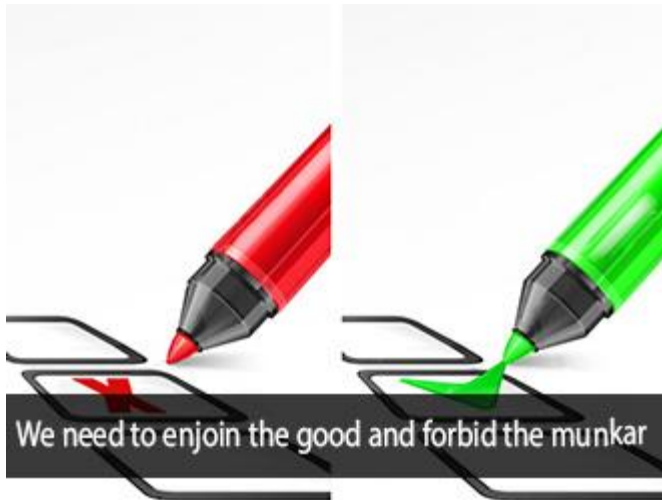
[Abu Dawood, by Abi Umayyah Ash-Sha'bani]

Every person says, "I am the center of the world, and I do not accept this or that" Well who are you in the first place? Are you a law-giver to accept or to refuse? Making a thing permissible or forbidden is not up to personal opinions, and doing so is a proof of having a weak faith.

Longing for showing off, standing up against the other and craving to rule will reduce spending on the poor and the needy. Furthermore, people will become more stingy and penny-pinching.

Thus, the love of spending for Allah's Sake will decrease, while the fear of diseases and afflictions will increase.

The first step to solve the problem of the weak faith is to acknowledge it:



Dear brothers, it is a heart breaking reality, but acknowledging this reality is the first step to overcome it, for discovering a problem is the first step to solve it.

The same goes for treating a disease.

For example, treating the high blood pressure starts with knowing that the patient suffers from it.

This is the proper way of dealing with problems. Therefore, beware of self-praising like saying, "We are the Ummah of Islam", "We are the Ummah of the last Prophet, peace be upon him", "We are the Ummah of Tawheed (monotheism)", "We are the Ummah of the Quran and Sunnah" or "We are the Ummah of the Master of Prophets, peace be upon them", well this praising will do us any good:

﴿And (both) the Jews and the Christians say: "We are the children of Allah and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created,﴾

[Al-Ma'idah', 18]

When we relinquish the mission of enjoining Al-Ma'roof and forbidding Al-Munkar, we will turn into a nations just like any other nations created by Allah, and we will not be privileged at all.

((“How will it be for you when you stop enjoining Al-Ma'ruf and forbidding Al-Munkar?” The Companions asked inquisitively, “Will it happen, O Messenger of Allah?” The Messenger of Allah, peace be upon him, said, “Yes, and worse than that is going to happen.” The Companions asked again, “What can be worse than that, O Messenger of Allah.” The Messenger, peace be upon him, replied, “How will it be for you when you enjoin Al-Munkar and forbid Al-Ma'ruf.” The Companions asked, “Will it happen, O Messenger of Allah?” The Prophet, peace be upon him, said, “Yes, but worse than that.” The Companions asked, “What is worse than that, O Messenger of Allah?” The Messenger, peace be upon him, said, “How will it be for you when you perceive Al-Ma'ruf as Munkar and Al-Munkar as Ma'ruf?”))

[Ibn Abi Ad-Dunya and Abu Ya'la Al-Musili in his Musnad Abi Umamah; a Hadith with a weak Sanad (chain of narrators)]

By Allah dear brothers, the upright believer is estranged in the worldly life:

((Islam began as something strange and it will return to being strange, so blessed are the strangers))

[Muslim in his Sahih, by Abi Hurairah, may Allah be pleased with him]

Strange here means that the pious people are very rare among lots of bad people.

9- Lacking the forgiving attitude among people:

Those whose faith is weak are less likely to forgive or tolerate others.

The weak faith causes the lack for patience and forgiveness, and the prevalence of harshness and rudeness. Also, mercy will diminish among people and the children will not fulfill their duties towards their parents, kin and neighbors properly.

A woman said to me that her brother had not visited her for two years.

Some people neglect visiting the poor sister who lives in the suburb, while they visit only the rich one, given visiting the rich and the powerful people is a worldly deed, whereas visiting the poor is a deed performed for the Hereafter.

10- The poor trust in Allah:

Having poor trust in Allah indicates having a weak faith. Thus, whose faith is weak puts his trust in a worldly party, thinking that it can maintain him peace. He is distressed when he applies Allah's Orders (he finds it difficult to abide by them), so he prefers to be supported by a powerful party, and this reflects Shirk.

This man is forgetful of the essential fact that Allah, Glorified and Sublime be He, is the Ever-Affluent, the Ever-Powerful, the Preventer, the Bestower of Honor and the Humiliator.

Some people favor pinning hopes on other strong people and powerful figures, and cringing before them in humiliation, but they refuse to be humble before their Lord while prostrating in Salah.

Moreover, they have craving (greed) towards whatever the others own. Imam Al-Basri once was asked, "How did get your exalted rank?" He said, "By doing without the world of people and by their need of my knowledge".

Self-respect and dignity mark the believer:

Dignity is one of the characteristics of the believer. The Prophet, peace be upon him, said:

((Seek the things you need with self-respect and dignity (bi 'izzati anfus), for all matters run according to Divine Ordainment.))

[Collected by Ibn Asakir and related by Abdullah bin Bisr. The chain has been censured by al-Suyuti]

The believer never humiliates himself because he has dignity.

It was said, "If you show him how badly you need him, you will be his slave, if you dispense with him, you will be his match and if you are helpful to him, you will become his prince."

The Umayyad Khalifah, Soulaïman bin Abdul Malik met a venerable scholar outside Allah's Ancient Sacred House.

The Khalifah said, "You may ask me for anything you need."

The scholar replied, "I did not ask the One Who owns my needs, so how come that I should ask the one who does not own them?"

However, when the Khalifah insisted that the scholar had to ask him for anything he needed, the scholar said, "Alright! I ask you to admit me into Paradise."

The Khalifah said in amazement, "Such a thing does not belong to me!" The scholar said, "Then, I need nothing of you!" This is the self-respect of the believer.

It has been said, "How wonderful the charity of the rich towards the poor is, and how wonderful the self-respect of the poor is.

By Allah some poor people have self-respect and dignity that are greater than the ones the rich people have, because of the former's strong faith.

((The more you take from this worldly life, the more concerns you will have.))

((Whoever takes from this mundane life more than what suffices him, unintentionally takes what causes his destruction.))

((Whoever humbles himself before a rich man (seeking worldly interests), loses two thirds of his faith.))

Abdullah bin az-Zubair was once playing with other children when Umar, may Allah be pleased with him, passed by.

The children, struck with awe, ran away and dispersed.

Only Abdullah bin az-Zubair remained, attracting thus Umar's attention.

He asked: "Why did you not flee with those who fled, child?"

He answered: "O Emir, you are not an oppressor so that I should fear your oppression; nor am I guilty of anything to fear your punishment; and the road is wide enough for you and me."

One day, Imam Abu Hanifah entered upon Ja'far Al-Mansour for a certain matter.

Ja'far was very pleased to receive such a venerable scholar in his palace and said, "O Abu Hanifah! Why do you not always visit us! It is a great honor for us to receive you!

You are most welcome!" Abu Hanifah said, "O Commander of the Believers, why should I visit you?!

I do nothing that makes me fear you. Does he not who visit you have anything which makes him fear you?

O Commander of the Believers, if you make me closer to you (ask me to visit you frequently), you will afflict me, and if you keep me far from you (prevent me from visiting you), you will cause me misery."

11- The prevalence of complaining and nagging:



People become ungrateful by complaining and nagging a lot.

The Almighty Allah says:

{and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."}}

[Al-A'raf, 17]

A businessman said once, "This country is poisoned, for the business transactions in it are dead".

Imagine, his annual profits were 12 million that year, but he said so because they were 15 million the year before.

His complaint was about being short 3 millions from the profits of the previous year!

He considered it a loss, while it was not since his business was still profitable.

A brother told us also about a friend of his who used to complain a lot, and he swore to Allah before me that he was about to give him financial help, but after his friend died, he knew that he left 100 million Liras to his heirs, so what was he complaining about? Allah says:

{and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."}}

[Al-A'raf, 17]

The believer's acts of heroism in life:

The believer is satisfied with the good health he has, a 60 square meter house and a wife who loves him and he loves her, and he praises Allah for these graces.

By Allah dear brothers, a brother told me a story saying, "I paid a visit to a very rich merchant whose financial standing worth 5 billion dollars, but he complained about everything till I was not able even to stand up".

He did not like the country, the selling, the trading, his children or his wife, and he went on and on complaining about all that.

On the other hand, this very friend went to his store in Hariqah (a market in Old Damascus) where he found a Muslim woman with Hijab (a scarf on her head) waiting for him, for he was the manager of a non-profit organization.

She said, "Some people told me about you, and all I need is 1000 Syrian Liras every month to pay the rent of the house." Her house was in Dariyah (a city in Damascus Countryside), so he asked her to wait for him in the evening because the organization was in her neighborhood. Having finished his meeting in the org, he asked the members to take him to her house, and upon arriving, he found one room under the stairs with a very small yard.

It was divided as follows:

the upper part was a sleeping room then the kitchen and then the bathroom. Her children were very clean and her husband was bed-ridden. This friend said to me that the house was barely a house, yet it was like paradise and it was very spiritual.

He said to her, "We will give you 2000 Liras every month", but she refused saying that she would like to take only 1000, "We can manage our food and drink and we only need 1000 Liras to pay the rent".



She refused to take 2000 saying that 1000 Liras is enough.

A doctor said to me, "I have never felt so insignificant (given he is a cardiologist) as I felt in front of a man whose son was in dire need of a surgery.

The operation cost 350. 000, and he could not afford it.

I felt sorry for him, and I mentioned his story in front of a charitable man who was ready to pay for the operation, but upon calling him, he refused the help and said, "I have a sewing workshop and I will sell it, so give the money to someone who has nothing to sell".

At that moment I was so insignificant before that man."

Let me tell one last story.

A charitable man from Maidan (an avenue in Damascus) wanted to build a Masjid, so he found a suitable land which was facing Qiblah at a suitable price.

He signed a contract and paid half of the amount to the poor land owner who had eight children and whose income was 4000 Syrian Pounds, for he worked as an orderly in a school, but he inherited that land.

The poor man asked, "Where is the rest of the money?" The charitable man answered, "You need to renounce the land at the Department of Religious Endowments, so that we can build the Masjid on it, and after that I will pay you the rest of the money."

The poor man was surprised, and he said, "A Masjid!!!" He torn the contract and said, "By Allah I am ashamed before Allah to sell a land to become a Masjid. I am more entitled than you to donate it for Allah's Sake." The charitable man, who owned hundreds of millions, said, "I have never been belittled but before that orderly."

This is how some heroic acts are manifested.

The manifestations of the weak faith are symptoms of one disease:



These are some of the manifestations of the weak faith. Keep the following fact in mind:

All the problems which Muslims have are but symptoms of one disease which is turning away from Allah.

All Muslims' quarrels, conflicts, harshness, rudeness, selfishness and all other despicable matters are but symptoms of one disease which is turning away from Allah, or they are the symptoms of having a weak faith.

Horses:



Goodness is tied in the forelocks of horses

Dear brothers, the Prophet, peace be upon him, said:

((Goodness is tied to the forelocks of horses until the Day of Resurrection.))

[Agreed upon, by Urwah Ibn Al-Ja'd]

This subjugated pet (the horse) can hear the sounds of the steps from a distance

of 7 kilometers, while man cannot see who is coming if he is farther than 5 kilometers:

((Goodness is tied to the forelocks of horses until the Day of Resurrection.))

[Agreed upon, by Urwah Ibn Al-Ja'd]

Horse's qualities



Horses keep breeding throughout their entire life

Horses breed and they never lose their ability to breed no matter how old they get. We cannot imagine an 83 old pregnant woman, for she passed her menopause, whereas the female horse can get pregnant at an old age.

If one of you owns a car, will he see a baby car after a year? No way!

((Goodness is tied to the forelocks of horses until the Day of Resurrection.))

The wounds of the horses are healed quicker than the wounds of mankind.

Horses eat very little but they work a lot. Also, the horse can hold quarter its weight and run for long distances without food or water.

Besides, the horse has a sharp memory which enables it to remember the places. Therefore, if his owner faints, the horse can get him home safely without being directed by his owner. This quality was used by smugglers, for they use mules to smuggle goods without riding them.

Once the customs caught a mule with a washing machine on its back ridden by no body, so they follow it till it reached a house, and they took the owner of the house to the court, but the lawyer of the man

said to the judge, "I feel sorry for you that your only witness is a mule".



Hence, the horse can get home by its own, and it recognizes the voice of its owner though it might not see him.

It knows him from the way he rides it, or from his smell. The horses' reactions are

very quick to their owner's orders to such an extent that I have never thought about, and they respond quickly to their owners' orders.

Once one of our brothers rode a horse and pulled back the rein so the horse started going backward as if it was a car, and upon being poked on its belly from the right, the horse turned to the right, and when the poke was from the left side, it turned to the left side, as if he was riding a modern car.

A deceased relative of mine used to have a noble horse, and his daughter was on that horse once.

His house was directly along the main street where there was a train railway, and it seemed that the sound of the train made the horse wince, but it knew that the daughter of its owner was on top of it, so it leaned down to the ground, pushed the daughter off and then ran away.

Horses are among the Signs which indicate Allah's Greatness:

Another brother said to me, "I used to have a horse which I loved so much, but I sold it, and upon meeting it once, it wept".

The horses are very loyal to their owners. One of our brothers, who lives in America, watched a program on TV about riding horses, in which they said that riding horses prevents diseases of the heart, the liver and the kidneys, whereas being addicted to riding a car brings diseases of the heart, the liver and the kidneys.

The shaking of riding a horse is Divinely designed:



Antarah Al-Absi (a poet in the pre-Islamic era), once said few verses about his horse during a war where lances were hitting everywhere:

The horse leaned from lances received in its chest
It complained to me through a tear and neigh
If this horse knew how to speak it would complain
If it had the ability to talk, it would say words

There is a special sentimental connection between the horse and its rider.

This relation cannot be established between you and your car, because it is made of iron, whereas the horse is a living creature.

The horse sometimes realizes that there is an arch which might hit its rider, so it ducks preventing the arch from hitting the rider.

Also, upon seeing a coming person, the horse alerts its owner lest this man might be his enemy.

The relation between the horse and its owner is wonderful, and as you know the horse is one of the most intelligent and loyal animals, as it is indicated in the Hadith of the Prophet, peace be upon him:

((Goodness is tied to the forelocks of horses until the Day of Resurrection.))

Nowadays, the horse costs millions, and I have overheard that in the Gulf during the camel race, one of the camels was sold at 150 million Liras, because it is a race camel.

Also, it is fed peanuts, cashew and honey every day, and it is served by many people. Let me repeat one last time:

One of the greatest Signs of the Greatness of Allah is the creation of the horses:

((Goodness is tied to the forelocks of horses until the Day of Resurrection.))

Contents

| | |
|--|-----|
| Preface | 1 |
| Lesson(01-36): Introduction- Purpose of Man's Existence | 6 |
| Lesson (02-36): Reason behind Man's Existence2 | 33 |
| lesson(03-36): Worship when spending money and time | 60 |
| lesson (04-36): Elements of Mandate; Introduction | 90 |
| lesson (05-36): Constituents of the Assignment: The Universe | 128 |
| Lesson(06-36): The Universe:Signs that Indicate Allah's Greatness .. | 146 |
| lesson (07-36): Elements of mandate- The mind-1-The mind is the mean to know Allah- The relation between mind and reporting | 172 |
| lesson (08-36): Elements of mandate-The mind2- Mind integrates with revelation and it is related to reality | 196 |
| lesson (09-36): Elements of mandate-The human nature and the soul's characteristics | 219 |
| Lesson (10-36): Elements of mandate- Human nature 2- Divine method and soul's characteristics | 243 |
| lesson (11-36): Elements of mandate-The human nature(3): The right understanding of the Deen leads to the right behavior | 271 |
| Lesson (12-36): Basic Factors of the Divine Assignment- Firtah-4- Man's Characteristics before Believing in Allah..... | 298 |
| Lesson (13-36): The Basic Factors of Assignment- Fitrah -5- Al-Fitrah is in accord with the Divine Assignment | 329 |
| Lesson (14-36): The Constituents of the Divine Assignment – Al Fitrah (man's nature) -6- The Difference between Al-Fitrah and AsSibghah (Attribute) and between the Divine Assignment and Man's Disposition..... | 354 |

| | |
|---|-----|
| Lesson (15-36): The Main Factors of Divine Assignment-Lust -1- Lusts can Become Acts of Worship Through which Man Exalts by Being Patient and Grateful to Allah..... | 382 |
| Lesson (16-36): The Constituents of the Divine Assignment – Lust-2- When Man is Overcome by His Lust- The Properties of Water..... | 410 |
| Lesson (17-36): Constituents of the Divine Assignment – Lust-3- Probity (Al Adalah) and Self-possession (Al Dabt)- Foramen Ovale (Pottal opening)- The Suckling Reflex in Infants-Water Properties (the property) | 441 |
| Creed- Creed and Quran Inimitability- Lesson (18-36): The Main Factors of the Divine Assignment- Desire -4- Interpretation of Calamities- The Cow is a Complete Silent Factory..... | 466 |
| Lesson (19-36): Difference between pleasure and happiness | 496 |
| Lesson (20-36): The Constituents of the Divine Assignment – Lust-6- The Nature of Lusts, Skills and Fortunes in the Worldly Life..... | 521 |
| Lesson (21- 36): Constituents of the Divine Assignment – Lust-7- The Lust for Money-1- Philosophy of The Concept of Money in Islam in the Sense of Earning and Spending it. | 545 |
| Lesson (22- 36): Constituents of Assignment: Desire (8): The desire for money- (2): Money and women | 574 |
| Lesson (23-36): The Constituents of the Divine Assignment – Lust -9- The Lust for Money -3- The concept of money in Islam -1 | 602 |
| Lesson (24-36): The Constituents of the Divine Assignment – The Lust-10- The Lust for Money-4- The Concept of Money in Islam-2- Lust and the Reality of Muslims | 632 |
| Lesson (25-36): The Constituents of the Divine Assignment – The Lust-11- The Lust for money-5- The concept of money in Islam- | 657 |

| | |
|--|-----|
| Lesson (26-36): The Constituents of the Divine Assignment – Lust-12- Sexual desire-1- The Relationship between Male and Female According to the Divine Method. | 688 |
| Lesson (27-36): The Constituents of the Divine Assignment – Desire-13- Sexual Desire-2- Obscenity in Women's Clothing is Evil Doing Whereas Abiding by the Islamic Dress Code is a Gracious Path. | 721 |
| Lesson (28-36): The Constituents of the Divine Assignment – The Free Will-1- Man is Predestined and he Also Owns the Free Will-1- Man has the Free Will to Bear the Trust. | 745 |
| Lesson (29-36): The Main Factors of Divine Assignment-Choice – Man is Driven and Given the Choice– If Man were only Driven, the Reward and Punishment would be Pointless | 774 |
| Lesson (30-36): Free will (3), Man is predestinated and has the free will (3)- Divine predestination and preordainment (Kada'a and Kadar). | 802 |
| Lesson (31-36): The Constituents of the Divine Assignment – Time-1- The Importance of Time in Islam, The Pituitary Gland..... | 833 |
| Lesson (32-36): The Constituents of the Divine Assignment – Time-2- The Good Deed..... | 862 |
| Lesson (33-36): The Constituents of the Divine Assignment – Time-3- Managing Time marks being civilized..... | 887 |
| Lesson (34-36): Elements of Divine Assignment- Faith-related matters -1- The outcomes of Establishing a Connection with Allah | 915 |
| Lesson (35-36): Constituents of Divine Assignment- Faith-related matters -2- Facts of The Faith- Tafakkur (Pondering over Creations) is an Act of Worship | 945 |

| | |
|---|-----|
| Lesson (36-36): Constituents of the Divine Assignment- Faith related matters -3- The Manifestations of the Weak Faith | 976 |
|---|-----|